

MAY 22 1901

BLUES

Ever have them? Then we can't tell you anything about them. You know how dark everything looks and how you are about ready to give up. Somehow, you can't throw off the terrible depression.

Are things really so blue? Isn't it your nerves, after all? That's where the trouble is. Your nerves are being poisoned from the impurities in your blood.

Ayer's Sarsaparilla

purifies the blood and gives power and stability to the nerves. It makes health and strength, activity and cheerfulness.

This is what "Ayer's" will do for you. It's the oldest Sarsaparilla in the land, the kind that was old before other Sarsaparillas were known.

This also accounts for the saying, "One bottle of Ayer's is worth three bottles of the ordinary kind."

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Locust Hill, Ont., Sept. 28th, 1900.

Dear Sirs,—I wish to let you know of the benefit I have derived by using your pills. I am a widow with a family to support, and have to work hard, which is very trying on my nerves.

Milburn's Heart and Nerve Pills have done me so much good that I can recommend them highly to any person afflicted with heart and nerve troubles like I was.

Yours, with gratitude, Mrs. Wm. Harper.

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The Sabbath School.

INTERNATIONAL LESSON.

Second Quarter Lesson 9. June 2 1901

JESUS OUR HIGH PRIEST IN HEAVEN.—Hebrews 9: 11-14, 24-28.

GOLDEN TEXT.—He ever liveth to make intercession.—Heb. 7: 25.

THE HIGH PRIEST AMONG THE JEWS.—The basis of all his duties was mediatorship between God and man.

1. He was appointed by God. 2. He was the mediator, the connection between God and man. 3. He was the representative of the people before God, presenting their prayers and offerings.

4. The high priest was to reveal God's will to men, and teach them divine things. The priests were the teachers of the people.

5. He offered sacrifices for their sins, not to propitiate God, but to help them to realize, by outward signs and symbols the greatness of sin, the need of repentance, and that God actually forgave the sins of the penitent.

CHRIST OUR HIGH PRIEST.—V. 11. An high priest of good things to come. The new blessings which he was yet to bring to men. The new dispensation was to be far better than the old. By a (through the) greater and more perfect tabernacle.

1. Who. This high priest was the Son of God (4: 14), (1: 2, 3). He could perfectly represent God to man, and had all power in heaven and on earth.

2. How. He was appointed by God (5: 4, 5) for this purpose. The Father is in perfect sympathy with the Son.

3. How long. He was a perpetual high priest, his office never ceasing. Jesus had in fact "neither beginning of days, nor end of life," and "abideth a priest continually."

4. Character. He was perfect. Other high priests had to offer sacrifices for their own sins as well as for those of the people (5: 3; 7: 27). But Jesus is perfect, "holy, harmless, undefiled, separate from sinners, and made higher than the heavens," (7: 26). Such only could be a true Saviour.

5. Fitness. Jesus is fitted by experience to be our Saviour. "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (4: 15). There is no experience of anything that belongs to human nature that was not included in the experience of Jesus. He was tempted, yet without sin. He proved that the victory is possible to us.

6. A Mediator. Being both God and man, Jesus is the mediator, the medium of connection between us and God. In him we know God's character, and love, and desires for us. In him is revealed to us the Father. He makes known to us the Father's will and truth.

7. He is the intercessor (7: 25), the Advocate, one who approaches in behalf of another. An example of this intercession Jesus gave us before he died, both as to the fact of intercession, and the things for which he intercedes for us.

THE HIGH PRIESTLY SACRIFICE.—Vs. 12-14, 14-28. The great work of the high priest was accomplished through sacrifices, on the great day of atonement, which gathered into itself all that was typified by the sacrificial work of the priesthood: forgiveness, access to God, consecration, religious service.

Sacrifices for the sins of the people; atonement, forgiveness, cleansing. Blood of goats and calves. By which outward rite there came an outward purity and admission to the temple, participation in the services, and a place among the people of God. But by his own blood. His life given, atonement made, a spiritual work, working in the heart and life that which was typified by the animal sacrifices. Into the holy place. Typified by the Holy of Holies into which the high priest entered; the heavenly character, the presence of God. Once "for all," not yearly as did the high priest. Having obtained eternal redemption. A sacrifice whose power never ceases to act. It is spiritual. It pertains to character.

The argument is, that if the outward and earthly sacrifices availed for outward and formal results, how much more will the sacrifice of Christ avail for spiritual holiness, forgiveness of sins, and a new life in the service of God. Purge (cleanse) your consciences. Which was defiled by sin, so that the love

of sin would be taken away. From dead works. Works without love, with spiritual life. The intervening verses (15-23) show how Christ was the mediator of a new covenant, the covenant of grace. Figures of, or "pattern to." The sacrifices of the Jews were types and symbols of spiritual truths. Put away sin by the sacrifice of himself. See on Lesson XII, First Quarter. The sacrifice of Christ is the greatest known power for the taking away of sin. The history of the world is the witness to this fact. Christ died but that is not the end of his life and mission. He was raised again; he still lives, and will return again unto salvation, the success and completion of his work.

Blood of atonement. The blood Christ shed for us means that he "poured out his life from its source and fountain head."

Read the story of the sacrifice in Ex 24: 1-11. There the twelve men representing the twelve tribes, having offered sacrifice, divided the blood into two parts. One half was sprinkled on the altar. This was a symbolical confession that as the blood of the victims had been shed, their own life might in strict justice have been taken. So looking at the cross of Christ, we feel that in strict justice we ought to be in his place. We deserve to die because we have forfeited our life through sin. The moment, however, we make this confession from the heart, we are freely and fully forgiven, and are ready for union with God.

The blood of the covenant. Christ's blood shed for us is the seal of the new covenant of God with man. In primitive times there was a form of mutual blood covenanting "by which two persons entered into the closest, the most enduring, and the most sacred of compacts, as friends and brothers, or as more than brothers through the intercommingling of their blood by means of its mutual tasting or transfusion. The rite is still observed in the unchanging East."

Practical. From this subject we see

- 1. That we have good reason to hold fast our confession of Jesus (4: 4). 2. That we can come freely to the throne of grace to ask whatever we need (4: 16). 3. We have the full assurance of hope unto the end, an anchor to the soul both sure and steadfast (6: 11, 19). 4. We can trust one who is able to save to the uttermost, completely, them that come unto God by him.

An Examination in the Bible

BY REV. DWIGHT MALLORY PRATT.

President Thwing and other educators have recently called attention to the lamentable ignorance of the Bible on the part of the present generation. Their testimony is strengthened by every examination conducted in the Scriptures. One of the earnest Endeavorers of Springfield, Ohio, a theological student of Wittenberg College, in that city, thoroughly convinced that the young people in Christian Endeavor work were not giving the place it should hold in Christian development and activity, conducted an examination in his own society to test their knowledge. In intelligence, ability and consecration it ranked among the best societies in the city. A series of questions covering the simplest facts of the Bible were submitted for written answers. Fourteen young people of the average Endeavor age took part in the test. The result is here tabulated:

- 1. Name divisions of the Old Testament. Two correct answers, twelve incorrect. 2. Name divisions of the New Testament. One correct answer, thirteen incorrect. 3. Where find the Decalogue? Three correct answers, eleven incorrect. 4. Where find the message to the seven churches? Six correct, eight incorrect. 5. Where find the history of the early Church? Three correct answers, eleven incorrect. 6. Name Paul's Epistles. Four on an average named. 7. Name the apostles. Three on an average named. 8. Who were the children of Israel? Two correct answers, twelve incorrect. 9. How many tribes? Seven correct answers, seven incorrect. 10. Christ's birthplace. Twelve correct answers, two incorrect. 11. Name Christ's parents. Eleven correct answers, three incorrect. 12. Where was his early life spent? Seven correct answers, seven incorrect. 13. How long was His public ministry? One correct answer, thirteen incorrect.

Other details cannot be given, except to say, as an illustration of the density of the ignorance revealed in the incorrect answers, that the Book of Acts was included by some in the Pentateuch, and I. and II.

Philippians given as two of Paul's Epistles, while the twenty-third chapter of I. Corinthians was given as the Love chapter.

Such facts need no comment. They are startling enough, however, to summon the Protestant Church to new fidelity to the Word. Many signs point to a wide-spread revival in Bible study, not only among the young people, but also throughout the Church at large. Some are profoundly stirred by the spiritual poverty of their church, owing to ignorance of the Words One of the leading ministers of Cincinnati recently announced that he would preach the following Sunday on the Book of Acts. He asked all in his congregation who would read the entire book through during the week to rise. Sixty responded. They kept their pledge. As a result many came to him and expressed their delight at its wondrously fascinating history. Some read it through at one sitting. Others gave evidence by their words that they had been introduced to a new realm of life and literature. This pastor and his people are going through book after book of the Bible in this way. Such examples are contagious. The revival of Bible study and reading is sure to be one of the marked characteristics of the early years of the new century. If this proves true, the outcome will be like the great intellectual and spiritual uplift that came to the Church at the time the English Reformation. Prophetic of such an awakening is the widespread consciousness of need, and the equally growing conviction that that need must be met. —Christian Work.

Edwards was only 11 when he was converted. Wesley and Luther were about the same age, and Spurgeon was 14. You cannot tell what the boy may become. Do not be afraid to work for him. The junior departments are the greatest schools for the making of righteous, manly citizens this country possesses.

Do not wait until the boy has got into the gutter before you can help him, but reach out for him now. Spurgeon said that in all his ministry he never had to discipline a single member who was taken in under 12 years of age. The children understand vastly more than you think. Never give a boy up, no matter how bad you may think him. The wild boys often make the best men.—Keystone Endeavorer.

Which Way are You Going?

A little girl went home from church one Sunday full of what she had seen and heard. A day or two afterward, when talking with her father, who was not a godly man, she said suddenly, Father, do you ever pray?

He did not like the question, and in an angry manner asked her: Is it your mother or your aunt who has put you up to this?

No, father, said the child; the preacher said all good people pray, and those that don't pray can't be saved. Father, do you ever pray?

This was more than the father could stand, and in a rough way he said:

Well, you and your mother and your aunt may go your way, and I will go mine.

Father, said the little creature with great simplicity, which way are you going?

The question pierced his heart. It flashed upon him that he was in the way of death. He started from his chair, burst into tears, and began to pray for mercy.

Which way are you going?—The Revivalist.

Children Joining Church.

When the little ones come before you and apply for church membership, do not puzzle them with big words and expect experiences. It is now in the Church as when the disciples of old told the mothers not to bother Christ with their babes.

As in some households the grown people eat first, and the children have to wait till the second table, so there are persons who talk as though God would have grown people first sit down at his banquet, and if there is anything over, the little ones may come in for a share.

No, no! If the supply at the Lord's table were limited, he would let the children come in first and the older ones go without, as a punishment for not having come in while they themselves were children. If the wind is from the northeast, and the air is full of frost and snow, and part of the flock must be left out on the mountains, let it be the old sheep, for they can stand it better than the lambs.

O Shepherd of Israel, crowd them all in before the coming of the tempest!—Christian Herald.

Cumulative Economy.

An old bookkeeper says, in the Youth's Companion, that it is surprising to see how many valuable things a man can buy if he simply economizes in little things.

I once made up my mind I would become the possessor of a gold watch. I saved up the money for it in this way. When I felt like eating a 50 cent luncheon, as I often did, I ate a 25 cent one instead, and put the other quarter aside for my watch fund. You will hardly believe it, but in less than six months I had saved money enough to purchase the watch.

But you don't seem to have bought it, said his friend, observing that there were no outward signs of such a purchase.

Well, no. When I found how easily I could get along without 50-cent lunches, I concluded I could get along without the gold watch, and the watch fund is growing into a house-and-lot fund now.

Win the Young.

The older I grow—and I now stand upon the brink of eternity—the more comes back to me that sentence in the catechism which I learned when a child, and the fuller and deeper its meaning becomes. What is the chief end of Man? To glorify God and enjoy him forever. —T. Carlyle.

SLEEPLESSNESS is due to nervous excitement. The delicately constituted, the financier, the business man, and those whose occupation necessitates great mental strain or worry, all suffer less or more from it. Sleep is the great restorer of a worried brain, and to get sleep cleanse the stomach from all impurities with a few doses of Parley's Vegetable Pills, gelatine coated, containing no mercury, and are guaranteed to give satisfaction or the money will be refunded.

When are they old enough? When they are old enough to know right and wrong. There are 10,000 boys in the reform schools of this country under 17 years of age. Nearly all the criminals of this country are under 20. The children should be brought in before they are 15 years of age. They must be trained, of course, but bring them in.

Edwards was only 11 when he was converted. Wesley and Luther were about the same age, and Spurgeon was 14. You cannot tell what the boy may become. Do not be afraid to work for him. The junior departments are the greatest schools for the making of righteous, manly citizens this country possesses.

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used it on my head, and took some in hot water internally, according to directions. As soon as I drank it I felt better, and it made a complete cure in a few days. I afterwards advised a neighbour to use it and it cured him also. Mr. Joshua McDonald of Casey Corner, spent \$25.00 before I saw him and persuaded him to try your Liniment. He too was cured and says that he will never be without

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