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Sabbath School.

BIBLE LESSONS.

FROM PELOUBET'S SELECT NOTES.

Third Quarter.

Lesson II.—July 12. 1 Kings 12: 25-33.

IDOLATRY ESTABLISHED.

GOLDEN TEXT.

Thou shalt have no other gods before me.—Ex. 20: 3.

I. BRIGHT PROSPECTS FOR THE NEW KINGDOM. (1) Jeroboam was elected king of the ten tribes. He was the choice of the people. (2) God had made him special promises that he would bless him and strengthen his kingdom, on condition that he would serve and obey him.

II. WORLDLY POLICY,—DOING EVIL THAT GOOD MAY COME.—Vers. 25-27. The new king took measures to secure his position. These were both external and internal. The external means were the erection of fortresses; the internal, the provision of new sanctuaries, priests, and ordinances. &c.

25. *Then Jeroboam built.* Enlarged, built up into a capital, with palaces and public buildings needful. *Shechem.* It was the chief town of Ephraim, and the most ancient sanctuary of Israel in Palestine. *Mount Ephraim.* A name applied to the hill country of Ephraim, extending from Bethel to the plains of Jezreel. *And dwelt therein.* As his capital. *And went out from thence.* That is, when he had secured one fortified city, he extended his fortifications, and sent his workmen to build another. *Penuel* (face of God), so called from the incident of Gen. 32: 24-31, was about 20 miles east of the Jordan, on the stream Jabbok.

26. *Jeroboam said in his heart.* The expression implies deep thought, and profound, far-sighted consideration.

27. *If this people go up* (to Jerusalem) *to do sacrifice.* His measures for counteracting the tendency to reunion with Judah were cleverly devised, and proved him "wise in his generation." The later history shows that they were effectual. *They shall kill me.* Jeroboam supposes that his own subjects would put him to death in case they desired a reconciliation with Rehoboam, at once to facilitate the re-establishment of a single kingdom, and to obtain favor with the legitimate monarch.

III. IDOLATRY ESTABLISHED,—THE RESULT OF THE FALSE POLICY.—Vers. 28-33.

(1) BY NEW SYMBOLS OF WORSHIP. 28. *Whereupon the king took counsel.* With his counsellors, or the heads of the nation who had helped him to the throne. He then made them partakers with him. *And made two calves of gold.* There can be little doubt, that the "calves" were imitations of the colossal cherubim of Solomon's temple, in which the ox or calf was probably the principal form (1 Kings 6: 23). It appears from Ex. 32: 4, 5 and 1 Kings 22: 5, 6 that, in worshipping the calf, the Israelites did not regard themselves as worshipping the image or the Egyptian god, but professed to be worshipping Jehovah by means of the symbol. The calf-worship was not, therefore, wholly repugnant to devout worshippers of the true God. *It is too much for you to go up to Jerusalem.* Jeroboam appeals to the people's love of ease, recalling to their thoughts the toil and trouble of constant journeys to Jerusalem, which they would now be spared. *Behold thy gods,* etc. This is new religion. But these are thy symbols of the God who has been your God from the first.

(2) BY NEW SANCTUARIES. 29. *And he set the one in Beth-el,* etc. Bethel was on the southern, and Dan on the northern, boundary of the kingdom, 12 miles north of Jerusalem. Here Abraham built an altar (Gen. 12: 8); here Jacob saw his vision, and named the place Beth-el (Gen. 28: 11-9); here Samuel judged Israel (1 Sam. 7: 16). *Dan.* This was the most northern point in the kingdom. The place referred to, is not the city of that name, which was of late date, but a natural and very remarkable cavern, about four miles from the city of Dan, in one of the ridges in the base of Mt. Hermon.

30. *And this thing became a sin.* (1) It was sinful in itself, breaking the second commandment. (2) It led to other sins, even to idolatry, breaking also the first commandment. (3) It degraded the service of God.

31. *He made an house of high places.* Is it not more probable that a chapel or sanctuary already existed at Dan, where an irregular priesthood had ministered for more than four hundred years? This verse would then refer exclusively to Jeroboam's procedure at *Bethel* (see next verse). There he built a temple and ordained a number of priests, but Dan had both already (Jud. 18: 30, 31).

(3) BY A NEW PRIESTHOOD. *And made priests of the lowest of the people.* This rendering (which our translators adopted from Luther) is now regarded by most critics as incorrect. Literally, the Hebrew is, "from the ends of the people," which appears to mean "from all ranks of the people." Jeroboam could have no motive for specially selecting persons of low condition, since such a choice would only have brought contempt upon his system. *Which were not of the sons of Levi.* The priestly tribe, Jeroboam would, doubtless, have been only too glad to have retained the services of the Levitical priests, but they went over in a body to Rehoboam (2 Chron. 11: 13).

(4) BY NEW FESTIVALS. 32. *And Jeroboam ordained a feast. In the eighth month.* The object of Jeroboam is changing the month, and yet keeping the day of the month, is not clear. It has been suggested that the change was made on account of the later vintage of the more northern regions. *He offered upon the altar.* Literally, "he went up upon the altar;" ascended it; altars requiring to be ascended either by steps or by an inclined plane (see Ex. 20: 26). The expression shows that Jeroboam himself officiated as priest. *So did he in Beth-el.* Not "as he had done in Dan, so did he in Bethel" but rather, "he did this—held his feast and offered this sacrifice—at Bethel, not at Dan."

33. *So he offered,* etc. This verse is a recapitulation of what has gone before. *Which he had devised of his own heart.* The entire system of Jeroboam receives its condemnation in these words. His main fault was that he left a ritual and a worship where all was divinely authorized, for ceremonies and services which were wholly of his own devising. Not being a prophet, he had no authority to introduce religious innovations. He was placed in difficult circumstances, but he met them with the arts of a politician, not with the single-mindedness of a saint. His arrangements had a certain cleverness, but they were not really wise measures.

PRACTICAL.

1. God gives us many bright prospects and blessed hopes for this life and for that to come.

2. We can receive the fulfilment of them only on condition of obedience to God.

3. Worldly policy, that disobeys God, always proves folly in the end.

4. How often we forget, when God has granted to us the desire of our hearts, to walk in his ways.

5. Religion, with its accompanying education and morality, is the surest safeguard of any people.

6. One of our great dangers is that of seeking good ends in bad ways,—seeking to fulfil to ourselves God's promises, without waiting for his way of bringing them to pass.

7. Wrong-doing puts an everlasting blot upon our name.

Enduring Reproof.

There is perhaps no better test of a man's character than the way in which he bears himself under just reproof. Every man makes mistakes; every man commits faults; but not every man has the honesty and meekness to acknowledge his errors, and to welcome the criticisms which point them out to him. It is rarely difficult for us to find an excuse we are looking for. It is in fact, always easier to spring to an angry defense of ourselves, than to calmly acknowledge the justice of another's righteous condemnation of some wrong action of ours; but to refuse to adopt this latter course, when we know we are in the wrong, is to reveal to our better consciousness, and often to the consciousness of others, an essential defect in our character.

The man is strong who dares to confess that he is weak; he is always tottering to a fall who needs to bolster up the weakness of his personality by all sorts of transparent shams. It is not in vain that Scripture says: "Reprove one that hath understanding, and he will understand knowledge;" for one of the best evidences of the possession of that discreet self-government which stands at the basis of moral strength, and one of the best means of gaining it when it is lacking, is just this willingness to accept merited reproof, and to profit by it when accepted.—*Sunday School Times.*

NOT VERY FAST.—Infidels of the Ingersoll stripe are very fond of claiming that Christianity is dying; and its friends admit that its progress is not as fast as they would like. They would rejoice to see nations born in a day, and the time speedily hastened when "every knee shall bow and every tongue confess that Jesus is Lord, to the glory of God the Father." At the same time they know that the facts show that Christianity is not dying out very fast.

Less than nineteen hundred years ago, the number of the names was about one hundred and twenty (Acts 1. 15). One thousand years after that, some fifty millions professed the name of the once despised Galilean, and in the beginning of our own century they had increased to two hundred millions, and that number during the last eighty years has nearly doubled. True, they are not all enrolled in churches nor do they claim to be really converted; though they adhere to the leading truths of the Christian system. Some twenty millions of them are in the United States, and that they are not all nominal Christians, is seen by the fact that to sustain Christianity in their own midst and send it to the heathen, they contribute at least $25,000,000 annually, at least fifty times the amount spent by infidels in propagating their dogmas.

How to Become Happy.

Many young persons are ever thinking over some new way of adding to their pleasures. They always look for chances for more "fun," more joy.

Once there was a wealthy and powerful king, full of care and very unhappy. He heard of a man famed for his wisdom and piety, and found him in a cave on the borders of a wilderness.

"Holy man," said the king, "I come to learn how I may become happy."

Without making a reply, the wise man led the king over a rough path until he brought him to a high rock, on the top of which an eagle had built her nest.

"Why has the eagle built her nest yonder?"

"Doubtless," answered the king, "that it may be out of danger."

"Then imitate the bird," said the wise man. "Build thy home in heaven, and thou shalt have peace and happiness."

Page's Picture.

Bess and her little friend Nell were in mamma's room, the other day, looking at the pretty things in a box. Bess took up a photograph she had never seen before.

"I wonder who this can be!" she said.

"It must be your brother, for it looks just like you," said Nell.

"Why, I never had a brother, Nell."

"Well," he has a dimple in his chin like yours, anyhow."

Then Bess said to her mother, "Mamma who is this dear little boy?"

Mamma looked at the picture and smiled.

"It is the picture of some one whom you know very well, dear."

"It can't be Cousin Fred!"

"No, indeed! Fred is a big boy. This little boy was only four years old. Guess again."

"I can't, mamma," said Bess; "I don't know any little boys four years old. I am four myself."

"Does it look like papa?" asked mamma.

"Not a bit," cried Bess in surprise. "My big, tall papa, with a black mustache! O mamma!—it isn't, is it?"

Her mother nods and laughs as she kisses the bright little face. It does look just like the face in the picture.

Sure enough; Bess found the picture of papa when he was a little boy.

A SOLEMN QUESTION.—An exchange says that a poor child, straying into a Sabbath-school one day asked simply: "Is this the way to heaven?" The superintendent was for a moment startled. Was the school, indeed, the way to heaven? Was he trying to make it so? Were his teachers intent on the same object? The artless question went round with a thrill. What are they all doing? Whither were they all tending? The question was like an angel suddenly come into their midst to make a record of all that transpired in that school. How could the leaders and teachers answer the solemn question?

A SINGULAR BOOK.

Scintillating with Sarcasm and Brilliant with Truth.

New York Correspondence American Rural Home.

Chap. I. "Has Malaria," goes to Florida.
Chap. II. "Overworked," goes to Europe.
Chap. III. "Has Rheumatism," goes to Rest.
Chap. IV. Has a row with his Doctor!

The above chapters, Mr. Editor, I find in a book recently published by an anonymous author. I have read a deal of sarcasm in my day but I never read anything equal to the sarcasm herein contained. I suspect the experience portrayed is a personal one; in short, the author intimates as much on page 31. Let me give you a synopsis:

"Malaria," as is stated, is the cloak with which superficial physicians cover up a multitude of ill feelings which they do not understand, and do not much care to investigate. It is also a cover for such diseases as they cannot cure. When they advise their patient to travel or that he has overworked and needs rest and is probably suffering from malaria, it is a confession of ignorance or of inability. The patient goes abroad. The change is a tonic and for a time he feels better. Comes home. Fickle appetite, frequent headaches, severe colds, cramps, sleeplessness, irritability, tired feelings, and general unfitness for business are succeeded in due time by alarming attacks of rheumatism which flits about his body regardless of all human feelings.

It is muscular,—in his back. Articular,—in his joints. Inflammatory, my! how he fears it will fly to his heart! Now off he goes to the springs. The doctor sends him there, of course, to get well; at the same time he does not really want him to die on his hands!

That would hurt his business!

Better for a few days. Returns. After a while neuralgia transfixes him. He bloats; cannot breathe; has pneumonia; cannot walk; cannot sleep on his left side; is fretful; very nervous and irritable; is pale and flabby; has frequent chills and fevers; everything about him seems to go wrong; becomes suspicious; 'mustere up strength and demands to know what is killing him!

"Great heaven!" he cries, "why have you kept me so long in ignorance?"

"Because," said the doctor, "I read your late five years ago. I thought best to keep you comfortable and ignorant of the facts."

He dismisses his doctor, but too late! His fortune has all gone to fees.

But him, what becomes of him?

The other day a well known Wall Street banker said to me "It is really astonishing how general bright's disease is becoming. Two of my personal friends are now dying of it.

But it is not incurable I am certain, for my nephew was recently cured when his physicians said recovery was impossible. The case seems to me to be a wonderful one." This gentleman formerly represented his government in a foreign country. He knows, appreciates and declares the value of that preparation, because his nephew, who is a son of Danish Vice-Consul schmidt, was pronounced incurable when the remedy, Warner's safe cure, was begun. "Yes" said his father, "I was very sceptical but since taking that remedy the boy is well."

I regret to note that ex-President Arthur is said to be a victim of this terrible disease. He ought to live but the probabilities are that since authorized remedies cannot cure him, his physicians will not advise him to save his life, as so many thousands have done, by the use of Warner's safe cure which Gen. Christiansen, at Drovel, Morgan & Co's, told me he regarded "as a wonderful remedy."

Well, I suspect the hero of the book cured himself by the same means. The internal evidence points very strongly to this conclusion.

I cannot close my notice of this book better than by quoting his evidence to his readers.

"If, my friend, you have such an experience as I have portrayed, do not put your trust in physicians to the exclusion of other remedial agencies. They have no monopoly over disease and I personally know that many of them are so very 'conscientious' that they would far prefer that their patients should go to Heaven direct from their powerless hands than that they should be saved to earth by the use of any 'unauthorized' means."

And just the author's condemnation is too true, how many thousands duped, and yet rescued, as he was, can personally testify?

Parsons' Purgative Pills make new rich blood, and will completely change the blood in the entire system in three months. Any person who will take one pill a night from one to twelve weeks may be restored to sound health, if such a thing is possible.

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Life is full of disappointments. We recently offered to cure a bad case of Rheumatism for a year's subscription in advance, but just as we were on the point of lifting the obstacle a sympathizing friend suggested *Johnson's Anodyne Liniment*, and the money and the patient vanished bigtacks.

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Notice of Sale.

To Elizabeth Gibson, of the City of Halifax, in the Province of Nova Scotia, widow of Vincenzo J. Gibson, formerly of the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, clerk, now deceased, the heirs of the said Vincenzo J. Gibson, and all others whom it may concern:

TAKE NOTICE, that there will be sold by Public Auction, at Chubb's Corner (so called), corner Prince William and Prince Streets, in the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, on SATURDAY, the fourteenth day of July next, at the hour of twelve of the clock noon,

"All that certain LOT OF LAND, situate in "the City of Saint John, aforesaid, on the "south side of Main Street, and known and "distinguished on the map or plan of the "said City, by number one thousand three "hundred and twenty (1,320), having a front of "forty feet on the said Street, and extending "back therefrom, preserving the same width "one hundred feet, with the buildings, erec "tions and improvements thereon."

The above sale will be made under and by virtue of a Power of Sale contained in a certain Indenture of Mortgage bearing date the twenty-eighth day of February, in the year of our Lord, one thousand eight hundred and eighty-two, and made between Vincenzo J. Gibson, therein described as being of the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, clerk, and Elizabeth his wife, of the one part, and John Doull, William Miller, William M. Doull, of Francis B. Doull, of Halifax, in the Province of Nova Scotia, merchants, carrying on business there, by and under the name, style and firm of Doull & Miller, and recorded in the office of the Registrar of Deeds, in and for the City and County of Saint John, in Liber Y, of Records, pages 230, 231, 232 and 233 the 13th day of March, A. D., 1882, reference being thereunto had, will more fully and at large appear, default having been made in the payment of the moneys secured by the said Indenture of Mortgage.

Dated this ninth day of February, A.D., 1885.

JOHN DOULL,
WILLIAM MILLER,
W. M. DOULL,
F. B. DOULL,

C. A. STOCKTON,
Solicitor to Mortgagees.

T. B. HANINGTON,
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