npulse | dead surface must be polished by the nding blood-stones, until the burnishing give. radiance and brilliance!

And yet how many Jacobs are there that cry in sorrow's hour, "All these vated, things are against me," while "all things work together for good!" How s chil- many Rachels, bowing over the graves of their little ones, weeping for their bbody children, refuse to be comforted, because they are not! Blessed are they who in the seeming shipwreck of world. ly joy and temporal good, cast out of men the stern the four blessed anchors of Faith and Hope and Love and Patience, their and then, waiting, "wish for the day!" Lift up your heads, ye sorrowing saints. All for your redemption draweth night Glory in tribulation, for it worketh pa-

oing tience, and patience experience; and nust what is experience? It is the approval the of God-the stamp of the Divine Asfore saver, who, having purified the precious metal, marks it "Approved." When has the Lord rejects the metal, He stamps is it "R probate;" and when he releases wife it from the alloy and makes it to mirthe ror his own face, as its refiner and in- purifier, He stamps it "Approved." It is no marvel if "experience" prefir- pares us for that hope that maketh not her ashamed, and for that shedding abroad of of His love in our hearts which is. as above al other, the earnest and foreent taste of heaven, the peace which passof eth understanding!

So, sorrow is the furnace fire: The fuller's soap, the vale of tears; Yet sorrow works my deep desire; His image in my soul appears!

"THE PECULIAR CIRCUM. STANCE."

Mr. L ___ had some buisness trouble with a member of the Church, and refused to attend any more. He said: "It will be a very peculiar cirumstance, indeed, that takes me there to Charch again." He kept his word faithfully. Two years had passed, and he had not been to Church. One Sunday, just at the nour for service, he went out the barn to water his horses. His little girl followed him out, and he told her she had better "run back to the house," and he supposed she had done so till he went in. He then discovered she was mis-ing. An agonizing search, for hours, resulted in finding her in the river drowned! Nobody could tell how it occurred. He went to Church again to her funeral. The "veculiur circumstance" had occurred.

If he had been at Church with her as be ought to have been, she would, doubtless, have been with bim still. It is not safe to make rash vows, that involve a neglect of our Gol-given privileges. J.

"OH, FOR THE PAST!"

An aged clergyman writes: "The pulpit is not what it was when I was a Sermons were then preached which I would give half the little I possess to hear again. Oh! It is sad to witness the degeneracy of these later days!" Much more follows in the samestrain; but all this is not criticism. Mere complaining and scolding, railing at the age, do no good. Such writers would spend their time to much more profit, were they to analyze some representative sermons of the past and others of to-day, and show werein this superiority consists.

There is a filmy exaggeration in years which plays tricks with our judgment. We do not doubt but that close analysis will prove that never in the history of the Church has the average pulpit oratory been higher than it is to-day. The world is ever apt to complain of the present, and look backward for its golden age. A Grecian once overheard the emark, "This age is degenerate," "Yds," said he, "that must be true, for my grandfather told me that when he was a boy he often heard his grandfather the same thing." -Homiletic

How MANY WERE THERE?-Henry, apon being asked how many boys were i his Sabbath School class last Sabbath,

"If you multiply the number of Jacoo's sons by the number of times which the Israelites compassed Jericho and add to the product the number of neasures of barley which Boaz gave Ruth; divide this by the number of Iaman's sons; subtract the number of ach kind of clean beasts that went nto the ark; multiply by the number men who went to seek Elijah after was taken to heaven; subtract from his Joseph's age at the time when he tood before Pharaoh; add the number stones in David's bag when he kitled oliah; substract the number of furongs that Bethany was distant from erusalem; divide by the number of nchors cast out at the time of Paul's ipwreck; substract the number of cople saved in the ark, and the remainr will be the number of boys in the ass," How many were there?—Ad-

INSTANTLY is none too quick to relieve oup. Many children have died while a was making. Johnson's Anodyne niment gives instant relief and is a sure re. Half a teaspoonful on sugar. Every mily should keep it in the house.

INTERNATIONAL

BIBLE LESSONS.

SECOND QUARTER:—STUDIES IN THE OLD TESTAMENT.

B. C. 800. LESSON VIII. THE HOLY SPIRIT PROMISED; or, The Gift of Power. Joel 2, 28 32. May 25.

EXPLANATORY AND PRACTICAL.

Verse 28. Afterward. After the events predicted in verse 23-27. which were to follow Judah's repentance and return to the Lord, a cessation of threatened evils, and renewed prosperity. How long after these the fulfillment of the predictions in the following verses should take place is not stated, but they began with the events of the day of Pentecost, A. D. 29, nearly nine hundred years after the time of the prophet. 1. "How vast are the areas of time occupied in the plans of God." 2. "What was once the afterward has become the now." Pour out. A figurative expression, taken from the falling of the rain. 3. "Hitherto the Spirit had descended in drops, henceforth it was to fall in floods." My Spirit. A promise, not only of the graces and gifts of the Spirit, but of the Holy Ghost himself, with his divine indwelling, dimly foreshadowed in the Old Testament, but the speciel heritage of the new dispensation. 4. " How high is our privilege, to possess God dwelling in us." Upon all flesh. Though the immediate hearers of this prophecy, and perhaps even the prophet himself, would be apt to limit the application to the Jewish race only, yet we, with the light of history aiding us in its interpretation, can see that it points out the universality of the Gospel privileges. 5. "We, at the point of twenty-seven centuries after the prophet's day, can understand his words better than the people of his own time." 6. "The blessings of the Spirit are not narrowed down to any one people or race, or class." Your sons and your daughters. Indicating that in the gospel day the young people and even the children should receive a light of revelation comparable to that of the ancient prophets, and enjoy personal communion with God and spiritual enlightenment from on high. 7. "The Sunday School scholar of to-day enjoys a knowledge of God and his plans greater in some respects than that of the patriarchs and the prophets." Teacher, show that with this high privilege God expects greater faithfulness than from his former people.] Shall prophecy. The word here employed does not primarily mean to predict future cents for this was but one among the many functions of the prophets; but rather to declare God's word and to announce his will; to enjoy divine direction and spiritual insight, which is the privilege of all God's children. Dreams.. visions. The one means divine manifestations during sleep, as in the case of Jacob and Joseph; the other, supernatural revelations while in a state of ecstatic

Daniel. 29 And also. This is better translated "and even." Upon the servants and upon the handmaidens. This does not mean merely those who performed menial offices, but slaves, male and female. So abundantly should these gifts of the Spirit be bestowed, that even bondmen and bondwomen, the very lowest among the people, should possess them. So incredible did this appear to the ancient Jews that in the Septuagint translation they inserted the word " my," making it " my servants," etc., as it was repeated by Peter, from the version of the Scriptures in common use in his day. Acts 2, 18. 9. "God has other distinctions of society than those which are arbitrarily made among men. 9. "The Spirit sets free some whom the world calls slaves."

trance, such as came to Ezekiel and

30. And I will show. Another transition is made at this point; and the prophet, having described the scenes which should take place at the opening of this new dispensation, now passes through the unknown centuries to the wonderful events which shall accompany its close. Wonders in the heavens. The predictions of these two verses have been referred by in this country could have done so much various expositors. 1. To the supernatural events which occurred at the crucifixion of our Lord. 2. To the strange incidents in connection with the capture of Jerusalem by Titus, and the destruction heard tell of that will cure them so quick. of the Jewish nationality A. D. 66. 3. To those which shall occur at the second advent of Christ, and the final day of this world. Probably all three ovents are mingled, since, though separated by long intervals of our reckoning, they all belong to one period in the "days of God." Blood and fire. Emblematic of slaughter and destruction. Pillars of smoke. The clouds which overhang scenes of devasta. tion. For an account of some of the portents which foreshadowed the destruction of Jerusalem, see notes on lesson eight. third quarter, 1878, November 24, "Juda-

isn. Overthrown."

31. Turn ... into darkness. If this points to the events accompanying the crucifixion, there is a reference to the darkness which overhung the land while Christ was on the cross. The great and terrible day. The word "day" probably means rather a period or era, marked by war, calamity and destruction. Great, "be cause it marks the horizon between time and eternity;" terrible, because of the woes it shall bring to the guilty sons of men. It shall come to pass. The prophet cheers the hearts of God's people with the assurance that this day of doom shall have no terrors for them. 10. "Those who are on God's side have no cause to fear, either for time or for eternity." Whosoever. The one word which indicates the widest sweep of privilege. 11. "None need despair, for every one may count himself in the 'whosoever.'" Shall call. 12. "Those who would be saved must themselves seek salvation." The carl must be not a mere momentary cry, but the entire and submissive turning to God with heart as well as lips. Delivered. From calamity here and destruction hereafter. 13. "That word 'delivered' indicates danger from which men have need to escape. Mount Zion. Here used not in its local but spiritual sense, a type of the G spel and the church of Christ. The remnant. Not all Israel accepted Christ. but only a small fragment of the nation. which constituted "the remnant according to the election of grace." Rom. 11, 5. 14. " Not all men are saved, though all may be." Whom the Lord shall call. The called of God are those who choose to ac. cept his call, which is sent to all, though listened to by few.

GOLDEN TEXT: But ye shall receive power, after that the Holy Ghost is come upon you. Acts 1.8.

DOCTRINAL SUGGESTION: The baptism of the Holy Ghost.

The next lesson is Ezek. 26, 7.14.



JOYFUL NEWS FOR THE AFFLICTED.

PORT CHORAN, ABURPOTE Ou., IN.D., June 12th., 1878. Messis. C. Gates, Son & C.—Gentlemen In the Autumn of 1877, my little boy, about two years old, was in very ill health on account of worms, which destroyed his appetite, and made him peevisa and poor. The strongest symptoms of the disease being starting out of a sound sleep and crying loudly. I had never previously used your medicines for any complaint to which children are subject, but concluded to try them in this case. I administered your No. 1 Syrup according to directions with amazing results. One symptom after another speedily disappeared before it, (it carried off worms four or five inches long,) and when only two bottles had been taken a perfect cure was

In March last I gave the little fellow two bottles of your No. 2 Bitters as a Spring medicine to purify his blood, he having been ailing on account of impurities therein. It cleansed his blood, butil him up so that he increased in flesh and strength in a very short time. And ever ince he has been well and hearty. I may also say that two swallows (and not very arge ones either) of your No. 1 Syrup before mentioned cured me in about fifteen minutes of a very bad cramp and pain in the stomach, such as I never experienced before or since. I can further state that I have seen your Acadian Liniment applied to cattle for the cure of claw distemper (so called) in the most astonishing No Duty on Church Bells. results. A gentleman of my acquaintance had a pair of oxen severely crippled by this terrible complaint, but by the use of 5 or 6 bottles of the Liniment aforesaid a cure was effected in about ten days. I helped apply the medicine myself and knew this to be a fact. I am quite sure no other Liniment or other preparation in a similar case as this Liniment did. I have also used your nerve Ointment with complete success for the cure of sore teats on cows. There is nothing I ever tried or

Your's with gratitude, ISAAC B. SPINNEY. Sworn to at Wilmot, before me, the undersigned, June 13th, 1878.

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