

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

First Quarter, 1905.

JANUARY TO MARCH.

Lesson XI.—March 12.—The Slavery of Sin.—John 8: 31-40.

GOLDEN TEXT.

Whosoever committeth sin is the servant of sin.—John 8: 34.

EXPLANATORY.

THE CLIMAX. JESUS SHOWS THE WAY TO THE FREEDOM THEY SO MUCH DESIRE.—Vs. 31, 32.

FIRST. THE TEST OF DISCIPLESHIP. CONTINUING IN JESUS' WORD. 31. JESUS SAID. Giving them needed instruction. To those Jews which believed on him. Better (as R. V. and Am. V.) "had believed him," believed what he said, believed that he spoke the truth, but including a larger number of people than those spoken of in vs. 30 as believing on him, this last phrase meaning "to accept him as Saviour, Teacher, Sympathizer, Judge; to rest the soul upon him for present and future salvation; and to accept and adopt his precepts and example as binding upon the life." IF YE CONTINUE IN MY WORD. Abide in it, live under the influence of his teachings, accept them, obey them, make them the guide of life. THEN ARE YE MY DISCIPLES INDREED. "Truly my disciples." A disciple is a learner, one who accepts another as teacher and master; goes to school to him; one who accepts his teachings and follows his example. Hence a true disciple of Christ is a true Christian.

SECOND. A LESSON TO BE LEARNED THE TRUTH. 32. AND YE SHALL KNOW THE TRUTH. Truth is here used in a sense equivalent to reality, "the realities of life, the realities of the universe."

THIRD. THE FRUIT OF FREEDOM. AND THE TRUTH SHALL MAKE YOU FREE. The freedom is "the glorious liberty of the children of God."

Just as the child, after it has learned to read through the bondage of alphabets and grammars and dictionaries, comes into the glorious liberty of literature, and roams through all its fields without thinking of the alphabet or grammar; as the musician, after his training in the laws of music, comes into the freedom where it is part of his nature to act according to those laws, and soars away beyond them in the delights and ecstasies of song or oratorio; so the Christian has entered a state far beyond the slavery of law, where it is natural and easy for him to do right; for he acts from love, not law. He belongs to a higher sphere of action. People sometimes imagine that to become a Christian is to enter a bondage, because to do a Christian's work with the sinner's feelings would be a bondage. But his feelings are changed, so that he loves to do what he disliked before.

AN ILLUMINATING DISCUSSION CONCERNING FREEDOM.—Vs. 33-35. NEVER IN BONDAGE TO ANY MAN. They had been in captivity and were now oppressed, but they possessed much civil liberty. Probably they were thinking only of personal slavery. It was a very rare occurrence for a Jew to be reduced to the condition of a slave.

34. WHOSOEVER COMMITTETH SIN IS THE SERVANT (bondservant, slave) OF SIN.

35. 36. SERVANT. Son. The reference seems to be Abraham's sons, Isaac and Ishmael, brought up together and treated alike, as was customary, but in the end the son of the free woman became master of the house, and the son of the slave did not.

37. YE ARE ABRAHAM'S SEED. That is, descendants of Abraham. Jesus then goes on to show them that though descended from Abraham they were not Abraham's children and heirs, because they were not like him, had not his spirit. They could not inherit his promises unless they first inherited his character. So Professor Moulton says that while the English language is inherited from the Anglo-Saxon, English literature inherits from the Greek and Roman literatures, as its ancestors, while Anglo-Saxon literature is only a "poor relation." "That great Patriarch sustained a two-fold position in the history of revelation. He was at once the progenitor of the national Israel, sprung from his blood, and also the spiritual prototype and ancestor of every faithful (or believing) soul."

Do not try to have a theory of God, a philosophy of God. This little flower has enough of the sunshine for all its needs. All we need to do is to let God into us by welcoming Jesus as the flower lets the sun into itself by drinking in and assimilating the sunshine. This is eternal life not the life on and on, but to live now and always in God's eternity.—Frank W. Gunsaulus.

HISTORY OF AN ERROR.

Here is a remarkable instance of how a blunder—one of the most obvious and glaring blunders possible—may escape the notice of a whole army of proofreaders and editors.

A. B. wrote a certain paper for a popular journal. This paper went through certain successive stages during the process of production. At each stage it received a new reading from beginning to end. Thus:

1. It was written in MS. Then it was read through and in great part re-written.
2. It was read through again when completed and sent to be typewritten.
3. The typewriter read it through before sending it back.
4. The author corrected the typewritten MS. carefully and sent it in again.
5. It was then set up in type.

6. The author received a proof, which he read and corrected, sending it back for press.
7. The editor or the sub-editor read it finally and passed it for the magazine.

The paper thus had at least seven readings. Yet a blunder was passed, if the author made it—or committed, if he did not make it—of a most elementary description; one that leaps to the eyes; one that stands out of the page calling on everybody to spot it, correct it, put an end to it.

The blunder was simply this. A certain strike of workmen was spoken of as undertaken for "lower" wages instead of "higher." How the word got there—whether the author wrote it in the first instance, or the typewriter, or the compositor, it is impossible to say. Probably it was an author's mistake. A long succession of readings of the passage followed. Not one of the readers discovered the mistake.—"Tit-Bits."

SHORT-HAND.

For originality and conciseness we have never seen anything to equal a letter written by a little boy of seven years to his uncle in reply to one from him.

UNCLE'S LETTER.

"My dear little Percy: Have just received a letter from you, and I think it very nice. By next year, my lad, you will write better

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores and although in some sense a patent preparation yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

than I do. I am not sure but that you do now. When you write again tell me if you could read this letter without help.

"Do you love that new baby cousin at home? That is what they call it, is it not?"

"Are you a good boy? Do you mind your grandma and auntie? Do you get in your regular fights with Ted each week, or are you a wiser and better boy now? Good bye, little fellow. Write me again."

"Uncle Bob."

"P. S.—Enclosed find twenty-five cents for marbles and tops."

PERCY'S REPLY.

"Dear Uncle Bob: Yes I think it was—I think I do write as good—No I could not yes I do—yes it is, yes I try to, yes I do. No, please write soon."

"P. S.—I thank you."—Jameson, in Lippincott's.

JUST FOR A MOMENT.

In the early days in Iowa, writes a correspondent of the *Youth's Companion*, a village school was held in a room of a farmhouse. The farmer, Mr. Jennings, told the pupils that they must not molest his bees.

They were obedient children and respected the farmer's rights; moreover, since most of them went barefoot, they were not anxious to stir up trouble in the hives.

One day a little girl went to Mr. Jennings and made this naive and sincere explanation: "Please, Mr. Jennings, my brother Willie stepped on a bee, but it was an accident and he got right off"—Ex.

We trust our friends for a sea voyage to the captains of the ship, although we miss them when they go. And is Christ so poor a captain that we cannot trust our friends to go before us on the homeward voyage, with him?—Bolton Jones.

The Irish lady declared to the Magistrate that the defendant had stolen her hen.

"How do you know it is your hen?" asked the Judge.

"Know it!" cried the irate lady, "I have known that hen ever since it was an egg."

"If it were customary in this country to confer titles upon men who go in for literature, what should I be?" asked a conceited journalist of his editor.

"Baron of Ideas," was the reply.

O. J. McCully, M. D., M. R. S., London.

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WOMEN WHO CHARM

HEALTH IS THE FIRST ESSENTIAL

It Helps Women to Win and Hold Men's Admiration, Respect and Love

Woman's greatest gift is the power to inspire admiration, respect, and love. There is a beauty in health which is more attractive to men than mere regularity of feature.



Mrs. T.E. Gillis

To be a successful wife, to retain the love and admiration of her husband, should be a woman's constant study. At the first indication of ill-health, painful or irregular menstruation, headache or backache, secure Lydia E. Pinkham's Vegetable Compound and begin its use.

Mrs. T. E. Gillis, Windsor, N. B., describes her illness and cures, in the following letter:

Dear Mrs. Pinkham:— "When I commenced to take Lydia E. Pinkham's Vegetable Compound I was suffering with weakness and womb trouble, headaches, backaches, and that worn-out, tired feeling. I have only taken the Vegetable Compound a few short weeks, and it has made me well, strong and robust. I believe that Lydia E. Pinkham's Vegetable Compound is without equal for female troubles."

Women who are troubled with painful or irregular menstruation, backache, bloating (or flatulence), leucorrhoea, falling, inflammation or ulceration of the uterus, ovarian troubles, that "bearing-down" feeling, dizziness, faintness, indigestion, or nervous prostration may be restored to perfect health and strength by taking Lydia E. Pinkham's Vegetable Compound.

Surely you cannot wish to remain sick, weak and discouraged, when you might so easily be cured. The medicine which has made so many other women well will cure you also.

INTERCOLONIAL RAILWAY

On and after MONDAY, November 21st, 1904, trains will run daily (Sunday excepted) as follows:

TRAINS LEAVE ST. JOHN.

6—Mixed for Moncton,	6.30
2—Exp. for Point du Chene, Halifax, Sydney and Campbellton	7.00
26—Express for Point du Chene, Halifax and Pictou	12.15
4—Mixed for Moncton and Point du Chene	13.15
8—Express for Sussex	17.10
134—Express for Quebec and Montreal	18.00
10—Express for Halifax and Sydney	23.25

TRAINS ARRIVE AT ST. JOHN.

9—Express from Halifax and Sydney	6.30
7—Express from Sussex	9.00
133—Express from Montreal and Quebec	13.50
5—Mixed from Moncton	15.30
3—Express from Moncton and Point du Chene	16.50
25—Express from Halifax, Pictou and Campbellton	17.40
1—Express from Halifax	18.40
81—Express from Moncton (Sunday only)	24.35

All trains run by Atlantic Standard Time 24.00 o'clock is midnight.

D. POTTINGER, General Man.

Railway Office, Moncton, N. B., Nov. 18th, 1904.

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