

Sabbath School. BIBLE LESSONS. Adapted from Robinson's Select Notes. SECOND QUARTER. Lesson III. April 21. Matt. 24: 42-51. WATCHFULNESS. (QUARTERLY TEMPERANCE LESSON.) GOLDEN TEXT. "Take ye heed, watch and pray."

EXPLANATORY. I. THE CIRCUMSTANCES.—It was the Tuesday afternoon before the crucifixion. Jesus had spent most of the day in the temple courts in a final effort to persuade the rulers and the people to accept him as the Messiah, and to save both himself and the nation. Before he leaves, he pronounces the most solemn words against them, not in a denunciatory manner, but as a statement of a fact and a warning. It was the cry of Love itself, thrilled with grief. II. THE DUTY OF THE HOUR WATCH.—V. 42. "Therefore, on account of the state of things described in the previous verses, 'Watch' both in the Greek and in the English, is closely allied to 'take heed.' According to Thayer, it is derived from the perfect tense, 'to have been aroused from sleep, to be awake.' It expresses not a mere act, but a state of wakefulness and alertness. The duty of the hour watch is not merely to be on the alert, but to be on the alert to the point of seeing the return of the Master, and the wakefulness and diligence that overlooks no duty, indigence no indolence. The last thing that would please the Master would be the idle curiosity which would make the servants neglect their work to stand outside the door gazing to catch a glimpse of his return. What the Master desires is watchful work.

SIX OCCASIONS FOR WATCHFULNESS. (1) The deceitfulness of riches. (2) Worldly conformities that steal one's time and usefulness. (3) The kisses of the enemy. (4) The arch-enemy like a roaring lion. (5) Relaxing of the mind. (6) The grain must be kept to prevent it from becoming moldy. It is certain that the apostles themselves maintained this attitude of the hour watch. He must go to so bidding them ever to be 'looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ. All the glories of present Christian life and experience are but as the rays which shoot above the horizon, before the sun appears in his glory.' III. REASONS FOR WATCHING. A PARABLE.—V. 43-44. 'For he knoweth not what hour his Lord will come.' No, not the angels which are in heaven, neither the Son, but the Father' (Mark 13-32).

THE HOUSEHOLD'S IGNORANCE OF THE TIME WHEN THE LORD WILL COME IS THE reason why he must watch. He cannot keep a slave all night, and every night, to be ready for him; so he has to go to sleep, and is robbed. But our ignorance is the reason for wakefulness, because we do not know what hour the night of life. The householder watches to prevent, but to be sure in that for which the watch is kept. 'But with all the obscurity thus intentionally thrown around the day and the hour of Christ's coming, do not forget that no obscurity, no uncertainty hangs around the great event itself. In all that future which lies before us, these are the only two events of which we are absolutely certain: our own approaching death, our Lord's approaching advent.'

44. 'Therefore be ye also ready': be always prepared, never be spiritually asleep, never be away from your place of duty. One cannot always be 'rich in his house'; he must have times of sleep; but in spiritual things he can always be ready for the coming of his Lord. 'For in such an hour as he thinketh not the Son of man will come, so shall the King of glory come perfectly that the day of the Lord so cometh as a thief in the night' (1 Thess. 5: 2; see also 2 Pet. 3: 10). The coming of the Lord are ever unexpected to us.—his coming as a thief, his coming to judge the world, his coming in the crises of our lives, his coming with opportunities and open doors, his coming with the power of the Holy Spirit. The only way is for us to be ever ready for his coming, by his doing his will, ever loving his presence, ever walking with God, and we shall be ready and glad when he comes.

IV. HOW TO WATCH AND THE REWARD.—V. 45-47. Compare Luke 12: 42-46. 45. 'Who then is a faithful and wise servant, or steward, who was generally a slave whom his master had chosen on account of his trustworthiness and intelligence to be the steward of his estate. "Whom his lord hath made ruler over his household"; while he himself went abroad. This power was conferred on account of previous faithfulness and ability. "To give them their portion at regular hours. He is prompt in his duties. The object of God in giving man talent or power is that they may minister to others. "Who is the servant who ministereth to his lord, he will be promoted, and he will be given more. He who is faithful to his lord, he only is prudent" and "wise" for himself.' How to WATCH. 46. 'Blessed' He possesses the beatitudes. "Shall find so doing. We see by this illustration of Christ what he means by watching; not gazing up into the heavens for signs, but with faithful persistence of duty, with hope and joy in the thought of his coming. In many cases watching is joined with prayer, because he that means to watch will seek all the help possible, especially the guardianship of God.

47. Will make him ruler (not him) over all his goods" over all his property of every kind, and not simply over his body or his possessions. (Compare Matt. 25: 21; Luke 19: 17.) Our Lord here puts honor upon those who serve him by comparing them, not to a

menial or ordinary slave, but to the intelligent, faithful, and trusted head-slave of the household, like Joseph in Potiphar's house. THE REWARD. The reward is both outward and inward, more glories, and blessings, and joys, and larger capacities for usefulness and enjoyment. Larger fields and wider spheres are given, greater opportunities for doing good, and a clearer perception of God, a fuller reception of all that makes heaven what it is. The reward is like the universal law of the harvest. The blind man enjoys many things; he feels the warmth of the sunshine, but the exquisite glories of color in flower and forest, the splendor of the sky, the infinite reach of sight are unknown till his eyes are opened. Thus, while in the same place and surrounded by the same things as before, he has entered a new world. There are many such spheres around us, one beyond the other, each one more glorious than the one within. Some are opened at conversion, others by various Christian experiences, and still there is more to follow. And the only way to have our eyes opened to them is by following the law of the harvest. To him that hath shall be given.

V. FAILURES TO WATCH AND ITS CONSEQUENCES ILLUSTRATED.—V. 48-51. 48. 'Evil servant shall say in his heart, "Because he would be admitted to my society, it would shock him. My lord delayeth his coming," so that the time of reckoning is far away; nor will he ever know of the evil doings of his servant.' 49. "Smite his fellow servants," like a petty tyrant over those who are faithful, and because they are faithful. "Eat and drink with the drunken." The two forms of sin most common to those in high places are oppression and self-indulgence. 50. "In an hour that he is not aware of." The Lord knows all that is being done, and at the right time will come suddenly, not only in his great second coming, but in all forms of his coming. There are always sudden to the wicked. It is the "usual" that often keeps us from watching.

51. "And shall cut him asunder." Literally "shall cut him in two." A terrible form of capital punishment, carried sometimes into execution with a saw. (See 2 Sam. 12: 31; Heb. 11: 37.) "And appoint him his portion with the hypocrites," as referred to in the last lesson. He must go with the hypocrites because he is idle. VI. APPLICATION TO TEMPERANCE.—FIRST. THE NEED. In the troublous times that precede the coming of Christ in his Kingdom, the habits and customs of men are not small part. There are "wars and rumors of war." There are "great tribulations," and great distress upon the land, and wrath upon this people.

ILLUSTRATION. A magazine of facts, from the "National Temperance Almanac" for 1894. DIRECT COST OF INTOXICATING LIQUORS.—\$1,000,000,000 INDIRECT COST. Lost labor caused by drink—440,000,000 Lost labor by liquor dealers—800,000,000 Sickness caused by liquor—100,000,000 Crime caused by liquor—87,500,000 Pauperism caused by liquor—17,000,000 Suffering and distress—8,000,000 Total—\$902,500,000. COMPARISONS. Compare with this list of large expenditures the following table, showing what is spent in the United States for the necessities of life.—Bread—\$305,000,000 Meat—308,000,000 Woollen goods—237,000,000 Cotton goods—210,000,000 Shoes and shoes—190,000,000 Sugar and molasses—125,000,000 ILLUSTRATION THE BELL. Young man! he has not your eye been frequently attracted to a sign having the following ominous words on it?—"BAR."

Avoid the place; its no misnomer. The experience of thousands has proved it to be: A bar to respectability. A bar to honor. A bar to happiness. A bar to domestic felicity. A bar to heaven. Every day it proves to be: The road to degradation. The road to vice. The road to the gambling hall. The road to the brothel. The road to poverty. The road to wretchedness. The road to want. The road to robbery. The road to prison. The road to the gallows. The road to the drunkard's grave. The road to hell. ILLUSTRATION. THE HORN OF PLENTY. A brand of whiskey is called "Horn of Plenty." On this a temperance writer remarks that they have chosen the name wisely, for out of the thing designated shall come: Plenty of poverty, plenty of pain, plenty of sorrow, plenty of shame, plenty of broken hearts, hopes doomed and sealed, plenty of graves in the potter's field.

SECOND. HOW TO ESCAPE. BY PER- SUEVAL WATCHING. Against the enemies of temperance; against temptation; over the young; for opportunities; if we watch, temperance and all the train of virtues will rule over all the passions, over ourselves, and over our country. ILLUSTRATION. An English temperance orator, when speaking on the subject whether or not it would be possible to close the public drinking saloons, said: "This is a difficult question, truly, my friends; but we will do well to remember that—'There's a little public-house which every one may close; it is the little public-house just underneath the nose.'"

ILLUSTRATION. LINDSAY said of alcohol that, "Man sinks gradually by this fell poison; first he favors it, then he worships it, then he burns for it, then he is consumed by it." THIRD. THE CONSEQUENCES OF NOT WATCHING. Destruction to ourselves, to our families, and to our nation.

For nervous headache use K. B. G.

B. Y. P. U. OUR OBJECT. The unification of Baptizing people; their increased spirituality; their stimulation in Christian service; their education in scriptural knowledge; their instruction in Baptist history and doctrine; their enlistment in missionary activity, through existing denominational institutions. OUR FELLOWSHIP. All Young People's Societies of whatever name in Baptist churches and Baptist churches having no organized societies are invited to represent themselves at our meetings. Our common bond is the New Testament, in the affirmation of whose teachings.

Kindly address all communications for this month to Rev. G. O. Gates, St. John, N. B. Prayer Meeting Topics for April 14. C. E. Tople. "Risen with Christ— from what?" Rom. 6: 1-12. 23. (An Easter meeting.) B. Y. P. U. Topic. "The duty of forgiveness." Math. 18, 23-35. "BIBLE READERS COURSE." By courtesy of Baptist Union. Monday 8th.—"A charitable Scribe." Rom. 14. Read Luke 6: 37, 1st Cor. 4, 6-8. Tuesday 9th.—"Even Christ pleased not himself." (vs. 23) Rom. 15. Read Psalm 69: 1, 19, 50, 91. Wednesday 10th.—"The fame of Obedience." Rom. 16. Read Rom. 1: 18. 1st Thes. 1: 8. "Foolishness or power of God?" (vs. 18). 1st Cor. 1. Read Acts 17: 18, Rom. 1: 16. Friday 12th.—"Spirit of the world or Christ, which?" (vs. 12). 1st Cor. 2. Read 1st Cor. 2: 14, 4, 6. Saturday 13th.—"The enduring foundation." (vs. 13). 1st Cor. 3. Read Psalm 118: 22, Matt. 21: 42. Sunday 14th.—"The duty of forgiveness."

We are now expecting that societies will report the accessions there, because of the gracious revivals in the churches. We know that many of the associates have been converted. What did your society do for Foreign Missions on March 31st? The urgent appeal of the F. M. Board ought not to be ignored by our young people. Can there not be something done by our Young People's Societies for the benevolent purposes as an extra? Why could not each member plan to give a cent or two cents a week for missionary purposes? Let the Missionary Committee have this in mind, and you will be sure to have their enthusiasm if not awoken on the part of the youngest members, and will become a quiet educator as well, in a good cause.

In the Temple (Yarmouth) Union a few evenings ago, certain questions were asked and answered. We give the answer to one of the questions in this issue. Read it. The O. E. Society of the German St. church, St. John, at their last meeting voted \$40 out of their missionary funds in response to the special appeal of the F. M. B. Board. A note from one of our number, now in Malde, Mass., intimates that Boston will make up some fifty cents to a hundred for the same purpose, and you will be in July. Think of it—the possibility of a meeting of 90,000 Christian young men and women. What next?

The above occupies a prominent place on some of the envelopes that reach our association members. But see more changes in this century for such a gathering. Attention. I desire again to call the attention of our Union to the following resolution passed at the Convention held at Bear River last August: "That each member of the local society be requested to contribute three cents weekly for the purpose of the Maritime Union, and that the president of each society be requested to contribute to the fund for the Maritime Union."

LOCKPORT, N. S. On Monday evening, March 25th, our B. Y. P. U. held their monthly Conquest meeting, which was well attended and proved a great success. A very interesting program was prepared by the Missionary Committee, consisting of readings, recitations, map talk, solos, dialogues, a short interesting address by our pastor Mr. Austen Bill gave a well written paper on the "C. P. of Egypt," which was listened to with much interest. We have a membership of fifty-six in our Union. The prayer meetings are well attended and our young people are manifesting a lively interest in the work of the Union. MAUDE MCKENZIE, Cor. Sec.

THE TOBACCO HABIT. (Read before the Temple Union.) The tobacco habit as a affliction upon mankind is exceeded only by the liquor curse. The taste for tobacco is never natural; in no climate is man afflicted with an instinctive habit of smoking it. It is repulsive to all for nature after life's journey from beyond the point where the roads of purity and vice diverge. The taste, which has to be cultivated, is acquired generally in the years of immaturity, and can be traced to the influence of a vicious education, or of evil companions. What a mistake for a young man to make. If he is acquiring a habit that he will find (1) unprofitable, (2) unclean, (3) expensive, (4) ungodly. Impulsive because natural aversion can be perverted into an unnatural craving for the same substance. Unclean. The breath of the purest is

A mild laxative, do not choke the best family medicine. Beach's Stomach & Liver Pills

and tainted and more confirmed, and so tainted and more confirmed, and so made almost sick in their company. The use of it seems to kill any respect that one naturally has for another's feelings. Smokers go everywhere: on the street, on the cars, on the boat, the excursion, from 800 streets about gaily, while their manners indicate "if you are so foolish as to dislike my tobacco smoke you may keep out of my way." How we wish they had obeyed the lady's order of her to smoke steeped husband: "There, now, Hizekiah Bruce, if you will chaw tobacco you must swallow all the juice."

Expensive, because injurious indulgence are the chief causes of poverty. In these days a young man should spend no money except what he really is obliged to. From reliable information the annual cost of the tobacco, including cigars and cigarettes, consumed in this country, amounts to \$60,000,000, about \$170 per day worse than wasted. Think of the good that could be done with this money. Let this extravagance be reformed before people talk about "hard times," and the cost of maintaining churches and such institutions. Unhealthy. Its effects upon the system are very serious. The consumer's penalty is a labored breath, over-stimulated nerves, a dazed and unsteady mind, and finally brain trouble. Such results may be slow but are inevitable. The use of it is a positive injury. No man should ever reach his highest physical condition if he is addicted to the habit. Realizing this fact, the French government prohibited its use in all government schools, and in many U. S. naval schools its use is disallowed. Besides injuring the consumer himself it had a bad effect on the houses of the children, particularly by young children in the family who are thoughtlessly made to breathe the poisoned air.

If the habit is unclean, extravagant, and health destroying, it must be ungodly. What is the use of one who professes to be a follower of Jesus, and yet go aside after such poison? Can God by His Spirit dwell within such a pollution of his image? Humanity is the enemy of the unclean, and the profane within such an impure person. Children should be carefully guarded from this snare of the fowler and noxious pestilence. Teachers should be careful of the habits and example of the young on the danger of having to do with the evil which is a cause of much of the weakness that humanity of late years seems to be heir to. H. E. HALLEY, Yarmouth, N. S.

Outline of a Lecture by Rev. F. A. McEwen, of Windsor. Given before the Wolville B. Y. P. U. on March 19. Subject: "The Inquisition and Baptist Martyrs." The B. Y. P. U. were fortunate in securing for their fourth lecture the Rev. F. A. MacEwen, of Windsor. The lecture was delivered at the meeting of Tuesday, March 19, in the Wolville church, and was worthy of a much larger audience than greeted the lecturer. The interest taken here in Wolville in this truly excellent course of lectures is far from what it should be, and the Baptists of Wolville and vicinity have lost exceptional opportunities for hearing help and inspiring lectures. Were they worthy descendants of the ancient Baptist heroes, they would have crowded Wolville Baptist church to hear of those who fought the good fight in the brave days of old. What a noble heritage those old Baptist heroes left to us, and how glad we prize that heritage! This fourth lecture in the series was well conceived, well delivered, and well appreciated by those fortunate enough to hear it. The following is a brief and very imperfect digest thereof: The subject of the lecture was "The Inquisition and Baptist Martyrs," and the lecturer began by stating the moral and somewhat startling proposition that the Inquisition was a necessary instrument of Discipline. Passages from the New Testament were then quoted relating to Church Discipline, and the necessity thereof in guarding the welfare of the churches, and keeping them pure and separate from the world. The model church as instituted by Christ, as established by the Apostles, was a self-governing body, complete in itself, administering its own discipline, and having Christ as its supreme Head and only Law-giver. The churches of Apostolic times were thus kept pure, and remained largely so until the reign of Constantine, when the churches came under outside control. The basic ideas of independence and self-government were lost, and Constantine became a political figure, and the church was a political. Thus was human oversight substituted for Divine.

From that time till 1229 the church was ruled and disciplined by ecclesiastical and secular lords, by the Pope and the Emperor. Then the order of Preaching Friars arose, and inquisitorial powers passed into the hands of the Pops. The lecturer then briefly touched upon the religious condition of Southern France, the Albigensians, the Petrobrusians, the Heretics, and the Waldenses, or Poor men of Lyons, followers of Peter Waldo, had brought so nearly a Reformation in Southern France that Rome had almost completely lost her hold upon the people of those rich and populous provinces. The pomp and power of the Papal legate vailed not to dazzle and subvert the simple peasant faith. So Dominic, the Preaching Friar, who was sent to see what poverty and preaching could effect. But neither he nor Saint Bernard succeeded in "converting" those obstinate "heretics." The power of the sword is invoked, and Simon de Montfort leads an armed crusade against the unarmed and unresisting Albigensians, and orders of like faith. Then the good Dominic spoke the eleven hours, and the saintly Bernard of Clairvaux cheers on the ruthless slayers. The three orders of

the Order of St. Francis, the Order of St. Dominic, and the Order of St. Bernard, were the three orders of the Inquisition. The Order of St. Francis was the most humane, and the Order of St. Dominic was the most cruel. The Order of St. Bernard was the most powerful, and the Order of St. Francis was the most numerous. The Order of St. Dominic was the most learned, and the Order of St. Bernard was the most devoted. The Order of St. Francis was the most popular, and the Order of St. Dominic was the most respected. The Order of St. Bernard was the most influential, and the Order of St. Francis was the most active. The Order of St. Dominic was the most energetic, and the Order of St. Bernard was the most successful. The Order of St. Francis was the most efficient, and the Order of St. Dominic was the most effective. The Order of St. Bernard was the most powerful, and the Order of St. Francis was the most influential. 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