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Ayer's Sarsaparilla

PREPARED BY J. C. AYER & CO., Lowell, Mass.

Burdock BLOOD BITTERS CURES DYSPEPSIA.

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The Sabbath-School.

INTERNATIONAL LESSON.

Third Quarter-Lesson IV. - July 27.

LOST AND FOUND. - Luke 15:1-10.

GOLDEN TEXT. - There is joy in the presence of the angels of God over one sinner that repenteth. - Luke 15:10.

TWO CLASSES OF SINNERS. - Vers. 1, 2. Then, draw near unto him all the publicans. The whole class of publicans. Publicans were of two classes. The publicani, so called because they gathered the publicum, or state revenue, were commonly Roman knights, who farmed the taxes singly or in companies, and this occupation was very far from being in dishonor.

What attracted Sinners to Jesus. (1) It is probable that in some degree the growing antagonism of the Pharisees to Jesus tended to make the publicans more ready to listen to him.

(2) Jesus attracted them by his real goodness, (3) Jesus felt a true and earnest love for publicans and sinners. They had hitherto been hated and despised by the representatives of religion.

(4) Jesus did not attract by palliating their sin or overlooking it. He never pandered in any degree to wrong in any person or class.

(5) He did give them hope, he did not regard them as hopeless. For the first time they heard a teacher who flung wide open the door of repentance and hope and heaven.

(6) Jesus brought them what they needed. Their consciences were sore, they knew they were sinners, they felt unworthy, but Jesus came as the good physician to heal their broken hearts, to forgive their sins, to renew, to restore them to God and heaven.

And the Pharisees. The Pharisees were the political national party of the Jews, opposed to foreign domination. They were also the national religious party, adhering to the religious books, traditions, and customs of the nation.

They were led to great exactness in the forms and ceremonies of religion, and to adopting innumerable traditions. These things bore the fruit in their characters (1) of empty formalism; (2) of outward morality, without real love to God or man; (3) of hypocrisy; (4) of self-conceit and self-righteousness; (5) of spiritual pride; (6) of a life strict in some regards as a substitute for right action in other directions, so that while they tithed even the smallest garden herb, and shunned the slightest touch of outward impurity, they would rob widows' houses, and had hearts full of uncleanness and lust.

They were equally sinners with the publicans. They did not realize their sinfulness. They were too self-righteous to repent. Their hearts were hard. They were lost, but did not know it. Of course there were exceptions, and good men among them.

Murmured, saying, This man receiveth sinners, and eateth with them. The substance of their charge was mingled with them on terms of social equality. Jesus went among sinners to do them good, to save them from their sin.

THE PARABLE OF THE LOST SHEEP. - Vers. 3, 7. And he spake this parable. - What man of you. Your own conduct in other things answers your complaints. Having a hundred sheep. Enough, but not so many but that each one could be under the personal care of the shepherd. If he lose one of them. This is the type (1) of the human race, wandering in sin, lost and helpless without a Saviour; (2) of the sinner going away from a loving Shepherd, till he is lost in the wilderness of sin, and surrounded by dangers, unable to find the way back, sure to perish unless he is found. Doth not leave the ninety and nine in the wilderness. These were not neglected, but were in the pasture, guarded and guided by the under shepherds, and safely folded. And go after that which is lost until he find it. In Palestine, at any moment, sheep are liable to be swept away by some mountain-torrent, or

carried off by hill-robbbers, or torn by wolves. At any moment their protector may have to save them by personal hazard. Every hour of the shepherd's life is risk. He layeth it on his shoulders. A familiar practice with shepherds when the creature is sick or fatigued. Rejoicing: in the rescue of his sheep from danger and distress. When he cometh home. Home among God's loving children, under the care and protection of God; home in a state of safety; home in the church. Callet together his friends and neighbours. Who are interested in the salvation of men, and are working for it. I say unto you. Who are complaining because I seek to save the publicans and sinners. Whatever you may think, the angels rejoice. Joy shall be in heaven over one sinner that repenteth. This verse opens a window in heaven, revealing (1) the employments and interests of heaven. The angels are ministering spirits, missionaries, doing all they can for the salvation of men. (2) The value of the soul. Cities and empires may rise and fall, but nothing is said of joy in heaven over it, but there is joy all through heaven over one soul saved. (3) We see here the desire of God and of all holy beings for the salvation of men. (4) It shows there is no other way of salvation. More than over ninety and nine. God has joy and delight in the ninety and nine. But the redemption of a soul from eternal sin and danger awakens new emotions of joy such as had not been known before. Angels and saints in heaven forget themselves in the joy of seeing souls saved.

THE PARABLE OF THE LOST COIN. - Vers. 8-10. Either what woman having ten pieces of silver. The women of Nazareth still wear around the forehead and face a roll of silver coins, called the "semedi," to which the Saviour here alludes. Each piece was a drachma (Greek) translated "penny" in the parable of the good Samaritan. It was worth about seventeen cents, but relatively far more valuable than, as a drachma was the price of a day's labor. If she lose one piece. The coin so long as lost is of no use to the maker; similarly the sinner does no good in the world. The coin, though lost has still a value. If it can be recovered it will be worth as much as ever. Doth not light a candle (or lamp). The lighting of the candle represents the illuminating power of the Holy Spirit, bringing to view treasures before unsuspected, truths neglected or lost. And sweep the house. The sweeping represents that disturbance of settled opinions and practices, that turning of the soul upside down, which is frequently seen as the forerunner of conversion. Business, cares, pleasures, overlay the soul. The Spirit, by Providence, by losses, by bereavements, by sickness, sweeps them away, and brings into prominence long-buried questions of sin and salvation. And seek diligently. In the former parable the figure was addressed to man. This was made to interest a different class of hearers, - the women who were listening, who had no experience in going after the sheep that was lost. We must at least see in it the lesson that what we call feminine virtues and graces are needed for the deliverance of souls that have fallen - patience, and diligence, and minute observation - not less than what we think of as the more manly qualities of courage, and enterprise, and endurance.

PRACTICAL HINTS. God brings good out of man's evil. It was the cavilling of the Pharisees that brought out these parables.

There is wonderful attracting power in Jesus Christ and his Gospel. Jesus Christ is the friend of sinners. Not the friend of their sin, but of their souls, to rescue them from sin.

Respectable and fashionable sin is as wicked as outrageous sin, and often more dangerous and more difficult to escape. To associate with sinners out of sympathy with their sin and love of the evil is infinitely dangerous. But to go to sinners in sincere and loving friendship, in order to rescue them from their sin, is Christian.

Jesus Christ still receiveth sinners. Sinners are lost, gone astray of their own free will, exposed to countless dangers. Christ's laborers and the angels' joy show us the awful danger of sin and the greatness of salvation.

Seeking is personal work. Men are lost one by one. Jesus did not seek them as flocks or herds, he sought a lost sheep - he came for one. If the angels rejoice over one sinner that repenteth, how earnest we should be for our own salvation.

Here is found the motive, the example, and the stimulus for missions.

W. C. T. Union.

OUR MOTTO. - If God be for us, who can be against us.

The Pure in Heart.

BY MARY A. ALLEN, M. D.

"True conscious honor is to feel no sin, He's armed without, that's innocent within." - Pope.

Ignorance and innocence are often wrongly deemed synonymous. The innocence which results only from ignorance is no virtue. The purity of the child is that of the mountain lake, which has never seen anything to reflect but the brightness of sunny skies, and the whiteness of snowy peaks. The purity of manhood is like that of the ocean, which in spite of inevitable contact with sullied influences, by virtue of its own inherent constituents, and by ever laying open its heart to heavenly agencies, maintains its healthfulness and purity. We have believed fully in the innocence of true womanhood, but have thought it best maintained in sheltered security; and because man must mingle in the world, must hear and see much of evil, we have thought it inevitable that he become sullied, and have felt justified only in hoping that he might retain a comparative virtue. The slightest smirch upon the robes of our daughter has given us untold anguish; but if our son's purity was tarnished, we have said, "We must expect it. He will outgrow it."

And so society has grown into opposing ranks; the defenseless, whose honor must be stainless, and defenders, alas, not wholly, but too often offenders whose boast is that they have slain the weak and innocent, who had no one to defend them. Do they ever think that in so doing they may have slain those who will have a right to demand of them support and defense; those who will be dearer to them than life?

No man is so low that he will not resent a wrong to sister, mother or wife, yet what man so wise and noble that he will in every way protect his own daughter? Not that he will directly do her harm, but by sullying his own manhood will defraud her of her rightful inheritance. The stain upon a girl's honor may have filtered through her father's blood, a sediment from the days when he was carelessly "sowing his wild oats," little recking the bitter harvest he should reap. A man bereft of an arm or a leg hesitates to offer the remnant of his physical manhood to the woman he loves, but the man whose soul is stained with lust and impurity, does not hesitate to offer his marred real self to the girl whom he has chosen for her purity, nor does he hesitate to become the transmitter of his vices. He has only done as other men do; he has committed only those sins which in a man are soon forgotten. But God does not forget. The laws of inheritance do not recognize the "I will" of wedlock as a boundary line, but, reaching their clinging fingers back into the very youth of the parents, seize upon some almost forgotten vice or folly and bind it about the innocent necks of their children. In every form of temptation against purity of life or thought, "Take heed what doom against yourself you give."

Your children will be the living monuments that shall repeat in undeniable and unmistakable phraseology the history of your deeds, your words, yes, even the secret thoughts of your heart. "Blessed are the pure in heart for they shall see God." They shall see Him in the conscious blessedness of their own lives, and in the glory reflected upon them through their loved sons and daughters.

MISS FRANCES E. WILLARD has recently taken editorial charge of a department in the Business Woman's Journal, to be devoted to philanthropy and reform. This will bring the various reform movements to the attention of many people who could not be otherwise reached, and will doubtless be the means of accomplishing great good.

It is pleasant to record the fact that Dr. Grace Danforth, state superintendent of heredity and hygiene for the Texas W. C. T. U., has been appointed second assistant upon the medical staff of Terrill State Insane Asylum. Gen. Griffith, chairman of the board of directors, said, in asking her appointment: "It is time our people should recognize the fact that our women are capable of something beside washing dishes and sewing on buttons."

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