

## Sabbath School Teacher.

## SABBATH SCHOOL LESSONS.

JUNE 23RD.

*The Son of Man.*—Matt. xxiv. 29-41.  
Parallel passages, Mark xiii. 24-32;  
Luke xxi. 25-33.

Prove that men may be happy through Christ.

Repeat Psalm 110. 3-4; Romans 12. 15; Shorter Catechism, 80.

VER. 29.

It is not agreed among commentators whether the predictions in this chapter apply to the destruction of the Jewish state only, or to the end of the world only, or whether there is a double prophecy, the events of the last day being foreshadowed in the destruction of Jerusalem. The probability is that, in the closing portions of the chapter, it is the final coming of our Lord that is the chief thought.

What shall happen before Christ comes? What is meant by the sun being darkened and the moon not giving her light? &c. This language is employed to represent the downfall of any great system; for example, the fall of Paganism, Rev. vi. 12-17; the destruction of the Jewish state, Joel ii. 28-32. It will apply also to the end of the world, 2 Peter iii. 7, 12, 13. This is called the great and terrible day of the Lord. What an amazing spectacle! The flood which swept away the old world, the burning of Sodom and Gomorrah, are nothing to it. We shall behold it one day.

VER. 30.

What is the sign of the Son of Man? This is not known, unless it refers to his coming in the clouds of heaven, with power and great glory; so Matt. xxv. 31. Who will mourn when he comes? The tribes of earth are all they who do not belong to the kingdom of heaven. Why will they mourn? Because he comes to judge the wicked: Rev. i. 7, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him."

LESSON.—Flee from wrath to come. All are to meet Jesus. He is to judge all. How terrible to be at His bar unprepared!

VER. 31.

How are the dead to be raised? "The trumpet shall sound, and the dead shall be raised," 1 Cor. xv. 52. Who are the elect? The people of God. How many of them shall be gathered together? Not one shall be forgotten. The youngest infant, the most obscure believers, will be remembered.

LESSON.—If you are one of the disciples of Christ now, you shall be raised to glory then, 1 Cor. xv. 52-54. Be sure that you seek Him now.

VER. 32-35.

How do persons in Palestine know that the summer is near? v. 28. In the same way we say, "Summer is coming, see how leafy the trees are." How is the coming of Christ to be known? This parable seems to refer more particularly to earlier portions of the chapter, as v. 15-22, which describe the destruction of Jerusalem. These signs show that the end has come. Apparently, the 34th verse refers also to this period. How does Jesus assert the certainty of these events? v. 35.

LESSONS. 1. We are well warned of approaching danger. No one can say he did not know that if he sinned he would perish. How needful to be in Christ now.

2. The certainty of our Lord's predictions. He will do what he has said. The sinner must die; the righteous shall be saved.

VER. 36.

When will Christ come? As verse 34 seems to refer to the destruction of Jerusalem, this verse appears to refer to the final coming of Christ, the date of which is a secret.

VER. 37-39.

What sort of people lived in the days of Noah? Gen. vi. 5, 11, 12. Who warned them of their evil ways? Noah, a preacher of righteousness, 2 Peter ii. 5. How came they to be so merry? They did not believe the flood was so near. How long did they continue their enjoyment? What became of them?

LESSONS. 1. Fools make a mock at sin. They will not believe that it is either sinful or dangerous.

2. God does not leave Himself without a witness against sin. Noah rebuked the people before the flood, and we all have the word of truth to warn us. How shall we escape if we neglect so great salvation?

3. Destruction comes whether people believe it or not. The flood came and took them all away.

4. It is poor enjoyment that costs the life of the soul; it is a dance of death.

VER. 40-41.

Who are said to be in the field? The original signifies, two men. What are the women said to be doing? It is

common still for two women to grind together, one dropping in the wheat, the other turning round the upper millstone. What becomes of the one that is taken? The meaning is, taken home to God, caught up to meet the Lord.

LESSONS. 1. Work as well as sin may keep from Christ. Those two who were left were occupied with their ordinary employments.

2. How blessed to be ready when Christ comes; to have nothing to do but to die and wake in glory.

## Our Young Folks.

## TWO BOYS.

Will and I were boys together; we ran and skated, studied and played, with each other, and lived in the same lane in the country. Our fathers were well-to-do farmers, and we had plenty of work before and after school; for they each believed in boys having something to keep them out of mischief. Will was a great favorite with the girls at school, and with all the neighbors; while they called me a troublesome fellow, though I never could understand the reason why. He would never get into a quarrel with any one; and I once called him a spooney; but I was terribly ashamed of it afterwards. The reason I did so was, that one day, when we were on the ice, a fellow hooked one of Will's skates, and teased him about it. Instead of kicking him as I would have done, Will lent him the other one, and stood around an hour while this boy used his skates. I called the chap mean; and he pitched into me, and we whipped each other badly, while Will cried over my battered face.

When we were fifteen years old, we came into the city to seek our fortunes. Will went into a book-store, and I into a clothing-store. Will would let the clerks send him on their own errands, and put all sorts of drudgery off on him, doing his duty as he called it, while I thought him green.

When one of the older clerks sent me to do his errands, I complained to my employer; and the advice I got was, "to do what I was told, without allowing the clerks to know that I had appealed to him; for," he said "they can impose upon you in many ways, and make your place very uncomfortable." But I staid in the situation only three months; for I stood up for my rights. It was not so easy getting another place; but at last I succeeded in getting into a wholesale shoe-store. The clerks set me at blacking boots; and after a week, I threw the brushes one way, and the boots another, and started again. This time I determined to go into a counting-room, where nobody could boss me, but my ill-luck led me to tell the story of my pluck, and just the place I wanted slipped out of my grasp. I can not begin to relate all my mishaps till I was twenty-one years old; but I changed places six times, and each time because of my determination not to be imposed upon. When the war broke out, I hailed the chance to help the country stand up for her rights. I was in several severe battles, and shall go through the world stumping in on one leg, but as full of determination as ever that I will not let any one get the better of me in a trade, in an argument, or in a battle.

My schoolmate, Will, always did have an easy time of it, somehow. His employer kept an eye on him, noticed his patience and willing habits, and, when Will was twenty-one years old, gave him an interest in his business. I like to go to his house in the city, and talk over our boyhood days; but I can never convince Will that a boy or man who does not stick up for his rights is a coward. He says that he is convinced that Solomon was a pretty good judge when he said, "a soft answer turneth away wrath;" and he thinks the reason why I have seen so much of the rough side of life is, that I never owned the two bears that we read of,—bear and forbear.—*The Angel of Peace.*

## FAMILY WORSHIP.

There ought to be no sweeter hour in the day than that in which come the morning meal and the family worship. Yet it is sorrowful to see what sometimes passes for the latter. A chapter of the Bible hurried through, a rambling stereotyped prayer mumbled over, and the participants rush off to the work which they enjoy a great deal better. The exercise is wrapped in fog, instead of being crowned with heaven's light.

It is a mistake to suppose that fluency or education are especially needed in conducting family worship. It wants a heart most of all. Let there not be a single petition that is not born of real desire—even if the prayer be not two minutes long. Blessed be the home where the spirit of song dwells and adds its charm to the morning worship! The exercise need not be long, but it should not be crowded. Break up the formality; carry all the soul-life you have into it; and its savour shall not go through the day alone, but among all the home memories shall be stronger to hold the grown up children to the faith of their fathers.—*Christian at work.*

## Temperance.

## A THRILLING SCENE.

A few years ago I was in company with a gentleman who had just returned from New England. He said he put up at the hotel, and for a time he took his seat in the bar-room.

The door opened suddenly, and a woman stepped in. She was the very picture of agony; her dress negligent, her eye unsteady. She seemed to hesitate at first, but at length, gathering courage, she moved to the bar, and said:—

"Landlord, don't sell my husband any more rum. You have already ruined us. You know that before he came to your bar he was a sober man. He was as kind a husband as any woman ever had. We had a good home, a good farm, and every comfort. But you sold him liquor until he had no money to pay. Unknown to me you got a mortgage on his farm; you sold it, and turned me and my helpless children out of doors! My husband lost his health, his character, and his reputation. He became cross and abusive to me, whom he once tenderly loved. He beats me and my children cruelly, and threatens to murder us! Oh, don't let him have any more liquors!" and the tears gushed from her eyes, while the landlord stood speechless.

In the midst of these entreaties, a man stepped into the bar-room, and, with the vacant stare of an inebriate, moved towards the bar.

Instantly the pleading wife threw herself between the man and the bar, and with one hand against his breast, and the other stretched out imploringly to the landlord, she said:

"Oh, don't, my dear! don't drink! You'll break my heart!" and bursting with agony, she turned to the landlord, and said:—

"Oh, don't let him have it! don't, don't!"

And while this scene was passing the landlord walked deliberately out from behind the counter, and taking the woman rudely by the arm, said, "This is no place for women," and violently tore her from her husband, and pushing her out, shut the door against her.

The wretched inebriate staggered up and drank his dram, placing a piece of money upon the counter; the landlord wiped it off complacently into the drawer, and the drunkard passed out, maddened with the draught, to renew his brutal attacks upon the defenseless wife and children.

No one defended such barbarous cruelty as this. No one apologized for it. All agreed to pronounce the landlord worse than a brute. But there was one fact deserving of especial attention. The whole transaction was under the sanction of the law! For the sale of every glass of that ruinous liquor, which reduced an honest man and good citizen to the lowest degree of suffering and infamy, he could show a "license!"

There was then no redress in law for that suffering woman. She had been robbed of her home of her comfort, of her husband, and the blight of despair had been thrown over her whole family; but the law protected the destroyer, and left her to endure her anguish without the hope of relief!

The people of that State have changed the law on the subject since then. They have now got a "Permissive Law." Have they done right in giving the inhabitants of each town the power of preventing the opening of gin-shops and houses for the sale of intoxicating liquors, if they so will it?—*Episcopalian.*

Persecution often does in this life what the last day will do completely,—separate the wheat from the tares.—*Milner.*

Remember that God is no curious or critical observer of the plain expressions that fall from his poor children when they are shut in their closets. It is not a flow of words, or studied notions, seraphic expressions, or elegant phrases in prayer which take the ear or delight the heart of God, or open the gate of glory, or bring down the best of blessings upon the soul; but faith, uprightness, holiness, heavenliness, spirituality, and brokenness of heart—these are the things in the saved man's experience that make a conquest upon God, and turn most to the soul's account.

I never knew a good horse which had not some odd habit or other, and I never yet saw a minister worth his salt who had not some crotchet or oddity. Now, these are the bits of cheese that cavillers smell out and nibble at: this man is too slow, and another too fast; the first is too flowery, and the second is too dull. Dear me, if all God's creatures were judged in this way, we should wring the dove's neck for being too tame, shoot the robins for eating spiders, kill the cows for swinging their tails, and the hens for not giving us milk. When a man wants to beat a dog he can soon find a stick, and at this rate any fool may have something to say against the best minister in England.—*John Ploughman.*

## Scientific and Useful.

## SPRAINS AND BRUISES.

These injuries are sometimes very distressing and their consequences very serious. The dense ligaments and synovial membranes of the joints swell, and sometimes inflame, as the result of local injuries, and the pain is often extreme. But, simple water is all the treatment necessary in any case. It should, however, be of a temperature adapted to the circumstances, the indication being to unload the congested vessels of the injured part as much as possible. If the part is hot and painful apply cold water or cold wet clothes, frequently renewed, until the pain becomes normal. If there is pain or tenderness without increased heat, apply fomentations until the pain is relieved. All the after dosing required in either case is a wet cloth covered with a dry one, and worn until all tenderness is gone. This simple treatment will do all that any medicine can do, and is better than all the liniments and lotions, plasters and poultices, that were ever invented.—*From Science of Health.*

## GRAPES AND THEIR EASY CULTURE.

It is surprising that so many families in the country are willing to live year after year, without cultivating a single grapevine about their dwellings. They are compelled to purchase this delicious fruit for the table, or not taste it during the season. There is a common impression that to cultivate grapes perfectly a vast amount of knowledge and tact is required. To many the simple trimming of a vine is a mystery, more difficult to comprehend than the hardest problem of Euclid. This is an erroneous view, and ought not to prevail. Any person of common intelligence can learn in an hour how to trim and nourish vines; and, if instruction cannot be obtained from some experienced cultivator, there are books filled with cuts and illustrations which make everything plain. Three vines of as many different varieties, planted in some sunny nook, or by the side of some building, so as to obtain shelter, will, if properly cared for, furnish many a bushel of grapes every year. Select a Concord, a Delaware, and an Adirondack; make the ground mellow and rich by the use of a spade, and by employing old manure; finely ground bones, and ashes; and set out the plants. In three years the rich clusters will appear, and in four years the product will be abundant. It is well to have vines planted so that the waste liquids from the dwelling house can be used in fertilization. If there is any food the vine especially loves, it is the soapy liquids which accumulate on washing days in families. Vines drenched every week with these liquids will flourish astonishingly, and extend themselves so as to cover large buildings, every branch bearing fruit. We say to our readers, plant vines.—*From Science of Health.*

## WHAT SLEEP WILL CURE.

The *Herald of Health* discourses in this style: "The cry for sleep has always been louder than the cry for food. Not that it is more important, but it is harder to get. The best rest is from sleep. Of two men, otherwise equal, the one who sleeps the best, will be the most moral, healthy and efficient. Sleep well do much to cure irritability of temper, peevishness, uneasiness. It will cure insanity. It will restore to vigor an overworked brain. It will build up and make strong a weary body. It will do much to cure dyspepsia, particularly that variety known as nervous dyspepsia. It will relieve languor and prostrations felt by consumptives. It will cure hypochondria. It will cure the blues. It will cure headache. It will cure neuralgia. It will cure a broken spirit. It will cure sorrow. Indeed we might make a list of numerous maladies that sleep will cure.

The cure of sleeplessness, however, is not so easy, particularly in those who carry heavy responsibilities. The habit of sleeping well is one which, if broken up for any length of time, is not easily regained. Often a severe illness treated by powerful drugs, so deranges the nervous system that sleep is never sleep—is never sweet afterward. Or, perhaps, long continued watchfulness produces the same effect; or hard study, or too little exercise of the muscular system, or ten and whisky drinking, and tobacco using. To break up the habit are required:

1st. A good clean bed. 2d. Sufficient exercise to produce weariness, and pleasant occupation. 3d. Good air and not too warm a room. 4th. Freedom from too much care. 5th. A clean stomach. 6th. A clear conscience. 7th. Avoidance of stimulants and narcotics.

For those who are overworked, haggard, nervous, who pass sleepless nights, we commend the adoption of such habits as will secure their sleep; otherwise life will be short, and what there is of it will be sadly imperfect.

## Random Readings.

Always consult discretion—it is more discreet to be silent than to speak when speaking is not accompanied by sense and reason.—*Epictetus.*

The taste for emotion may become a dangerous taste; we should be very cautious how we attempt to squeeze out of human life more ecstasy and paroxysm than it can well afford.—*Sidney Smith.*

No man can be in a proper frame of mind for the discovery and reception of truth who is not utterly regardless of the question whether his being in a majority or minority will be the result of his investigations.

Our title of things in this world is poor, at best. And yet how many of us act as though a warranty deed covered all our possessions—as though what we hold we have beyond any power to dispossess.

Witty sayings are as easy lost as the pearls slipping off a broken string; but a word of kindness is seldom spoken in vain. It is a seed which, even dropped by chance, springs up into a flower.—*Stourney.*

A Chinese maxim says, "We require four things of a woman: that virtue dwell in her heart; that modesty play on her brow; that sweetness flow from her lips; that industry occupy her hands."

Never did any soul do good, but it came readier to do the same again with more enjoyment. Never was love, or gratitude, or bounty practiced but with increasing joy, which made the practitioner still more in love with the fair act.—*Shaftsbury.*

Differences of opinion give me but little concern; but it is a real pleasure to be brought into communication with any one who is in earnest and who really looks to God's will as his standard of right and wrong, and judges of actions according to their greater or less conformity.—*Dr. Arnold.*

It is better to be one of those who take the bread from the hand of Christ himself, to distribute to the hungry, going forth with His benediction, and His smile, and the touch of His hand, than to sit at ease on the grass, fifty in a company, waiting for some one to come and feed us.—*Selected.*

It is not great battles alone that build the world's history, nor great poems alone that make the generations grow. There is a still small rain from heaven that has more to do with the blessedness of nature, and of human nature, than the mightiest earthquake or the loveliest rainbow.—*George MacDonald.*

How foolish it is to imagine that the earnest study of means cripples the genius! It is only from a mastery of them that free creative power can emanate; it is only when familiar with all the paths which have already been trodden, and moving with ease in them, that the mind can discover new ones.—*C. M. Von Weber.*

Never lose an opportunity of seeing anything beautiful. Beauty is God's handwriting, a wayside sacrament; welcome it in every fair face, every fair sky, every fair flower, and thank Him for it, the fountain of loveliness; and drink it in, simply and earnestly, with your eyes; it is a charmed draught, a cup of blessing.

The strength of a nation is the intelligence and purity of its people, and that intelligence and purity are best secured by the circulation among them of the elements which contribute to the health of body and mind; and this circulation is brought about by their protection in the enjoyment of personal security, the advantage of education, and wages adequate to their proper maintenance.

Dr. Chalmers beautifully said: "The little I have seen in the world and known of the history of mankind, teaches me to look up their errors in sorrow, and not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed through the brief pulsations of joy; the tears of regret; the feebleness of purpose; the scorn of the world that has little charity; the desolation of the soul's sanctuary, and threatening voices within; health gone; happiness gone I would fain leave the erring soul of my fellow-man with Him from whose hands it came."

It is needful that babes be taught their little hymns as that monarchs be rebuked for sin. We remember the old story of the loosing of the battle through the missing of a single nail in a horse-shoe, and peradventure up to this moment the Church may have lost her battle for Christ because some minor work which ought to have been done for Jesus has been neglected. I should not wonder if it should turn out that many churches have been without prosperity because while they looked at the public ministry and the visible ordinances, they have been negligent of smaller usefulness. Many a cart comes to grief through inattention to the linch-pin.—*Spurgeon.*