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-IN-

## CARPETS,

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and has good pasture.

He will also sell 19 Acres of Land in  
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from the Village. Apply in person or by  
letter to

(REV.) JOHN HENDERSON,  
Douglas, YORK COUNTY.  
June 30, '86.

**LOST NAMES.**

No glory clusters round their name on  
earth;  
But in God's heaven  
Is kept a book of names of greatest worth,  
And there is given  
A place for all who did the Master please,  
Although unknown;  
And their lost names shine forth in bright-  
est rays  
Before the throne.

O, take who will the boon of fading fame!  
But give to me  
A place among the workers, though my  
name  
Forgotten be,  
And, if within the Book of life is found  
My lovely place,  
Honor and glory unto God rebound  
For all His grace!

—Christian World.

**The Sabbath-School.**

INTERNATIONAL LESSONS.

[FROM PELCOURT'S NOTES.]

Fourth Quarter. — Lesson 8. — Nov. 21

WALKING IN THE LIGHT.—1 JOHN

1: 5-10; 2: 1-6.

GOLDEN TEXT.—If we walk in the light, as  
he is in the light, we have fellowship one  
with another, and the blood of Jesus  
Christ his Son cleanseth us from all sin.  
—1 JOHN 1: 7.

THE MESSAGE FROM HEAVEN.—  
Ver. 5. From Jesus Christ. Dur-  
ing his three and a half years on  
earth (John 1: 4, 9; 8: 12). Per-  
haps also at times not recorded, and  
by later revelations through the  
Spirit. Christ himself was the em-  
bodiment of "the message."

God is LIGHT. Light is the best  
symbol of God we can have. Light  
is the source of life, of beauty, of  
manifested reality, of warmth, com-  
fort, and joy, of health, and of power.

God is our intellectual light. He  
is the source to us of knowledge, of  
wisdom, of clear views, of broad  
views, of the truths we should know,  
of the way we should go.

God is our moral light. He is to  
our spirits what the natural light is  
to the world. He is the source of  
life, of truth, of activity, of power,  
of purity, of comfort and joy, of  
holiness, of spiritual beauty and  
glory.

FELLOWSHIP WITH GOD, IN THE  
LIGHT.—Ver. 6. A profession of  
religion involves the idea of having  
fellowship with God. Communion  
with God is the very innermost es-  
sence of all true Christian life. Fel-  
lowship is the abiding in God, and  
God in us, which makes us one  
with him in feeling, in work, in sym-  
pathy, in love, in nature, and finally  
in his glory and home. And walk  
in darkness. The exact opposite of  
the light in which God is. It is sin,  
error, falseness, insincerity. We lie.

It is not possible to have fellowship  
with God, and yet continue to do  
the deeds of darkness. We cannot  
be in love with sin, in sympathy  
with evil, vicious, selfish, and yet be  
in fellowship with God.

FELLOWSHIP WITH CHRISTIANS, IN  
THE LIGHT.—Ver. 7. But if we  
walk in the light, Walking in the  
light may include: leading lives of  
holiness and purity; walking in the  
truth; enjoying the comforts of re-  
ligion. As he is in the light. In  
the same kind of light that he has.  
The measure of light which we may  
have is not the same in degree, but  
it is of the same kind. The true  
Christian in his character and feel-  
ings resembles God. We have fel-  
lowship one with another. Since  
we all partake of God's nature and  
feelings, live for the same ends, en-  
joy the same joys, love the same  
things, we must have fellowship with  
one another, being one in sympathy,  
love, character, purposes.

CLEANSING FROM SIN.—Ver. 7-  
10. The next fruit of walking in  
the light of God is salvation from  
sin. The sufferings and death of  
Jesus making atonement for us. The  
blood of Jesus expresses the love  
of God and of his Son for us. Clean-  
senth (is purifying) us from all  
sin. The purification thus effected  
is twofold. It implies (1) justifica-  
tion, by which we are brought back  
into communion with God; (2) sanc-  
tification, by which the power of sin  
is gradually abolished. The red rose  
of pardon and the white rose of  
purity (if we may venture to use  
such language as mystics have loved)  
grow upon one stem and spring from  
one root. Cleanse us from all sin.

Nothing will do for a Gospel that  
leaves any trouble incurable, any  
sorrow uncomfirmed, any sin beyond  
forgiveness. The blood of Jesus  
Christ cleanseth from all sin, all its  
kinds, and all its degrees. How?  
(1) A new life is imparted, a new  
nature is given. (2) In that blood  
is found every motive for a holy life.  
(3) Through that blood comes the  
indwelling of the Holy Spirit. (4)  
It shows the terrible evil of sin while  
it forgives. (5) It cleanses from the  
tendency of sin.

If we have no sin. If we say that  
we are absolutely sinless, and need  
not the application of Christ's cleans-  
ing blood. John is writing to per-  
sons whose sins are forgiven them;  
and, therefore, necessarily, the pre-  
sent tense (we have) refers not to  
any previous state of sinful life be-  
fore conversion, but to their now  
existing state and the sins to which  
they are liable in that state. We

deceive ourselves. Not God, who  
knows our inmost hearts, but our-  
selves. We have measured ourselves  
by a wrong standard. No man  
knows himself who supposes that in  
all respects he is perfectly pure.  
Dreams of perfection in the flesh  
would be little entertained if men  
kept clearly in view the distinction  
between what we are in Christ and  
what we are in ourselves. To be in  
him is to be saved at once and for-  
ever from the condemnation of sin,  
but, as the lives of the highest and  
the lowest saints alike testify, not  
immediately from the presence and  
inworking of sin. Christ had sin  
upon him though he had no sin in  
him. He that is in Christ has no  
sin upon him, though he still has sin  
in him. And just in proportion to the  
completeness of his abiding in him  
by communion and obedience will  
he be free from sin within him as  
he is from sin upon him.

If we confess our sins. To God,  
with true repentance in the heart;  
involving also confession to our fel-  
low-men of offences committed  
against them. He is faithful and  
just. Faithful to his promises, to  
his holy love of men; and just, be-  
cause in forgiving men for Christ's  
sake, God's justice and righteous-  
ness are satisfied so that God may  
be just, and yet the justifier of all  
who believe in Jesus. And to cleanse  
us. He would not be just if he for-  
gave without purifying us from sin.

If we say that we have not sinned.  
A confirmation of verse 8. We  
make him a liar. Because it con-  
tradicts his word and his mission to  
sinners through his Son Jesus. His  
word is not in us. Our rejection of  
"his word," in respect to our being  
sinners, implies rejection of the  
Gospel as a whole; for this through-  
out rests on the fact that we have  
sinned and have sin.

THE SAVIOUR WHO ENABLES US  
TO WALK IN THE LIGHT.—Ver. 12.  
Those to whom he wrote were young  
in Christian experience. These  
things write I unto you, that ye sin  
not. This is the great and blessed  
end. And if any man sin. If any  
one fails and slips in his efforts to  
be without sin, if he is wounded in  
the battle, if he is conscious of his  
imperfections and errors. We have  
an advocate with the Father, Jesus  
Christ the righteous. Jesus Christ  
is our Advocate to urge our cause,  
an Intercessor to make our peace,  
our Comforter to fill us with joy.

And he is the propitiator of our  
sins, i. e., the Propitiator—one who  
makes propitiation; who propitiates  
in the sense of making pardon pos-  
sible by a righteous God, consist-  
ently with due regard to the law  
which sin has broken, and the  
sacredness of the penalty which the  
transgressor has incurred. The at-  
onement is large enough to take in  
all men in all ages. Its nature is  
such that what is enough for one is  
enough for all. The way is pre-  
pared and all the world can walk in  
of salvation provided.

Hereby we do know that we know  
him. He gives an infallible test.  
If we keep his commandments.  
Obedience is the proof of this know-  
ledge, as the shining of the rays is  
the proof that the lamp is lighted.  
He that saith, I know him, and keep-  
eth not his commandments, is a liar.  
He declares what is not true, and  
what cannot be true. The outflow  
from the heart proves what is in the  
heart. If the plant bears thistle-  
blooms or bramble-briars, it cannot  
be a grape-vine. But whoso keepeth  
his word, in him verily is the love of  
God perfected. The commandments  
of God are the expression of perfect  
love, what perfected love would na-  
turally do. Therefore, when our  
lives, in thought and word and deed,  
are in perfect accordance with God's  
Word, we know that our love to  
God is perfect, is complete. We  
cannot claim perfect love till we  
have a perfect life in every respect  
conformed to God's Word. Then,  
too, God's love to us has perfected  
its work in us. Hereby know we that  
we are in him. Not by spiritual en-  
joyments, but by the power to do his  
holy will in absolute self-surrender  
and consecration, do we know that  
we have union with God.

Ought himself also so to walk even  
as he walked. Christ is not only the  
principle of holiness, but also the  
pattern of holiness. They that say  
they abide in him, must walk as he  
walked. How did he walk? The  
answer is written at large in the  
Gospels.

**HEROIC LIVES AT HOME.**

The heroism of private life, the  
slow, unchronicled martyrdoms of  
the heart, who shall remember?  
Greater than any knightly dragon  
slayer of old is the man who over-  
comes an unholy passion, sets his  
foot upon it and stands serene and  
strong in virtue. Greater than  
Zenobia is the woman who struggles  
with a love that would wrong an-  
other or degrade her own soul, and  
conquers. The young man, ardent  
and tender, who turns from the dear  
love of women, and buries deep in  
his heart the sweet instinct of pater-  
nity, to devote himself to the care

and support of aged parents or an  
unfortunate sister, and whose life is  
a long sacrifice, in many cheerfulness  
and majestic spirit, is a hero of the  
purest type—the type Charles  
Lamb. I have known but two  
such.

The young woman who resolutely  
stays with father and mother in the  
old home, while brothers and sisters  
go forth to happy homes of their  
own; who cheerfully lays on the  
altar of filial duty that costliest of  
human sacrifices, the joy of loving  
and being loved—she is a heroine.  
I have known many such.

The husband who goes home from  
everyday routine, and the perplex-  
ing cares of business, with a cheerful  
smile and a loving word to his in-  
valid wife; who brings not against  
her the grievous sin of a long sick-  
ness, and reproaches her not for the  
cost and discomfort thereof; who  
sees in her languid eyes something  
dearer than girlish laughter, in the  
sad face and faded cheeks that bloss-  
om into smiles and even blushes at  
his coming, something lovelier than  
the old-time spring roses—he is a  
hero. I think I knew one such.

The wife who bears her part in  
the burden of life—even though it  
be the larger part—bravely, cheer-  
fully, never dreaming that she is a  
heroine, much less a martyr; who  
bears with the faults of a husband  
not altogether congenial, with loving  
patience and a large charity, and  
with noble decision hiding them  
from the world—who makes no con-  
fidents and asks no confidence, who  
refrains from brooding over short-  
comings in sympathy and sentiment,  
and from seeking perilous "affin-  
ities," who does not build high-  
tragedy sorrows on the inevitable,  
nor feel an earthquake in every  
family jar; who sees her husband  
united with herself indissolubly and  
eternally in their children—she the  
wife in every truth, in the inward as  
in the outward, is a heroine, though  
of rather an unfashionable type.—  
Grace Greenwood.

**THE STRONGEST DRINK.**

Water is the strongest drink. It  
drives mills; it is the drink of lions  
and horses, and Samson never drank  
anything else. Let young men be  
teetotalers if only for economy's  
sake. The beer money will soon  
buy a house. If what goes into the  
mash-tub went into the knead-  
ing trough, families would be better  
fed and better taught. If what is  
spent in waste were only saved  
against a rainy day, work houses  
would never be built. The man  
who spends his money with the pub-  
lican, and thinks the landlord's bow  
and "How do ye do, my good fel-  
low," means true respect, is a poor  
simpleton. We do not light fires  
for the herring's comfort, but to  
roast him. Men do not keep pot-  
houses for the laborer's good; if they  
do, they certainly miss their aim.  
Why, then, should people drink "for  
the good of the house?" If I spend  
my money for the good of any  
house, let it be my own, and not the  
landlord's. It is a bad well into  
which you must put water; and the  
beer-house is a bad friend, because  
it takes your all, and leaves you  
nothing but headaches.

He who calls these his friends  
who let him sit and drink by the  
hour together, is ignorant—very ig-  
norant. Why, then, lions and tigers  
and eagles and vultures are all crea-  
tures of prey, and why do so many  
put themselves within the power of  
their jaws and talons? Such as  
drink and live riotously and wonder  
why their faces are so blotchy and  
their pockets so bare, would leave  
off wondering if they had two grains  
of wisdom. They might as well ask  
an elm tree for pears, as to look to  
loose habits for health and wealth.  
Those who go to the public-house  
for happiness, climb the tree to find  
fish.—Spurgeon.

**TRUE MANLINESS.**

Every young man considers it  
high praise to be called a "manly  
fellow;" and yet how many false  
ideas there are of manliness!

Physical strength is not the test.  
Samson was endowed with tremen-  
dous bodily powers. He was a  
grand specimen of humanity. See  
him rending the lion as he would a  
kid, or carrying away the gates of  
Gaza! But he was a wicked crea-  
ture after all, unable to resist the  
wiles of an artful woman.

Great intellect is not the test of  
true manhood. Some of the most  
intellectual men who have ever  
lived were not manly. Lord Francis  
Bacon was a prodigy of intellect.  
The sciences sat at his feet extolling  
him as their benefactor; yet we see  
him led down Tower Hill, a pris-  
oner, for swindling.

To be manly is to be honest, gen-  
erous, brave, noble and pure, in  
speech and life. The highest form  
of manliness is godliness. Some  
one has said "An honest man is the  
noblest work of God," but the man  
who is honest toward God and to-  
ward his fellow-man—in short, a  
Christian man—is the noblest work  
of God.—John B. Gough.

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