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Are pleasant to take. Their own purgative. Price 50 cts. per box.

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A VALUABLE GRIST MILL, situated on Burnt Land Brook, Tobique River, Victoria County, is offered for sale. The mill is 28 x 40, 22 feet post; it has two runs of stones—one wheat and one buck-wheat; one Eureka cleaner, and one good new wheat cleaner. Also one Cornel single machine, with cutting off saw, mill, all in good running order, is offered for sale. The proprietor is not in good health, and will sell on reasonable terms. For further information apply to the undersigned.

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### The Missionary Hymn.

"Now let us sing," the preacher said;  
And as the book he lifted,  
Across his patient, care-worn face  
A bright expression drifted,  
Stood listening the forest trees,  
Around that cabin lowly;  
Halted the wolf and snuffed the breeze,  
On which came faintly, slowly—  
"From Greenland's icy mountains,  
From India's coral strand,  
Where Afric's sunny fountains  
Roll down their golden sand,  
From many an ancient river,  
From many a palmy plain,  
They call us to deliver  
Their land from error's chain."

"Now let us sing;" and at the word  
From pulpit uttered,  
Like rustling leaves before a shower,  
The white-winged pages fluttered,  
Then burst the hymn; the long grass waved,  
The grouse stirred in its cover;  
Still stood the deer with head erect,  
Up sprang the startled plover.  
"What though the spicy breezes  
Blow soft o'er Ceylon's isle;  
Though every prospect pleases  
And only man is vile;  
In vain with lavish kindness  
The gifts of God are strewn;  
The heathen in his blindness,  
Bows down to wood and stone."

"Now let us sing;" the city throng  
Crowding around the preacher,  
The tale of heathen weal and woe  
Had heard from earnest teacher,  
The breath of organ, chant of choir,  
In grand reverberation,  
Shook transept, nave and vaulted roof,  
With fervent deprecation:  
"Shall we whose souls are lighted  
By wisdom from on high—  
Shall we to men benighted  
The lamp of light deny?  
Salvation! Oh salvation!  
The joyful sound proclaim,  
Till earth's remotest nation  
Has learned Messiah's name."

Where'er is heard our English tongue,  
From continent to ocean,  
The wondrous hymn, those burning lines,  
Are sung with deep emotion;  
From distant isles, from China seas,  
Resolved and courage bringing;  
From Saxon, Indian, African,  
To-day the words are ringing,  
"Waft, waft, ye winds, his story,  
And you, ye waters, roll;  
Till like a sea of glory,  
It spreads from pole to pole,  
Till o'er our ransomed nation  
The Lamb for sinners slain,  
Redeemer, King, Creator,  
In bliss returns to reign."

Oh lyric grand! Thy noble words  
All noble deeds suggesting,  
Have ever stirred the Christian heart  
To work and toil unceasing,  
And till the Church's light is fount,  
Thine utterances glorious,  
A battle cry, a trumpet call,  
Shall lead the host victorious.  
—*Sunday Magazine.*

### The Sabbath-School.

#### INTERNATIONAL LESSON.

##### Third Quarter-Lesson VI.—August 5.

THE BURNT OFFERING.—Lev. 1: 1-9.  
GOLDEN TEXT.—*The Lord hath laid on him the iniquity of us all.*—Isa. 53: 6.

THE SYSTEM OF SACRIFICES. Authorities are divided on the subject of the origin of sacrifices. Some think that they originated in divine appointment; and others think that they had their origin in human impulses and feelings. The sacrifices of the Jews may be divided into two general classes.

Sacrifices of Expiation or Atonement. (1) The whole-burnt offering, expressing atonement and dedication; (2) the sin offering, for the general sinfulness of our nature; (3) the trespass offering, for particular sins; (4) the regular daily offering for the people as a whole; (5) occasional offerings; (6) national offerings; (7) voluntary offerings by individuals.

The Teachings of these offerings were (1) to express the consciousness of sin; (2) the deadly nature of sin; (3) the need of atonement; (4) the cost of forgiveness; (5) dedication of ourselves to God; and (6) the blood covenant of eternal friendship and loyalty.

Sacrifices of Thanksgiving. The peace offerings, which were usually food and drink offerings, and animal sacrifices, parts of the animal being burned to express expiation, parts eaten by the priests, and parts eaten by the offerer of the sacrifice and his friends, in social communion with one another and with God. These sacrifices expressed (1) gratitude to God; (2) consecration to God; (3) communion with God; (4) mutual love and friendship as between children of God; (5) and they were accompanied by the expiatory sacrifices to remind the people that only through atonement and forgiveness could these blessings be enjoyed.

THE BURNT OFFERING.—Vers. 1-9. This lesson describes only one kind. *And the Lord called unto Moses, and spake unto him.* The manner in which God ordinarily communicated with a prophet was by "a vision" or "in a dream;" but this was not the case with Moses; and the Levitical code of laws was delivered to Moses in his ordinary mental state, not in trance or

dream. *Out of the tabernacle of the congregation.* The tabernacle had just been set up by Moses. Hitherto God had spoken from the Mount; now he speaks from the mercy-seat of the ark in the tabernacle. *Speak unto the children of Israel.* It is important to observe that these first instructions are addressed expressly to the individual who felt the need of sacrifice on his own account. This was a voluntary offering on the part of the worshipper, but the mode of doing it was in every point defined by the law. *Ye shall bring your offering of the cattle... herd... flock: i. e., those animals that were not only tame, innocent, and gentle, but useful and adapted for food.* In case of poverty the offering might be of turtle doves or young pigeons. Teachings. 1. Separation from the ungodly. By this means the Jews were undoubtedly excluded from partaking in the feasts of the heathen around, who ate those animals which were forbidden to them. 2. An expression of devotion by giving something valuable. It was a first principal, that every sacrifice must be of such things as had belonged to the offerer. 3. They were also so common that men might never want a sacrifice when they needed, or God required it. *A burnt sacrifice.* It is so called because it was laid whole on the altar, and then, with the exception of the skin, being consumed by fire. *Let him offer a male without blemish: i. e., having neither deformity, defect, and free from distemper.* *He shall offer it of his own voluntary will:* thus expressing what was in his heart, and showing his understanding of the sacrifice. *At the door of the tabernacle.* The place denoted is that part of the court which was in front of the tabernacle, in which stood the brazen altar and the laver, and where alone sacrifices could be offered.

Teachings. 1. The main idea of the burnt offering was consecration to God's service; also including the idea of expiation. The dedication is the main act of the worshipper expressed by the general term offering. In the burnt sacrifice we have on the part of the offerer, penitence and trust; on the part of the Mediator, expiation and propitiation; and on the part of the Acceptor, pardon and acceptance. 2. The voluntary presenting of the victim at the entrance of the tabernacle was a symbol of the free will submitting itself to the law of the Lord. 3. That the victim must be without blemish was a prefiguration of the perfect excellence of the sacrifice of Christ. 4. It was designed to intimate that we are to offer to God the best of all we have, of our time, strength, and talents. *And he shall put his hand upon the head of the burnt-offering.* Implying that he not only devoted the animal to God, but confessing his sin, he prayed that his guilt and punishment might be transferred to the victim whose life was now offered in place of his own. It was always accompanied by confession of sin, and prayer. *And it shall be accepted for him to make atonement (literally, covering) for him.* It is not the sin that is covered, but the sinner. The covering provided by a sacrifice is the blood or life of an animal, symbolically representing the offerer's own life freely surrendered by him for his acceptance, and typically foreshadowing the blood of Christ. It is not probable that the Israelites understood the full meaning of this service, nor how the sacrifice could avail to atone for their sins. But with all its mystery it helped to educate the people into a deeper consciousness of their sinfulness and imperfection. As this sacrifice was for general sinfulness, and not for any particular sin, it led the thoughts to an earnest desire to escape from sinful nature, to a holy heart and life. *He shall kill the bullock.* This was performed, in the case of private sacrifices, by the offerer himself, and by the priests and Levites in that of the national and festal offering. *Before the Lord: i. e., in immediate view of the place where his presence was especially manifested.* *Sprinkle the blood round about upon the altar.* The meaning is that the whole of the blood was to be dashed all over the altar.

Teachings. We are left in no doubt as to the sacrificial meaning of the blood. The blood is the symbol of the spiritual life which is given up to Jehovah. You say you object to the term blood, of which the Bible is so full. What do you mean by that term? It signifies the giving of life. The man standing over the red stream is saying: *Lord, this is what I would daily do, give back the life to the Life-giver; have no life of my own, except as it is re-given me by the God to whom I dedicate it.* The Israelites were by this rite most impressively taught that without the shedding of blood there was no remission of sins. *He shall flay (skin) the burnt offering.* The offerer skinned the animal, and the skin belonged to the officiating priest. *Cut it into his pieces: i. e., properly divide it according to cus-*

tom. *Shall put fire upon the altar:* that is, stir or rouse the fuel; for the fire made use of there descended from heaven (9: 24), and all other fire was prohibited (10: 1). *Lay the parts... in order.* The parts of the victim were then salted by the priest, in conformity with the rule. Everything about the sacrifice must have that method and regard to propriety becoming in an act of worship. *To be a burnt sacrifice, an offering made by fire, of a sweet savor unto the Lord.* The sacrifice made according to the law was pleasing to God.

NEW TESTAMENT LIGHT ON OLD TESTAMENT THEMES. We should offer ourselves a living sacrifice well pleasing to God (Rom. 12: 1). The Atonement. All these sacrifices were a preparation for and a type of the great atoning sacrifice of Jesus on the cross. It is not probable that the Jews saw clearly the meaning of the system of sacrifices, but they knew it was God's way of saving them from sin, and that it had a full and perfect meaning and reason in God's mind, and they could trust even when they could not see.

The sacrifice of Jesus was Voluntary. He was not forced to suffer for men; he chose to give his life for them.

The sacrifice was Perfect, without blemish. No sin was found in him. The Blood of Christ is often referred to. The blood is the life. Jesus gave his life for us. The Burning of the sacrifice expresses the sufferings of Christ for us. And both these are the Expressions of God's Love. They are as a measure to us of how much God loves us. The divine Jesus was willing to pour out his life for us, to suffer agonies on the cross, that we might be saved. What we are willing to do and to suffer for another is the manifest measure of our love.

We must Accept the Sacrifice to make it of value to ourselves.

### Beds and Bedsteads.

The first bedstead mentioned in the Bible is that of Og, King of Bashan; it was nine cubits long and four broad, and would accommodate a man twelve feet in height. The bedstead Shakespeare mentions must be of nearly the proportion. It is a structure twelve feet square, and is still to be seen in one of the inns of the English village of Ware. The Eastern nations seem never to have made much use of bedsteads, a mattress laid on the floor or a divan used as a seat during the day serving as a bed at night. The Egyptians ornamented their bedsteads elaborately, as did also the Greeks and Romans. The bedsteads of the Greeks, though of the simplest form, were beautifully carved, and often overlaid with ivory and tortoise-shell, while the feet were of silver. Each Greek swathed himself in his blankets, and lay like a mummy taking his rest.

The Romans in the time of the empire adorned their bedsteads with plates of silver and gold, and had luxurious mattresses and elaborately embroidered counterpanes. Stepladders were necessary to ascend to the bed. The Romans taught our British ancestors the use of bedsteads and of straw for beds instead of the hard ground, and until the close of the thirteenth century straw beds were used even in royal chambers.

During the feudal period the retainers slept on a shake-down of straw in the great hall, and pillowed their heads on a billet of wood. The use of feathers for pillows and beds was brought into England from Rome by the Crusaders. The Romans copied from the Egyptians. Straw and wool have been used from the earliest times for beds. Hair is of quite recent invention as stuffing for mattresses, and, next to straw, is, doubtless, the most objectionable of all materials used for this purpose.

### Success—An Answer.

A young man once asked Baron Rothschild the secret of success, and the Baron looked him over with his keen black eyes and said: "I'd rather tell you the secret of failure. Why they fail seems to be the mystery with most young men. Here is the receipt: One hour a day with your newspaper; one hour a day with your cigarettes; one hour a day with your toilet, and, my word for it, the first position you obtain will be the best you ever will obtain." Three hours a day over and above your routine duties; with less than that Garfield became a classical scholar; with less than that Gladstone has made himself familiar with less than that Gladstone has made himself familiar with a dozen professions; with less than that Disraeli became a famous author; with less than that Mr. Arnold, a hurried newspaper man, has given the thought of the world a new impetus in his studies and writings upon the land of Asia; with less than that a thousand business men have become scholars, and a thousand scholars have conducted a business.

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