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GROCERY STORES in this city, packages of
Woodill's German Baking Powder,

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FRESH, WHOLESOME, WATERLESS, PROPERLY
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Sabbath School.
BIBLE LESSONS.

FIRST QUARTER.
(Condensed from Peloubet's Notes.)
Lesson I. Jan. 3. Isa. 11: 1-10.

THE KINGDOM OF CHRIST.
GOLDEN TEXT.

"He shall have dominion also from sea
to sea, and from the river unto the ends
of the earth."-Ps. 72: 8.

THE PROMISED MESSIAH AND HIS TIMES.
I. HIS ORIGIN.-1. And there shall
come forth a rod (a new shoot) out of the
stem (the stock or stump left when the
tree has been cut down) of Jesse (the
family of David, from whom the Messiah
should spring. The Messiah was to
come when the kingdom was greatly
humiliated; its powers, its glories, its
prosperity, and its kingly family cut off,
like the branches and ascending stem of
a tree. But it would not be wholly de-
stroyed; for a stump or a stock would
be left, from which a new shoot would
spring and flourish more luxuriously than
the original tree.

II. HIS CHARACTER.-Vers. 2, 3. De-
scribing the figure, the prophet proceeds
to describe the character, gifts and pub-
lic conduct of the Messiah. He is to be
David and Solomon in one, equally great
in knowledge and in practice. His
qualities are arranged in three pairs, but
all spring from one source, the Spirit of
Jehovah which rests permanently upon
Him.

THE SEVEN SPIRITS OF GOD UPON HIM
are illustrated by the Golden Candi-
stick of the temple. "The Spirit of God
is absolutely the heart of all; it corre-
sponds to the shaft of the seven branched
candelstick, and the three pairs of spir-
its that stretched out from it. In these
seven forms the Holy Spirit descends
upon the Second David for abiding pos-
session. . . . The seven torches before
God's throne in Rev. 4: 5 (of 1: 4) burn
and illumine in His soul. The seven
spirits are His seven eyes (Rev. 5: 6).
This gift of the Holy Spirit was accom-
plished in Christ (John 1: 32; 3: 34).

The Spirit of the Lord is more than
the sum of the spiritual gifts bestowed
by Him. There is a personal power
beyond all words and gifts. The spirit of
wisdom and understanding. The first
pair denote intellectual strength and
ability; clear discernment of truth in its
broadest relations. Counsel and might
are the ability to plan and the ability to
execute, neither of which can avail with-
out the other. Of knowledge and of the
fear of God. That is acquaintance with
the true will of God, combined with the
determination to carry out that will to
the full (John 4: 34; Luke 12: 42; Heb.
10: 17).

THE HOLY SPIRIT will produce these
same effects in us, in our degree. In
proportion as we live in the Spirit and
open our hearts to His vivifying influen-
ces, will these fruits of the Spirit be
wrought in us.

3. Of quiet understanding in the fear
of the Lord. The Revised Version trans-
lates, "His delight shall be in the fear of
the Lord." Delitescere says, "that fear of
God when He perceives it in men is
fragrance to Him." Several (as Ewald,
Cheyne) regard the phrase as meaning,
"he shall draw His breath in the fear
of the Lord." "A most expressive defini-
tion of sinlessness."

III. HIS GOVERNMENT.-Vers. 3-5. The
qualities of character just described fit
the Messiah to be a true king. 3. He
shall not judge of His people by their
eyes, etc. Brilliant or repellent exter-
ior qualities do not determine His favor or
disfavor. He is not misled by outward
appearances or popular opinions.

4. With righteousness shall He judge
the poor, the weak, the helpless. 5. He
shall have no means of commending them-
selves to the eye. And reprove: do
justice against the wicked on behalf of
the meek, the humble, the afflicted, who
cannot plead for themselves in His ear.
The Beatitudes express Christ's fulfil-
ment of this. He shall smite the earth;
the anti-christian world. The embodi-
ment of the forces that are opposed to
God and righteousness, equivalent to the
wicked at the end of the clause. Rod
(ceptore) of His mouth. . . breaths of His
lips. Jesus, as the Word of God, is to
conquer the world. His Word is the
Sword of the Spirit. He gains His vic-
tories not by worldly weapons, but by
the word of His mouth. The history of
all true Christian progress is the record
of the fulfilment of this prophecy.

5. Righteousness shall be the middle of
His love. The girl is mentioned as
an essential part of oriental dress, and
that which keeps the others in their
proper place, and qualifies the wearer
for exhortation. Faithfulness. Absolute
truth to His principles and His promises.
THE IDEAL GOVERNMENT. The picture
here filled out and completed in other
parts of the Scriptures is the ideal for all
governments. As far as they realize
this ideal, they are on the way to pros-
perity. So far as they depart from it,
they are defying God's own principles,
and are on the high road to ruin.

IV. THE PEACE AND PROSPERITY
OF HIS REIGN. We now have a vision
of the golden age, which shall be the
result of the Messiah's kingdom when it
has fully come; but which began when
He first appeared and the angels sang
"Peace on earth good will to men," and
is now in the process of gradual fulfil-
ment.

6. Wolf, . . . lamb, etc. It has been
pointed out (Rev. J. G. Wood, "Bible
Animals," p. 35) that whilst the wolf, as
a rule, attacks sheep-folds, a leopard can
follow the goat along precipices, where
no wolf would venture; and the lion
will carry off oxen, which neither leopard
nor wolf could move.

7. As a small, every poisonous ser-
pent. Cobracine is the great viper, "a
large yellow one called Dabota Xanthina
(Strasman), one of the most beautiful but
venomous of the vipers of Palestine."
8. They shall not hurt nor destroy.
Everything injurious or harmful shall be
either removed or changed into some-
thing helpful and blessed. In all My
holy mountain. Either Mount Zion, the
type of the church, or the mountain
region which covers the most of Pale-
stine, as a type of the kingdom of God.
In that day the mountains of the Lord
shall fill the whole earth (see Dan. 9: 8).
The knowledge of the Lord: both theo-

retical and practical, both of the mind
and of the heart. As the waters cover
the sea: filling every part, so that no
one is so distant, so deep as to have
no place so distant, that the knowledge
of God and His service shall not reach
and fill to overflowing. "This knowl-
edge shall be as wide and deep as the
ocean."

Y. A SOURCE OF BLESSING TO ALL NA-
TIONS. Ver. 10. And in that day (which
he saw in His far off vision) there shall
be a root of Jesse; that is the plant spring-
ing from the root as 53: 2. There is a
special reason for the phrase here; it
emphasizes the contrast between the
nations to come, to join His kingdom, to
pray, and to worship. His rest: His
resting-place. The land where He rules,
and the church with which He abides, the
soul which He fills, shall be glorious, with
the glory of God's character, His love and
righteousness. Here will be the centre
of rest and blessedness.

Called to be Saints.
BY MARY L. T. WITTER.

Noah was called of God to build an
ark for the preservation of himself and
family when all others were drowned.
Abraham was called out of his country
and from his kindred; and from him
sprang a great nation who were the con-
servators of truth for some two thousand
years.

Moses was called to deliver Israel from
Egypt, to lead them through the wilder-
ness, and to give them a ritual which
would continue till the Christ should
come.

AARON was called to "offer both gifts
and sacrifices," and thus point to Him,
who in the fulness of time would "by
one offering perfect for ever them that
are sanctified."

DAVID was called to rule over God's
chosen people and to be an ancestor of
Christ our Lord.
Isaiah, Jeremiah, Daniel and many
others were called to warn, exhort, and
comfort God's people and to predict fu-
ture events.

The apostles were called to learn of
Christ, and to be His witnesses of what
they had heard and seen.

Paul was called to preach to the Gen-
tles the unsearchable riches of Christ.

All these and many others were called
of God to do special work; but besides
this they received a higher call in which,
the humblest believer shares equally
with kings, prophets or apostles.-"Called
to be saints."

God desires our holiness more than
He desires our happiness, and sacri-
fices this if it interferes with that.
Christ died to save us from sin rather
than to save us from suffering. If He
gave Himself for us it was "that He
might redeem us from all iniquity, and
purify a people for His own possession
zealous of good works." If He fore-
ordained us it was that "we might be
conformed to the image of His Son." And
if God chose us in Christ before the
foundation of the world, it was for the pur-
pose "that we should be holy and with-
out blame before Him in love."

But while holiness must be sacri-
ficed, if need be, to the attainment of
holiness, holiness secures happiness.
The consciousness of God's favor is joy;
a sense of His displeasure is misery.
Our light affliction, which is for the
moment, worketh for us more and more
exceedingly an eternal weight of glory"
-worketh glory for us, because it work-
eth purity in us. In this world we have
not fulness of joy because we are not
wholly sanctified. Our deepest joy here
is but fasting on the grapes of Eschol;
"over there" it will be "the marriage
supper of the Lamb."

Prayer in a Thunderstorm.

I was once preaching in a country dis-
trict, and after the service I had to go
twenty miles before I reached the farm-
house where I was staying. The night
was very stormy, and as we went along
the farmer's son who was driving would
exclaim after each vivid flash of light-
ning, "Lord, protect us."

"No, Lord," I rejoined, "keep on thun-
dering."
"Why do you say that?" the young
man asked, in a trembling voice. "Do
you not want the storm to stop?"
"Yes," I replied, "but I wish much
more that you might keep on praying."
On our arrival at the house, the far-
mer's wife was glad to see us safe home.
"Yes, I am right glad to be home," I
said; "yet I would not have missed that
storm for a good deal. Do you know, it
made your son pray? and I hope that,
having approached God in the time of
trouble, he will stay there all his life;
for there, there alone, is perfect peace
and safety."

The young man did accept Christ as
his Saviour. How many of us never
think of God until the time of adversity
-until the arm of flesh has failed us.-
Richard Weaver.

- Letters from Rev. W. A. Mason,
Georgetown, P. E. I.:
(1st letter).-I have used one pack-
age of your K. D. C., and have derived
great benefit from it. My case is very
severe-complicated with other troubles.
(2nd letter).-I had been troubled with
a constant pain in my stomach. I was
afraid it was cancer. After using your
medicine it entirely disappeared and
was not returned.
We do not claim that K. D. C. will
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The Duty of Labor.

Labor is a man's great function. The
end and aim of his life is his labora-
tory. With spade and plough, with
mining shafts, furnaces and forges, with
steam and iron, amid the noise and whirl
of swift and bright machinery, and
abroad in the silent fields, beneath the
roiling sky, man was made to be ever
working, ever experimenting; and while
he did all his dwellings of care and toil
are borne onward with the circling skies,
and the shows of heaven are around
him, and their infinite depths image and
invite his thought, still in all the worlds
of philosophy, in the universe of intel-
lect, man must be a worker. He is
nothing, he can be nothing, he can
achieve nothing, fulfil nothing without
working. Not only can he gain no lofty
improvement without this, but without
it he can gain no tolerable happiness.
So that he who gives himself up to utter
indolence finds it too hard for him, and
is obliged, in self-defence, unless he is
an idiot, to do something. The misera-
ble victims of idleness and ennui, driven
at last from their chosen resort, are com-
pelled to work, to do something; yes, to
employ their wretched and worthless
lives in "killing time." They must hunt
down the hours as their prey. Yes,
time, that mere abstraction, which sinks
light as air upon the eyelids of the busy
and the weary, to the idle is an enemy
clothed with gigantic armor; and they
must kill it or themselves die. They
cannot live in mere idleness; and all
the difference between them and others
is that they employ their activity to no
useful end. They find, indeed, that the
hardest work in the world is to do nothing.-Selected.

Mary and Her Dog.

Such a pretty story I read the other
day about a little girl, named Mary, who
lives in Pennsylvania! In some way
she fell and broke her arm, and had to
keep in bed for a long while. Her play-
mates came to see her, and often brought
her beautiful flowers, of which she was
very fond. There was something else,
too, which Mary loved dearly, and that
was her dog, whose name was Bob. He
seemed to feel very sorry for his little
mistress, and he noticed how happy the
flowers always made her. So he thought
he would give her a bouquet too. Away
he went into the yard, and plucked a
mouthful of plums, and then he
buried back to Mary, put his forepaw
on her bed, dropped the leaves, and
wagged his tail, saying as plainly as any
dog could: "Don't you think my flowers
are pretty too?"-Selected.

"Was very bad with costiveness,
and one bottle of Burdock Blood Bitters
cured me. Would not be without it."
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Cured and Prevented by
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part or the parts where the difficulty or pain
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INTERNALLY.-A half to a teaspoonful
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ach, Nausea, Vomiting, Heartburn, Nervous-
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Colic, Flatulency, and all external Pains.
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MILDLY LAXATIVE OF STRONGLY PURGA-
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For the cure of all disorders of the Stomach,
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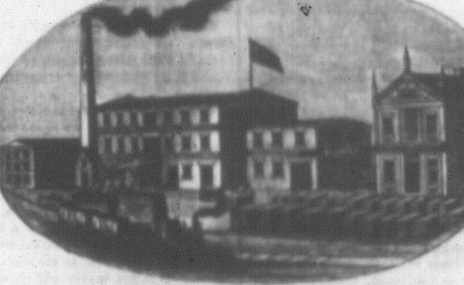
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BILIOUS Disorders; they stimulate the liver
in the secretion of the bile and its discharge
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Sick Headache, Jaundice, Bilious Attacks,
Impaired Digestion, caused by the over-
flow of bile and its mixing with the blood,
these pills in doses of from three to five will
quickly relieve the action of the liver and
free the patient from these disorders. One or
two of Radway's Pills taken daily by those
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the liver will keep the system regular and se-
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