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The Sabbath-School.

INTERNATIONAL LESSON.

First Quarter-Lesson XIII.—March 27

THE BLESSINGS OF THE
GOSPEL.—Isa. 40:1-10.

QUARTERLY MISSIONARY LESSON.

GOLDEN TEXT.—The glory of the
Lord shall be revealed, and all flesh
shall see it together.—Isa. 40:5.

Doctrine. The people of God
should prepare the way, and pro-
claim the good tidings of salvation to
the world.

THE PROMISED TIME IS AT HAND.
—Vers. 1, 2. Comfort ye. Bring
sympathy, aid, strength, comfort.
Saith your God. The comfort has
divine authority. Speak ye comfort-
ably to Jerusalem. . . her welfare is
accomplished. "Welfare" standing
for "enforced hardships." The ap-
pointed time of desolation for Jeru-
salem and of the sufferings of her
exiled inhabitants was near its end.

Her iniquity (on account of which
they had been suffering) is pardoned.
The pardon is God's gracious act
consequent upon man's acquiescing
in the truth respecting himself.

She hath received. . . double for all
her sins. The meaning is simply
that she had suffered the full pen-
alty, and the hour of release had come.

PREPARING THE WAY OF THE
LORD.—Vers. 3, 4. The voice of
him that crieth in the wilderness.
A great wilderness lay between the
exiles and their home. Prepare ye
the way of the Lord. The figure is
founded on an Eastern custom of
sending persons to prepare the way
for the march of a monarch through
an uncultivated region. This con-
sisted of levelling hills, filling val-
leys, putting roads to order, &c.

God preparing the Way for the
Gospel. Fifty years ago the burden
of public and united prayer for mis-
sions was that God would open the
doors of the nations to the preach-
ing of the Gospel. In those days
Japan was like a vessel hermetically
sealed; China was the walled king-
dom, 1500 miles of solid barrier
shutting out "the foreign devils";
India was the selfish clutch of the
East India Company; the islands of
the sea were held by cannibal sav-
ages; and Africa was not even ex-
plored. A hundred years ago it
seemed as though there was no
chance of reaching the vast bulk of
the race with the Gospel. A great
wall of idolatry, superstition, prej-
udice, surrounded the nations, with
here and there a fragment remaining
to oppose our advance. Let those
who see no God in history tell us
how changes so stupendous have
been brought about inside one cen-
tury. No human being, no combi-
nation of human elements, could
ever have done this. The one year,
may be selected as the annus mir-
abilis of modern missions. During
that one year doors were opened,
giving access to 1000 millions of
the human race. In that year, 1858,
Great Britain, after 200 years of
exclusion, made her treaty with
Japan. In that year China, threw
open not only her ports, but her
interior, and provided that any
Chinese subject might embrace the
Christian faith without molestation.

In that same year India was trans-
ferred from the East India Com-
pany to the British crown, and
Victoria became Empress of the
Indies. In that same year the
revolutionary changes in papal
Europe laid the basis of Free Italy.
In that same year David Living-
stone sailed a second time for South
Africa to complete his pioneer path
for missionaries. In that same year
Benito Juarez, in Mexico, over-
threw the monastic system, con-
fiscated the estates and revenues of
the Papal Church, and opened the
way for Protestant missionaries to
enter Central America. And in that
same year Elizabeth Sale, of Scot-
land, successfully penetrated the
zenanas of Hindustan, and led the
way in woman's work for woman.

Was there ever such a year?

The progress of the Gospel in any
nation, or even class of people, in-
creases its wealth according to the
promise of Christ, in order that
Christians may have the means of
spreading the Gospel. There never
was a time when so many millions
were given away for various Gospel
purposes.

The earth is so knit together that
it might almost be said to be dimi-
nished in physical bulk, by steam-
ships, railways, lines of telegraph,
the explorations and expansions of
commerce. Its most distant parts
are practically nearer to us to-day
than the confines of the empire
were in Paul's day to Rome. India
is an English dependency; Egypt,
a European suburb; Africa is being
brought into the light of general
knowledge, in all its extent, with a
rapidity proportioned to the depth
of the darkness in which it has lain;
the islands of the Pacific are within
easy reach from American shores.

There is a supreme moral meaning
in modern machineries. They came
contemporaneously with the wide
uprising of the missionary spirit,
and came to be its ministers, the
swifter wheels for its advance, the
silver trumpets for its divine tidings.

Language is made a preparation
as never before. One hundred years
ago only 22 millions spoke the En-
glish language, now 115 millions.
In 1806 the Bible was translated
into only 50 languages, now into
more than 300; indeed, into nearly
all the leading languages, so that at
least four-fifths of the people of the
world can have the Bible in their
own language. It may be almost
literally said that there is no people,
or part of a people, no tribe or frac-
tion of a tribe, to which may not be
carried at once the angel's song.

In the Hearts of Christians.
There are now several thousands
young people in schools and colleges,
pledged to be ready to go to mission-
ary lands. Over 500 have already
gone into mission work from this
students' movement. Seventy-nine
English university men, including
leading men in athletics and scholar-
ship, have become missionaries
within the last four years. Let
each one find out what he can do to
prepare the way of the Lord.

THE TRIUMPH IS SURE.—Vers. 5-
8. And the glory of the Lord shall
be revealed. In this wonderful pre-
paration, and through it. The voice
said, Cry. The same voice as be-
fore. And he (or one) said; that
is, the prophet. All flesh is grass.
The greatest and strongest nations,
even they were but as the grass.
God had but to breathe upon them,
and they would pass away like a
flower in the wind. The nation
that stands in the way of the Gos-
pel must fade away. The map of
the world is the proof. But the
word of our God shall stand forever.
That the kingdom of God shall tri-
umph. Against all assaults, against
the wounds of friends, and the bit-
terness of enemies, it shall stand.

PROCLAIMING THE GOOD TIDINGS.
Vers. 9, 10. O Zion, bringest
good tidings. Zion, having received
the good tidings, should proclaim
them on the mountain tops to all
the land. Behold your God. Mani-
fested in his acts of salvation, bring-
ing the exiles home, coming in Jesus
Christ to bring redemption to man.

With strong hand. Or, as a mighty
one. God's might was shown in the
deliverance of the exiles from the
great nation who held them captive.
It was shown still more in Jesus
Christ. It requires more power to
redeem a soul than to create a world.
Missions would be hopeless but for
the power of God through his Holy
Spirit. His arm. His power in
action. His reward is with him.

The reward which God gives to his
faithful ones. And his work.
Rather, his recompense. Those
who preach the Gospel shall have
their reward in the success of their
labors.

W. C. T. Union.

OUR MOTTO.—If God be for us,
who can be against us.

The following are some extracts
from a leaflet by Miss Francis E.
Willard, which was recently read at a
Mother's Meeting of the F'ton. W. C.
T. U.

SOCIETY AND SOCIETY WOMEN.

Some years ago when I was visit-
ing Constantinople, Rev. Dr. Albert
D. Long, now a professor in
Roberts College there, told me of
the theological argument he once
had with a Bishop of the Greek
Church. After long controversy
upon the articles of faith, the
American introduced the argument
ad hominem, and as the Bishop was
notoriously dissolute, an allusion to
the works by which faith is made
perfect, angered him greatly, and he
flung down a parchment on the
table, saying with clenched fist,
"That, sir is my creed. You have
to do with that alone. It has no
flaw from first to last. With my
life you have nothing to do what-
ever."

But the new age persistently in-
sists on the proving of faith by
works. Perhaps no other has com-
pared with it in this respect. We
are even beginning to see religion
where once it seemed to be ruled
out. For instance, I can remember
when the temperance reform was
counted secular. Ministers were
debarred from its platform, and
women had no share whatever. But
now temperance has been baptized
at our altars and admitted to our
Church. Once I thought that vot-
ing was altogether secular; now I
perceive it to be an act of religion
or irreligion, according to the pur-
pose of him who casts the ballot.

Once I thought politics secular, but
now perceive that the new theocracy
must enter at its portals, and Christ
must dwell in government or not,
according to our political decisions.
These lines of thought were perhaps
impossible outside this age, which
has shown us as no other could, the
co-relations of force. We are prac-
tical students and our observation
is full of the fact that water turns
to steam, and heat to light, and
electricity to sound. We know that
force is but a mode of motion, and
it begins to dawn upon us that
progress is but a mode of Christ.
Only dull souls believe the world
grows worse. The more we know

of it the more we know that it is
growing better at incalculable speed.
Wherever Christianity goes and—
its white wings have in our day
flown even to the source of the Nile
and land of the Midnight Sun, to
the Indian's "teepee," and the
Mormon's harem—there go the
truth and light and life of God.

Even as we thus move on in these
every-day affairs, all of which per-
tain to that "common religion"
which involves the reign of righte-
ousness upon the dusty highways of
our common life, so I have thought
we are moving onward in the social
world. There is less etiquette and
more reality; less veneering and
more real grain of the wood. Once
the business of well-to-do women
was society. What did that mean?
That the be-all and end-all was to
dress in fashion, dance a minuet
with stateliness, preside at a dinner
of several hours' duration with
mastership, and so on. Now, to be
sure, there are large circles of
women to whom the *decollete* dress,
whirling waltz, progressive euchre
party and box at the theatre are the
world's chief charm. But the spell
of this sort of life is broken. The
special enclosure known as "Society"
grows smaller and less fascinating to
the great many-sided world of
women. Christianity is emancipat-
ing us, and showing us so many
other things to do. Women more
gifted, cultured and rich than those
who give themselves wholly to so-
ciety devote themselves nowadays
to things they find so much more
worthy of them, that "society
women" have become a subdivision,
quite clearly marked, of the real
womanhood that has a broad, free
life and outlook on the world. Just
as in the early days, one who did
not take wine was almost ostracized,
but is now respectfully regarded and
even praised, so "not to be in so-
ciety" is no longer a mark of singu-
larity, but a "differentiation from
the type" that is clearly recognized
and held in high esteem. Perhaps
"society" itself will pass away.

Who knows? One feels like saying
this below one's breath, and yet,
who knows? There are so many
better things to do than to sit for
two hours as devotees around the
stomachic altar of a dinner table, or
to spin in a waltz, taking attitudes
elsewhere indecent or intolerable.
But society dissected down to the
marrow, yields but these two
spectacles, and these two will pass
away. Banish wine from the dinner,
dancing from the "evening enter-
tainment," and "society" with its
bare arms and exposed busts, its
late hours and indigestions, would
collapse. Nothing is surer than
that with the growing uplift and
dignity of womanhood, dancing,
and the outrageous mode of dress
that goes along with it, will one day
be held as a mere relic of barbarism.

For there are so many more worthy
and delightful ways of investing
(not "spending") one's time;
"there are so many better things to
do." The blossoming of women into
deeds of philanthropy gives us a
hint of the truer forms of society
that are to come.

It is obvious that counterfeits
presuppose a real value in that
which is counterfeited. In this
sense it is that hypocrisy has been
characterized as the homage which
vice pays to virtue. *Sunday School
Times*.

A Christian is a soul in a body
and God in a soul.—P. Felix.

**Minard's Liniment cures
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THE QUEEN OF PERFUMES—"Lotus
of the Nile."

Have no equal as a prompt and po-
sitive cure for sick headache, bilious-
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Liver Pills. Try them.

"I have used Ayer's Hair Vigor for
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turning gray, insures its vigorous
growth, and keeps the scalp white and
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Money saved and pain relieved by
the leading household remedy, Dr.
Thomas' Electric Oil—a small quantity
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cough, heal a sore, cut, bruise or
sprain, relieve lumbago, rheumatism,
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Syrup, a medicine of extraordinary
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It is acknowledged by those who have
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for coughs, colds, inflammation of the
lungs, and all affections of the throat
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struction of a Wharf at Lower Negue,
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plication to Mr. Anthony Adams, Lower
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By order
E. F. E. ROY,
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