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Time's fleeting shuttle fills the loom, MANUFACTUREB BAHCIA 'The old year's task is wrought-A mingled web of joy and gloom, Or welcomed or unsought. Unfold the fabric !- though with dread We shrink to see its hues outspread.

O weak and wilful heart of mine, Thy conflicts and thy cares! I must not murmur nor repine, Though sometimes, unawares, Sighs echo from the songs I sing, And hopesped on by drooping wing.

Yet sunshine sweet shone overhead; And many a bud and bloom Adorned the path my feet must tread, Contains no Alcohol, Artificial Color-Till e'en its darkest gloom Refreshing fragrance could distil, Free as the dew on Hermon's hill!

So Faith standssteadfast-Faith benign,-And with an upward glance, Her hand still closely clasped in mine, On-on-I will advance; recommend - being of combinations of the And ares and conflicts all shall seem favors of the choicest fruits of the Tropics | Only the shadows of a dream. -Annie Gardner Hale.

The Sabbath-School.

INTERNATIONAL LESSON. First Quarter-Lesson I.—January 5

A Fruit and Confectionery, New Figs; New Raisins, fine, American Baldwin THE FORERUNNER AN Apples, Bishop Pippin Apples, Northern Spy Apples, Talmon Sweet Apples—the NOUNCED.—Luke 1:5-17. GOLDEN TEXT.—Behold I will send my messenger, and he shall prepare the way before me.-Mal.

EXPLANATORY.

THE PARENTS OF JOHN.—Ver. 5. There was in the days of Herod. This was Hered the Great, the And when Zacharias saw him, he power in united prayer (Matt. 18: founder of the Herodian family and was troubled. Agitated, disturbed. 19, 20). the father of most of the Herods mentioned in the New Testament after the infancy of Jesus. An active, brave man, he was made gov
tive, brave man, he was ernor of Galilee at the early age of bring his choicest blessings. Fear praying that he was transfigured. 25, and distinguished himself by his not, Zacharias. Let fear be changed God answers our prayers for our 25, and distinguished himself by his not, Zacharras. Let lear be changed campaign against the brigands who to rejoicing and love. Thy wrayer selves, while we are praying for stitutions. For full particulars apply to infested the mountains. But he is heard. He had prayed for two others. was a monster of selfishness and things,—that he might have a son, cruelty, murdering many of his own and that the promised kingdom of never denied, but are often delayed family. He rebuilt the temple in God might come. God answered till the best time comes for them to great magnificence in Jerusalem, both prayers in one. And thou be given. which is consequently known in his- shalt call his name John "the graci tory as Herod's Temple, to distin- ous gift of Jehovah." The name guish it from Solomon's Temple. was to express God's work and mes-He died of a terrible disease, in sage to the people through him. Jericho, April, B. C. A, at the age of Joy and gladness, and many shall 69, after a long reign of 37 years. rejoice at his birth. The joy of the others. King of Judea. Herod was the parents was not selfish joy, for their Judea. He was not an independ- souls all down the ages. ent king but was subject to the Boman Empire. A certain priest nam- an answer is delayed is no sign that blessings. ed Zacharias. Nothing is known of the prayer is unheard. God behim beyond what is recorded here. stows his answers at the best time, Of the course of Abia. Greek for when they will do the most good. Abijah. The priesthood were divid- But, during the long delay, we are ed under David into 24 courses or being prepared for the answers, and classes, which took turns in admin- the answers are being prepared for istering the services of the temple. us. Sometimes we are not at the The heads of these courses were the time of the prayer prepared to re-"chief priests." Each course minis | ceive the gift we ask for. On the tered for one week. And his wife other hand, often the blessings was of the daughters of Aaron, and themselves are not ripened into their therefore in the line of the priest- best condition, and to give them prehood. The priests could marry out- maturely would be like giving unside of their rank and tribe if they ripe fruit to a child. wished. But both John's parents were of priestly rank, and therefore The answer to Zacharias' prayer was among the nobility of the Jews so far as they had any.

And they were both righteous before contains other blessings which the God, walking in all the command- eye of the asker had not seen, nor ments and ordinances. They obeyed had entered his heart to conceive. all God's laws to the best of their ability; they were both moral and religious. Blameless. Notentirely free from sin, but leading a holy life, struggling against sin and making attainments in holiness.

THE DESIRE OF THEIR HEARTS -

The people waited outside in the power of Elias," as a great religious Court of Israel, praying in deep and moral reformer, a stern rebuker silence till the priest who was sacri- of vice. To turn the hearts of the on the fire of the golden altar, and decay of religion in the community, its fragrant smoke rose with the and the beginning of moral chaos; prayers of the people. The incense or (2) figuratively, to turn the hearts was a peculiar and sacred compound of the fathers the Israelites, to the of fragrant spices (Ex. 30: 34-38), Gentiles, the children, apostate, and was a symbol of prayer. And prodigal, outcast, but still children. the whole multitude of people were And the disobedient to (rather into) praying without; i. e., outside of the | the wisdom of the just. The meansanctuary or temple proper, where ing is, he shall bring the Gentiles Zacharias alone was offering the to accept the wisdom of righteous-

arias was offering the incense, his nunciation of sin, by showing the own pious heart must have been dreadful nature and the avful conwould be almost lost in his desire them feel their need of a Saviour It would be his child who should best blessings come to us when our salvation of men.

-Vers. 11-14. The answer comes heaven." (1) while Zacharias was attending to his duties, (2) while engaged in prayer. There appeared unto him an angel. There was not a vision, but an actual appearance of an higher experiences and blessings. angel. This is the first message of

Standing on the right side of the altar. Indicative of favor and blessing.

Answers beyond Expectation. beyond his highest expectation. So God loves to give to his people. THEIR CHARACTER. - Ver. 6. Almost every blessing God gives us THE FORERUNNER OF THE MES-

the reason for the rejoicing foretold in ver. 14. He shall be great in the sight of the Lord. This greatness is evidently that which results from personal holiness and the moral Ver. 7. And they had no child. authority accompanying it. John's This seems to have been the one greatness was not temporal, but about birds and harmless little fairy great trouble of their lives. (1) To spiritual; not of outward authority have no children was a trial deeply and splendor, but greatness of charfelt in Israel; barrenness was re- acter, of unsekish work, greatness arded by the Jews as a mark of as measured by heavenly standards. Divine displeasure. (2) Because it He skall drink neither wine nor cut off all hope of the birth of the strong drink; i. e., he would be a Messiah in that family. (3) It is a Nazarite (Num. 6:1-5), an example great misfortune in itself. And they of holiness, of consecration, of selfboth were now well stricken in years. control. The Nazarites were emience as manifested in the temple sanctified, and guided by his influ-In the order of his course. In his ence. No one is fitted for God's turn to perform the ceremonies. work without the baptism of the office. his lot was. The work of each come the light, strength, wisdom, priest in each course was determined character, guidance necessary for by lot: who should kill the sacrifice, God's work. And many ... shall who sprinkle the blood, who burn he turn, bring back, convert, to the the incense, etc. This lot was cast | Lord their God, where they rightly every week. His lot was to burn belong. John would lead men back incense when he went into the temple to God, to his worship, to love of of the Lord. The golden altar of him, to trust in him, to a character the light out." incense stood within the temple like his, to abiding in his presence proper, in the Holy Place, before and his spirit. And he shall go bethe veil that separated it from the fore him. The coming of the Mess-Holy of Holies. The other sacri- iah was the coming of the Lord. fices were offered on the great sltar In the spirit and power of Elias. in the court of the priests, in front From the last words of Malachi however, and strong in the thought of the temple building. The offer- (4:4-6; 3:1), the Jews universally ing of the incense, permitting the believed (as they do to this day) offerer to enter the sacred and awful that Elijah would visibly return to

ficing the evening lamb at the great fathers to the children. (1) Either altar of Burnt Offering in the court | iterally, to produce domestic co :gave a signal to his colleague in the cord, the disruption of families being shrine. He then threw the incense one of the most common signs of the ness. To make ready for the Lord Zucharias' Prayer. While Zach! (Rev. Ver.) a people. By his deglowing with silent prayer for the sequences of sin, he awakened the people. His own personal desires conscience of the people, and made for the salvation of his people. But A people prepared for the Lord. That the answer to his own desires was the few who would receive the enfolded within the answer for them. Messiah might be made ready, it was necessary that John the Baptist of and American Guns, Rifles and Relead multitudes to their God. The should preach repentance, and thus volvers. For sale wholesale and retail create a sense of spiritual need. It personal desires are absorbed in the was only those who became "poor in spirit" that would be "prepared" An Angel Brings the Answer. for the coming of "the kingdom of

PRACTICAL HINTS.

Heartfelt obedience to every known command is the gateway to It is right to pray for temporal God recorded in the Bible for 400 blessings, but the desire for them years, since the time of Malachi. should be absorbed in the desire for spiritual blessings.

There are peculiar blessings and

The answers to our prayers are

God's answers are larger and bet-

ter than our hopes and prayers. True greatness is divine greatness,-greatness of love, of character, of power used for the good of

first foreigner who reigned over son would bring rejoicing to many nurture for the children. It brings parents and children near together, Delayed Answers to Prayer. That making them mutual helps and

Don't Frighten the Children.

Doubtless every adult who reads these lines can recall with vividness the feeling of terror which was expersenced in childhood when someone with less sense than imagination "scared" him with some grewsome tale or awful threat. Such a treatment of a trustful child as will arouse and terrify, is simply criminal. No child should be "made to mind" by a threat which may cause not only real present fear but possibly future mental injury. Such thoughtlessness should be never permitted on the part of a servant, and no parent who loves his children should ever for a moment think of securing obedience by any such hurtful method. Some one has been showing the folly of such a course EIAH -Vers. 15-17. For: giving by overdoing a description of it in

the following humorous vein: "Remember, Honora," said Mrs. Perkins to the new nurse girl, "I do not allow the children to hear stories that will frighten them when they stories, but nothing about lears or

"Yis, mem," replied Honora; and this was the harmless little story

she told that night: "Wanst there wuz a gr-reat big monsther of an animal wid horn an' tail of hot fire an' teeth a yard long that wint around in the dead of the It is not known how old they were. nent in abstinence. They abstained noight atin up little byes an' girruls THE HOUR OF PRAYER .-- Ver. 8- from what was innocent, in order thas bothered there nurse askin' her 10. While he executed the priest's to influence the world to abstain to get up an' give them water in the office. The offering the daily sacri- from what was guilty. Paul gives noight and tellin' how she lift the fice, burning incense, and all the a rule for Christian Nazaritism in baby for a warrud with the perlaceceremonials pertaining to the tem- 1 Cor. 8:13. He shall be filled min in the parruk and little things ple. Before God. In God's pres- with the Holy Ghost. Illuminated, loike that. An' this ter-r-rible big monster could go roight through solid walis, moind yeez, an' he'd ate yees up 'fore yeez could scrame out. According to the custom of the priest's Holy Spirit. Only through him cau Now cuddle up an' go slape like good byes an' girru's or he'll be afther yeez av yeez say a wurrud. Moind that. Sthop yer shiverin' now, Birdie; an' phwat do yeez mane by chatterin' yer teeth loik that, Willie? To slape wid veez or yeez'll be ate up the minit I takes

> Each day as it comes brings its pleasures, but to all earnest people its trials as well. They are happy, that daily grace is given them.

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The power of Christianity centres

in the person of its Lord, and the

Lord to open the eyes of the Apostles

Christian motive that is strongest The power of Christianity centres two attendants, who retired when on this subject (Matt. 21:14, 17:10- and most powerful always is "for they had made everything ready. 13). He c.me : the "spirit and my sake." - D. W. M. Taylor.

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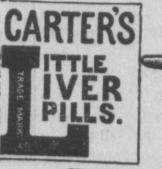
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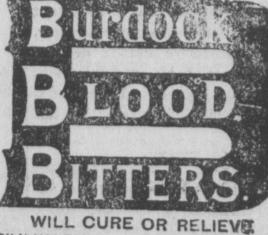
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