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Yours truly, CHAS. A. SNYDER.

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Wait for the Morning.

Wait for the morning—it will come, indeed,
As surely as the night hath given need.
The yearning eyes, at last, will strain their sight
No more unanswered by the morning light;
No longer will they vainly strive through tears
To pierce the darkness of thy doubts and fears,
But, bathed in balmy dews and rays of dawn,
Will smile with rapture o'er the darkness gone.

Wait for the morning, O thou smitten child!
Scorned, scourged, and persecuted, and reviled;
Athirst and famishing, none pitying thee,
Crowned with the twisted thorns of agony—
No faintest gleam of sunlight through the dense
Infinity of gloom to lead thee thence—
Wait thou for morning, it will come, indeed
As surely as the night hath given need.

The Sabbath-School.

INTERNATIONAL LESSON.

Second Quarter-Lesson III.—April 21

THE TWO GREAT COMMANDMENTS.—Mark 12: 28-34.

GOLDEN TEXT.—*Love is the fulfilling of the law.*—Rom. 13: 10.

THE SCRIBE'S QUESTION.—Ver. 28. *And one of the scribes*: Matthew calls him a lawyer. The scribes were learned men; they preserved, copied, and expounded the law. *Came.* Approached, and addressed our Lord. *Having heard them reasoning together.* He had listened to the discussions of our Lord with the Herodians about the tribute, and with the Sadducees about the resurrection. *And perceiving that he had answered them well*: rightly. *Asked.* I judge that he was neither a caviller, nor a disciple, but one curious to see what reply Christ would make to one of the puzzling theological problems of the day. *Which is the first commandment of all?* First in importance; the most fundamental one. The Jews divided the commandments of their law into *greater* and *lesser*; but were not agreed in the particulars. Some contended for the law of circumcision; others, for that of sacrifice; others, for that of phylacteries, the Sabbath, the law against idolatry.

LOVE TO GOD THE SUM OF THE FIRST TABLE OF THE LAW.—Vers. 29, 30. *Jesus answered him*: by quoting from Deut. 6: 4, 5, the very words which "every devout Jew recited twice every day, and the Jews do it to this day." *Hear, O Israel; The Lord our God is one Lord.* This mighty text asserts that the Lord God of Israel is absolutely God, and none other. *And thou shalt love the Lord.* We have here the language of *law*, expressive of God's *claims*. Love. "Some persons would make religion to consist of little else than a self denying course of the practice of virtue and obedience. They make it a kind of house-of-correction work. But no! I love the service of my God. *The Lord thy God.* He is the Lord in personal relations to us. *With all thy heart.* *Heart* denotes in general terms the affection and will. Our love to God must be fervent, warm, living. *And with all thy soul.* *Soul* is the individual existence, the person himself. The two words are united to teach that the entire, undivided person must share in that which it has to perform with the heart. *With all thy mind.* This commands our intellectual nature: "Thou shalt put *intelligence* into thine affection"—in opposition to a blind devotion, or mere devoteeism. *With all thy strength.* Enjoins the full devotion of all powers. Love to God that is not supreme is not love at all. *This is the first commandment.* The foundation commandment. He that obeys this will necessarily obey all others. Obedience to it would turn our earth into a paradise. Reasons for loving God supremely. (1) He is supremely good; he is the sum of all good. He that loves God loves all that is good and hates all that is evil. (2) His goodness is attractive; it is worthy of love. (3) All we have and are we owe to him; and the only way we can make any return is to love him and obey him in love. (4) "The best thing in man is love, and God wants the best. (6) In him are found all that ought to move the highest affections of men. (7) God draws specially near those who thus love him. They shall be safe. They shall be useful. Love fulfilling the Law. He that loves God will obey God. Apply this to each of the four commandments on the first table of the law. Love to God fulfils the first commandment, making him first in our hearts. It will prevent us from setting up any idol even in our hearts. It will keep us from taking his name in vain. It will make his holy day to be a day of worship and praise to him.

LOVE TO MAN THE SUM OF THE SECOND TABLE OF THE LAW.—Ver. 31. *And the second is like.* To leave no room for distinctions between duties to God and man, our Lord makes the second commandment the complement of the first. Love to God is to manifest itself in love to men. Alike binding, the two are correspondent, not contradictory. *Thou shalt love thy neighbour.* Our neighbor is every one whom we can help. *As thyself.* Not as he *does* love himself, but as he *ought* to love himself. This love is the principle from which flows the Golden Rule in practice, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." *There is none other commandment greater than these.* There can be none greater. No one can love God without loving his fellow-men; and no one can truly love man without loving God. It is as if he had said, "This is all, Scripture in a nutshell; the whole law of human duty.

NOT FAR FROM THE KINGDOM OF GOD.—Vers. 32 34. *The scribe said unto him. Thou hast said the truth: for there is one God.* He clearly saw this great truth. *To love.... is more* (more acceptable) *than all whole burnt offerings and sacrifices.* One can offer sacrifices and still be bad; but no one can love as here described and not be holy and heavenly. *And when Jesus saw that he answered discreetly, He said thou art not far from the kingdom of God.* He stood at the door of the kingdom of God. He only wanted (but the want was a serious one) repentance and faith to be *within* it. Almost in the Kingdom. Those are not far from the kingdom who like this man are (1) of a sincere and open mind. (2) Those who, like him, realize in their minds the true nature of the kingdom, and see plainly what they must do and be. (3) Those who with these things are of blameless morals, and have not to break off deep-rooted and firm-grown habits. But those who are merely near to the kingdom are not saved. They will not remain near. They must either enter, or drift away. It will be sad to be lost after having been brought so near. Enter at once. *No man after that durst ask him any question.* No other attempt was henceforth made to entangle the Redeemer by replies to subtle questions.

PRACTICAL HINTS.

The foundation of virtue is supreme love to God.

True love to God is love with the whole spiritual nature, and with all its energy. That is not love to God which is not supreme and comprehensive.

Love to God is proved by its fruits,—keeping the commandments.

Love is the fulfilling the law in its relations to others.

No sacrifices, no outward self-denials, no ceremonies or forms, can be substituted for love.

Whosoever has a clear perception of the truth in its true meaning is not far from the kingdom of God.

To be near the kingdom is not to be within it. He who is only almost a Christian is lost.

Shifting The Blame.

Blundering men, instead of admitting their responsibility, try to excuse themselves by throwing the blame upon others. A Singhalese story illustrates this tendency of human nature, and also the French proverb, "He accuses who excuses himself."

One night, thieves broke into a rich man's house, and carried off all his valuables. On being arrested, they excused their crime by saying they were blameless, as the walls of the house were so badly built as to tempt them to break through. The mason was therefore to blame for the robbery.

The mason was brought before the magistrate. "The fault is not mine," said he, "but that of the coolie who made the mortar badly."

The coolie laid the blame upon the potter who had sold him a cracked vessel, in which he could not carry sufficient water to mix the mortar properly.

The potter explained that the blame should not be laid upon him, but upon a pretty woman, who, passing while he was making the vessel, so riveted his attention that he forgot about his work.

The woman protested that the goldsmith was at fault. He had failed to send home her ear-rings, and she passed the potter's shop on her way to get them.

The goldsmith, not being able to offer an excuse for his neglect, was sentenced to be hanged. His friends begged the judge to spare him, as he was sick and ill-favored, and would not make a pretty spectacle.

"But somebody must be hanged," said the judge. His attention was thereupon called to a fat Moor in a shop opposite, and the judge ordered him to be hanged in the goldsmith's stead.—*Our Paper.*

What Willie Did.

Willie was a poor little boy who worked in a machine shop. When he was fourteen years old he gave his heart to Christ and felt as if he must work for him. So he left his trade and commenced to sell tracts and Bibles to people who did not have them or know of them. He felt that he himself was young and weak, but every day he prayed that Christ would lead him and tell him what was the best and wisest thing to do.

One morning he called at a farm-house and wanted to sell the man a Bible. The man refused to buy and then Willie asked to leave one there. "You can't leave one in my house; if you leave it at all the barn's the only place that's fit for it," replied the man, expecting to drive Willie off by his wicked words. "All right," said Willie cheerily, thankful to be allowed to leave it within reach of the household, for in some places they refused it outright and drove him away. "Our Saviour once lay in a manger, and that will be a very good place." So he carried it out to the barn and with a prayer that it might be read, went on his way. The farmer, impressed by Willie's gentle and courageous words, wondered what the Bible had to say about Christ in the manger, and finally went out and began to read it. That reading led to his conversion, and his conversion led his family to seek and find Jesus.

Kind-Hearted Monkeys.

In Hindostan, where three kinds of sacred monkeys enjoy the freedom of every town, these four-handed pensioners often help the police to keep order by charging *en masse* for the scene of every dog-fight and school-boy scuffle. They will rescue worried cats, and, for greater security, deposit them on the next roof, or suppress rowdyism in general, the stout Rhesus baboon, for instance, being physically as well as morally qualified to quell the aggressive disposition of the fiercest cur. On the platform of a public warehouse, the British residents of Agra, a few years ago, witnessed a scene which put that character trait in even a stronger light. A little street Arab had spread his pallet in the shade of a stack of country produce, and had just dropped asleep, when the proprietor of the Planter's Hotel strolled up with a pet leopard that had learned to accompany him in all his rambles. A troop of tramp monkeys had taken post on the opposite end of the shed, and, like the beggar boy, seemed to be enjoying a comfortable nap; but at sight of the speckled intruder the whole gang charged along the platform like a squadron of soldiers, and, instantly forming a semicircle about the little sleeper, faced the leopard with bristling manes, evidently resolved to keep him from hurting the little boy.—*From "Four-handed Sinners," in the Popular Science Monthly.*

Gentleness.

"I'll master it," said the axe; and his blows fell heavily on the iron.

But every blow made his edge more blunt till he ceased to strike.

"Leave it to me," said the saw; and with his relentless teeth he worked backward and forward on its surface till they were all worn down and broken, and fell aside.

"Ha, ha!" said the hammer. "I knew you wouldn't succeed. I'll show you the way."

But at the first fierce stroke off flew his head, and the iron remained as before.

"Shall I try?" asked the soft, small flame.

They all despised the flame; but he curled gently round the iron and embraced it, and never left it till it melted under his irresistible influence.

There are hearts hard enough to resist the force of wrath, the malice of persecution, and the fury of pride, so as to make their acts recoil on their adversaries. But there is a power stronger than any of these, and hard indeed is the heart that can resist love.

How Few Are Rich.

It is probable, to say the least, that fully ninety per cent. of the whole body of the people spend nearly all that they earn; of this ninety per cent. a portion may, by setting aside a moderate part of their small earnings, become the owners of a house, or become depositors in a savings-bank, or insure their lives in a moderate way; of the remaining ten per cent., a part save enough to protect themselves against want in their later years, and a very small part may become rich, and then need not work unless they choose.—*Edward Atkinson, in the Forum.*

If you wish to make sure of sending some boy straight to the Evil One, foster in his mind a conceit of his smartness, encourage the feeling that he ought to have whatever he takes a fancy to desire, fill his pockets with spending money, and let him loose to spend his evenings wherever his inclinations take him. The recipe is short but the result is long, and more hearts than one will ache over the foregone conclusion.—*Advance.*

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ONE Car Steel Nails just received and for sale low, at
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USE PERRY DAVIS'
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BEWARE OF IMITATIONS.
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Sick Headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Drowsiness, Distress after eating, Pain in the Side, &c. While their most remarkable success has been shown in curing

SICK

Headache, yet CARTER'S LITTLE LIVER PILLS are equally valuable in Constipation, curing and preventing this annoying complaint, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels. Even if they only cured

HEAD

Ache they would be almost priceless to those who suffer from this distressing complaint; but fortunately their goodness does not end here, and those who once try them will find these little pills valuable in so many ways that they will not be willing to do without them. But after all sick head

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is the bane of so many lives that here is where we make our great boast. Our pills cure it while others do not.

CARTER'S LITTLE LIVER PILLS are very small and very easy to take. One or two pills make a dose. They are strictly vegetable and do not gripe or purge, but by their gentle action please all who use them. In vials at 25 cents: five for $1. Sold everywhere, or sent by mail.

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Best Crimped Chimneys, 4, 5 and 6 cents.

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(Do not pay high prices when there is near you a cheap place to buy).

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IT CURES LIVER COMPLAINT, BILIOUS DISORDERS, ACID STOMACH, DYSPEPSIA, LOSS OF APPETITE, SICK HEADACHE, CONSTIPATION OR COSTIVENESS.

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