

# The Liver

When out of order, involves every organ of the body. Remedies for some other derangement are frequently taken without the least effect, because it is the liver which is the real source of the trouble, and until that is set right there can be no health, strength, or comfort in any part of the system. Mercury, in some form, is a common specific for a sluggish liver; but a far safer and more effective medicine is

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For loss of appetite, bilious troubles, constipation, indigestion, and sick headache, these Pills are unsurpassed.

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on the liver, restoring its natural powers, and aiding it in throwing off malarial poisons."

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One less at home!  
The charmed circle broken; a dear face  
Missed day by day from its accustomed  
place;  
But, cleansed and saved and perfected by  
grace,  
One more in heaven!

One less at home;  
One voice of welcome hushed, and evermore  
One farewell word unspoken; on the shore  
Where parting comes not, one soul landed  
more,  
One more in heaven!

One less at home!  
A sense of loss that meets us at the gate,  
Within, a place unfilled and desolate;  
And far away our coming to await,  
One more in heaven!

One less at home!  
Chill as the earth-born mist the thought  
would rise,  
And wrap our footsteps round, and dim  
our eyes;  
But the bright sunbeam darteth from the  
skies—  
One more in heaven!

One more at home!  
This is not home, where, cramped in earth-  
ly mold,  
Our sight of Christ is dim, our love is cold;  
But there, where face to face we shall be-  
hold,  
Is home and heaven.

One less on earth!  
Its pair, its sorrow, and its joy to share;  
One less the pilgrim's daily cross to bear;  
One more the crown of ransomed souls to wear,  
At home in heaven!

Another thought to brighten cloudy days,  
Another theme for thankfulness and praise,  
Another link on high our souls to raise  
To home and heaven!

One more at home—  
That home where separation cannot be,  
That home where none are missed eternally,  
Lord Jesus, grant us all a place with Thee,  
At home in heaven!

## The Sabbath-School.

### INTERNATIONAL LESSON.

#### Fourth Quarter-Lesson V.—Nov. 2.

#### JESUS ACCUSED.—Luke 22: 54-71.

GOLDEN TEXT.—*He was wounded for our transgressions, he was bruised for our iniquities.*—Isa. 53: 5.

EXAMINATION BEFORE ANNAS.—Then took they him (arrested him, at Gethsemane) and brought him into the high priest's house. The palace of Caiaphas, then high priest. But they took him first to Annas, the father-in-law of Caiaphas. He had been high priest, and although deposed by the Romans, he was still the legitimate high priest according to the law of Moses, the office being for life. He was a man of vast influence.

EXAMINATION BEFORE CAIAPHAS. Annas very soon sends Jesus to Caiaphas the high priest, and he asks Jesus some questions about his teaching and his disciples. Jesus replies that everything had been done in public. Whereupon, an official officer struck Jesus with the palm of his hand.

THE EXAMINATION BEFORE AN IRREGULAR MEETING OF THE SANHEDRIM. During this examination before Caiaphas the Sanhedrim were assembling. This gathering must have been irregular and illegal. It was before this assembly that Jesus was tried, and by means of false witness he was condemned to death for blasphemy. They could not, however, execute the sentence. For that he must be taken before the Roman court, where the charge was changed to that of treason against the Roman government, as the only one of which Pilate could take cognizance. But the Sanhedrim was forbidden to investigate any capital crime during the night, and according to the Roman law a sentence pronounced before dawn was not valid. The council adjourned, to meet at daybreak, when they could legally pronounce the sentence.

PETER THICE DENIES HIS LORD.—Vers. 55-62. At the arrest of Jesus all the disciples took to flight. But Peter soon recovered in a measure from his fright, and with John followed afar off. And when they had kindled a fire in the midst of the hall: the court, which was surrounded by the buildings. Peter sat down among them, among the officers and attendants. He entered into temptation. To have kept away altogether, or to have boldly and openly followed close to Jesus, would either have been the safer way. The undecided course is the most dangerous of all. But a certain maid. The portress who let them in. Beheld him as he sat. Looked steadfastly at him. This man was also. Also as well as John. With him. She had seen him with Jesus in their journeys around the city. And he denied him, saying, Woman, I know him not. This was falsehood, and treason to his master. Peter failed in his strongest point. Courage, outspoken boldness, devotion to his

Master, was his pride and boast. Where we feel strong we are liable to be unguarded. We can trace some of the steps to Peter's fall. He had been self-seeking, striving to be accounted greatest; he had been self-confident; he had separated from his brethren; he had slept when he should have watched and prayed; he had ventured into evil company as one of them. Men fall in private long before they fall in public. The tree falls with a great crash, but the decay which accounts for it is often not discovered till it is down on the ground. And after a little while, another. Doubtless both, with others, took part in the questioning, for John says "they." Thou art also of them. One of the followers of Jesus. Man, I am not. The denial was accompanied with an oath. And about the space of one hour after. This must have been near the close of the informal trial before the Sanhedrim. Another confidently affirmed. This was a kinsman of Malchus whom Peter attacked in the garden. For he is a Galilean. As his speech revealed. Man, I know not what thou sayest. I know nothing of the man. Then Peter began to curse and to swear, trying to uphold a lie by profanity. This outburst of profanity was doubtless possible on account of habits of profanity in his youth before conversion, and which he had overcome as a disciple of Christ. And immediately, while he yet spake, the cock crew. Reminding him of his sin, since that was the sign Jesus had given to him. And the Lord turned and looked upon Peter. Jesus must have looked on his erring apostle either from the chamber in which he was being tried, or at the moment the trial was over, and he was being led across the courtyard amid the coarse insults of the servants. And Peter remembered. In his excitement and terror he had forgotten all about the warning Jesus had given. Jesus eye is upon us. He knows all that we do. And Peter went out and wept bitterly. His sins rose up before him like a mountain. To the repentant Peter restoration was possible; and after a season of bitterest sorrow it was granted fully and freely. Peter was permanently changed for the better by his experience, and he uses this experience in urging others to escape the snare into which he had fallen.

MOCKERY OF JESUS BY THE OFFICERS AND OTHERS.—Vers. 63-65. And the men that held Jesus, who were his guard, and should have sheltered him from insult and injury. Mocked him. Made sport of him. And smote him. No less than five forms of beating are referred to by the evangelists in describing this pathetic scene. *Prophesy, who is it that smote thee?* If he could not tell so little a thing as this, what became of his claims to be a prophet? And many other things blasphemously spake they. Speaking evil of the Son of God whom he had sent to take away the sins of the world.

THE SANHEDRIM, REASSEMBLED AT DAYBREAK, CONDEMN JESUS TO DEATH.—Vers. 67-71. And as soon as it was day. The first possible moment after sunrise. The elders, etc., came together, saying, Art thou the Christ? The Messiah, the expected Prophet and King. If I tell you, ye will not believe. He refused to "cast pearls before swine," or to "give that which is holy to dogs." If I also ask you. If I plead my cause, and ask you questions about the Messiah which will prove my claims, it will do no good, for you have already prejudiced my case, and are determined to kill me. Hereafter shall the Son of man sit on the right hand of the power of God. Now they have the power, then he will have it; now they are on the judgment seat and he at the bar, then he will be the judge and they will be the criminals. By this reference to well-known prophecy respecting the Messiah (Dan. 7: 13, 14), Jesus made his claim as bold and plain as words could make it. Then say they all, Art thou then the Son of God? Do you really mean to claim what your words imply? Ye say that I am. A Hebrew way of saying, "Yes, I am." What need we any further witness? They misrepresented what he said as blasphemy. Then the high priest rent his clothes, an act almost as much a formal sign of condemnation as the putting on of the black cap by an English judge.

PRACTICAL HINTS.  
The only safe way is to keep out of temptation, or to be so full of faith and courage when forced into it that it cannot harm you. Peter's fall is recorded, because the Gospel scorns to deny the actual defects of good men. He who is not in the place of duty is peculiarly exposed to temptations. It is never right or safe to tell a lie, even when we think it will save our lives. No one can hurt Christ as a friend can hurt him. The first thing for a sinner to do is to repent and forsake his sins. Through his victory at last Peter

was enabled to strengthen his brethren. Mockeries at holy things harden the heart and degrade the soul. They who jest at religion, make light of Christians, and strive to injure the cause of Christ, would have mocked Jesus and spit upon him when upon earth. There is a time to keep silence, and refuse our enemies by our lives; and there is a time to openly declare our convictions, and declare the whole truth.

## The Sacred Books of the World.

These are the Koran of the Mohammedans, the Tri Pitikes of the Buddhists, the Five Kings of the Chinese, the three Vedas of the Hindus, the Zendavesta of the Persians, and the Scriptures of the Christians.

The Koran is the most recent, dating from about the seventh century after Christ. It is a compound of quotations from both the Old and New Testaments, and from the Talmud.

The Tri Pitikes contain sublime morals and pure aspirations. Their author lived and died in the sixth century before Christ.

The sacred writings of the Chinese are called the Five Kings, the word "kings" meaning web of cloth. From this it is presumed that they were originally written on five rolls of cloth. They contain wise sayings from the sages, on the duties of life, but they cannot be traced farther back than the eleventh century before our era.

The Vedas are the most ancient books in the language of the Hindus, but they do not, according to late commentators, antedate the twelfth century before Christ.

The Zendavesta of the Persians, next to our Bible, is reckoned among scholars as being the greatest and most learned of the sacred writings. Zoroaster, whose sayings it contains, lived and worked in the twelfth century before Christ.

Moses lived and wrote the Pentateuch fifteen hundred years before the birth of the meek and lowly Jesus; therefore, that portion of our Bible is at least three hundred years older than the most ancient of other sacred writings.

The Eddas, a semi-sacred work of the Scandinavians, was first given to the world in the fourteenth century, A. D.

## Unleavened Bread.

The Hebrew name of unleavened bread is Matzos, and during the passover only this bread is eaten, and flour made by grinding it, called matzos meal, is the only flour used. The flour used in making matzos is ground in a mill thoroughly cleaned before the process begins. The flour must have been milled at least five weeks prior to the beginning of the feast. It is first carefully sifted, then in quantities of six or twelve pounds made into dough, which goes from the mixer's hands through a machine resembling a wringer. It is then laid on a table and beaten with sticks to expel all air that may have been mingled with it. It then passes through three successive rolling machines each of which makes it thinner. It is then gone over with hand rollers, having on them little sharp projections which pierce the dough and allow the least particles of air mixed with it to escape. It is finally cut into squares, placed upon a shovel, put for a moment into a brick oven and then taken out. The whole operation of mixing, making, and baking should not occupy over fifteen minutes, lest the dough should sour, gases form, and the bread become leavened. The matzos are sold for about ten cents a pound and matzos flour for eleven cents a pound.

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