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OFFICE OF CHARLES A. SYDNER, BREEDER OF CLEVELAND BAY AND TROTTER BRED HORSES. ELWOOD, Ill., Nov. 20, 1888.

Dear Sirs: I have always purchased your Kendall's Spavin Cure by the half dozen bottles. I would like to press in larger quantity. I think it is one of the best remedies on earth. I have used it on my stallions for three years.

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Yours truly, A. H. GILBERT, Manager Troy Laundry Stable.

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Mother and Home.

A little child in the busy street— A child with a shy face, flower sweet, And brown eyes, troubled, and half afraid, By the noise and hurry quite dismayed.

I lifted the baby hand and said— Smoothing the curls on the golden head— "Where is your home, my little one?" For the summer's day was nearly done.

And the swift tears came at her reply, As she trusting answered, sweetly shy; "Home is where mamma is, you know, Won't you take me there? I want to go."

Where mother is! Oh the world of love! No matter how far our feet may rove; When weary and worn in constant strife, Mother and home are the best of life.

Blessed is he who may smiling say, "I'm going home to mother to-day." God's mercy hallows that home so dear, Where mother our footsteps waits to hear.

Bless the busy hands and the cheery smile That brighten and comfort all the while; Nothing on earth can with home compare When a loving mother waits us there.

The Sabbath-School.

INTERNATIONAL LESSON.

First Quarter-Lesson III.—January 19.

THE SONG OF ZACHARIAS.

—Luke 1: 67-80.

GOLDEN TEXT.—Thou shalt go before the face of the Lord to prepare his ways.—Luke 1: 76. And his father Zacharias was filled with the Holy Ghost. (See Lesson I., under ver. 15.) This shows the source of the hymn Zacharias now uttered, and of its truth. Zacharias prophesied by uttering what God inspired him to speak, without reference to the question whether that word foretold future events or not.

This hymn, called The Benedictus (Blessed), from the first word of the last version, is composed of five stanzas, as given below. It was doubtless composed during the nine months when Zacharias was dumb. As he could not speak, he therefore read God's Word, and his meditations were long and deep, guided by the Holy Spirit. "He attended a higher spiritual life. He formed new conceptions of the power and mercy of God." Then when his son was born, and the prophecy of the angel was fulfilled, and speech was restored to him, this song broke forth from his lips.

THANKS TO THE PROMISED TIME HAS COME.—Vers. 68-70. Blessed be the Lord. The first words of restored speech are words of praise. God (the God) of Israel! The One who has created, preserved, redeemed Israel, and taken them for his own peculiar people. For he hath visited. For four centuries since the prophet Malachi there had been no apparent manifestation of God in behalf of his people. It seemed as if he had been absent. Now he comes near for their deliverance. And redeemed his people. Better, wrought redemption for his people. It cost a great price to redeem men from the power of sin. And hath raised up a horn of salvation. The horn of a bull or a buffalo is its terrible weapon of defence and victory, the instrument by which it exerts its power. The horn of salvation is the resistless power by which God would overthrow their enemies, and bring salvation to his people. In the house of his servant David. The mighty Deliverer who was to bring this salvation was to belong to the family of David. As he (God) spake by the mouth of his holy prophets. The prophets uttered what God would speak to man. When we read their words, we read God's word.

PRAYER FOR DELIVERANCE FROM ENEMIES.—Vers. 71-73. That we should be saved from our enemies. They were subject to the Romans, instead of having a king of their own. They were oppressed by rulers and tax gatherers. Herod, their king, was an alien, and abounded in cruelties and arbitrary exactions. But every pious Jew would understand these words as applying also to spiritual enemies. And from the hand of all that hate us. The Jews were even then a despised race, and hated by those to whose religion and customs they were opposed. To perform the mercy promised to our fathers. To fulfil those promises would show mercy to the fathers in that it would exalt their memories by showing that God really spoke through them. To remember his holy covenant. What this covenant was is defined in the next verses. It was a holy covenant, because everything about it was holy and good. The oath which he swore to... Abraham. It was the most solemn promise possible. "This oath is found in Gen. 22: 16, 17, and is referred to in Heb. 6: 13, 14. The 'two immutable things' are the promise and the oath."

PRAYER FOR THE POSITIVE BLESSINGS OF SALVATION.—Vers. 74, 75. The negative blessings of salvation—deliverance from evil things—have great value, and are a prepara-

tion for better things; but they are small compared with the positive blessings. It is a great thing for a garden to be free from weeds, but the real value of the garden depends on the quality and abundance of its fruits and flowers. So in the human soul, the positive virtues, more than the negative, are the measure of its value. That he would grant us, that we, being delivered out of the hand of our enemies. This part of their salvation having been accomplished. Might serve him without fear. The political deliverance would enable them to be without fear, and thus better to worship. Liberty to serve God according to the individual conscience, i. e., religious liberty in the largest sense, is one of Christ's gifts to the world. In holiness (toward God) and righteousness (toward man). "Holiness" is consecration to God, "righteousness" the manifestation of it; without the former, the latter would be merely external; both are necessary to true piety. All the days of our life. Temporal prosperity is implied, but only as the result of the religious restoration just spoken of. Israel failed to be thus restored, and hence the prosperity did not come; but the prophecy will yet be fulfilled.

PRAYER FOR THE HERALD OF THE DAWN.—Vers. 76, 77. And thou, child. John the Baptist, then eight days old. Shall be called: not only shall he, but shall be recognized as, the prophet of the Highest, the Most High God. For thou shalt go before the face. Precede in time, and go in the view, under the eye, on the errand of the Lord: To prepare his ways. The figure here used is founded on an Eastern custom of sending persons to prepare the way for a march of a monarch. This consisted of levelling hills, filling valleys, putting roads in order, and getting everything in readiness.

How John Prepared the Way for Christ. (1) He called the attention of the multitudes to the fact that the new kingdom was coming. (2) He showed them the greatness of their sins, and made them feel the need of a Saviour. (3) He awakened their religious natures, aroused their spiritual activities, made them hunger and thirst after a better life. (4) He led a large number to devote themselves to God, to repent of their sins, and so be prepared to receive the Messiah when he came. (5) He pointed out the actual Messiah to his disciples, and by his baptism, and the token of the Holy Spirit at that time proved that Jesus was indeed the Lamb of God which taketh away the sin of the world.

Application. We, too, are to prepare the way of the Lord; setting a good example, pointing others to Jesus, removing every hindrance in our lives and in the community, using every means for awakening the souls of men to feel their need.

To give knowledge of salvation. Salvation was the great need of the world, and it was the object of John's mission to make men know (1) what salvation was, and (2) how it could be obtained. By the remission of... sins. The taking away of sins (1) by forgiveness, and (2) by removing the sins themselves, the disposition to sin, the sinful nature.

PRAYER FOR THE DAWN OF THE NEW ERA FOR THE WORLD.—Vers. 78, 79. All this salvation, not merely the remission of sins, comes through the tender mercies of our God. Salvation had its source in the marvelous love of God. Christ did not die to make God love us, nor to make him willing to save us; but it was God's love for this sinful world that sent his Son as the only means of their salvation. Whereby the dayspring: the dawn. It was the dawn of the new light "that shineth in the darkness," and lighteth every man that cometh into the world; of a new day, a new kingdom. It was the dawn of better times, of better hopes, of salvation in its widest sense, of heaven upon earth. From on high. The source of the light is from above, not below; from heaven, not from earth. To give light to them that sit in darkness. Moral darkness; the darkness of perverted Judaism; the darkness of a blind heart. And in the shadow of death. The influence of death is felt before death itself comes. The death is that of the soul. This darkness is a shadow of death because it leads to perdition, just as the darkening of sight in the dying is a prelude to the night of death. To guide our feet. All that take Jesus Christ for their guide will be led aright. Peace. Peace with God, peace with men, peace of the soul. And the child grew, etc. This verse is all that is told us of the thirty years which this remarkable person lived before he began to preach. The term "he grew" refers to his physical development, and the expression following, waxed strong in spirit, to his spiritual development. This spiritual development of John was due to no human influence. For the child lived in the deserts. Was in the deserts. Not in sandy deserts like

those of Arabia, but in the wild waste region south of Jericho and the fords of Jordan to the shores of the Dead Sea. "The hill country" of his father's home was in this vicinity. The region abounds in caves. Till the day of his showing: his appearing before the people in his public ministry, when he was thirty years of age. The object of this long period of retirement seems to have been (1) to prevent John from being under the influence of the prevailing false ideas in reference to the Messiah; (2) to show that he was in no collusion with Jesus. He seems not even to have met Jesus till his baptism (John 1: 31), and Jesus was certainly brought up in a very different way, finding his retirement among the employments of his village home. (3) John was thus under the peculiar instruction of the Holy Spirit who, through the study of God's Word, prayer, meditation, and his own guiding and vitalizing influence, led the young prophet into the truth, schooled his mind, and strengthened his spirit.

PRACTICAL HINTS.

Out of times of enforced rest and silence, as by affliction or poverty or sickness often comes the best work of our lives.

It was not that Zacharias was filled with enthusiasm, filled with earnestness, filled with knowledge, filled with poetic fervor; but he was filled with the Holy Ghost, that gave his words power.

God never forgets his promises, though he often bears long with his people that they may be prepared to receive the fulfilment.

All past ages are a preparation for, and a promise of, the good times coming.

Salvation is both negative and positive, a deliverance from enemies of all kinds, and a new life of holiness and righteousness.

The true service of God is a service of love, not of fear; of freedom, not of bondage.

We cannot save any one; but we can give the knowledge of a Saviour.

God is full of tender mercies and loving kindness to this sinful world. The coming of Jesus Christ into the heart is the dawn of a new day; but only the dawn, which must grow brighter and brighter till the noontide splendor.

Light is the source of life, power, knowledge, comfort, warmth, beauty. Darkness means death, inactivity, sorrow, ignorance, cold, dreariness. All children should, like John, grow strong in spirit, preparing to do the work of the Lord.

Some Things Mothers Should Do.

As the boys grow up, make companions of them, and they will not seek companionship elsewhere.

Let the children make a noise sometimes; their happiness is as important as your nerves.

Respect their little secrets; if they have concealments, worrying them will never make them tell, and patience will probably do the work.

Allow them, as they grow older, to have opinions of their own; make them individuals and not mere echoes.

Remember that without physical health, mental attainment is worthless; let them lead free, happy lives—lives which will strengthen both mind and body.

Bear in mind that you are largely responsible for your child's inherited character, and have patience with faults and failings.

Talk hopefully to your children of life and its possibilities; you have no right to depress them because you have suffered.

If you have lost a child, remember that for the one gone there is no more to do; for those remaining, everything; hide your grief for their sake.

Impress upon them from early infancy that actions have results, and that they cannot escape consequences even by being sorry when they have acted wrongly.

Teach boys and girls the actual facts of life as soon as they are old enough to understand them, and give them the sense of responsibility without saddening them.—Sel.

The Teacher's Preparation of his Lesson.

The idea that a Sunday-school teacher can do any justice to the lesson, with only fifteen minutes or half an hour's study on Sunday morning for preparation, is absurd. No wonder that such teachers find themselves making a failure. What they need is to turn around a short corner, and put heartiness and hard work into the lesson. It was remarked of a certain teacher that he didn't seem to do much teaching, but only had a conversation. But he had laid out his work with all the system of a sermon; and this explained how it was that he seemed to have such interesting conversations with his boys. He had something to talk about; for he had made careful preparation.—S. S. Times.

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