Your Finger on Your Pulse

You feel the blood rushing
What kind of blood?
is the question.
Is it pure blood or impure
the blood is impure then
are weak and languid;
appetite is poor and your
stion is weak. You can-
sleep well and the morn-
finds you unprepared for
work of the day. Your
ks are pale and your com-
ion is sallow. You are
bled with pimples, boils,
ome eruption of the skin.
Why not purify your blood?

Ayer's Sarsaparilla

do it. Take it a few days
then put your finger on
r pulse again. You can
the difference. It is
nger and your circulation
er. Send for our book on
ure Blood.
you are bilious, take
r's Pills. They greatly
the Sarsaparilla, They
constipation also.

Note to our Doctors.
Write them freely all the particulars
your case. You will receive a
ompt reply, without cost.
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THROAT or LUNGS
Large Bottles, 25c.
DAVIS & LAWRENCE CO., Limited
Sole Prop's. of Perry Davis' Pain-Killer

MRS. GEO. TRAILL,
Known Lady of Thornhill, Man.,
Almost Instant Relief From
Heart Trouble by the Use
of Milburn's Heart
and Nerve Pills.

Simply wonderful the number of
women who are coming forward
the curative powers of Milburn's
Heart and Nerve Pills.
Here it is Mrs. Geo. Traill, a highly
lady of Thornhill, Man., who
the following words the history of
cured from Mr. J. A. Hobbs, drug-
Morden, Man., a box of Milburn's
Heart and Nerve Pills, as I was very bad
trouble at the time.
the one box and got almost
relief. I then bought another box,
had to use a few of the pills, as I
been troubled with palpitation
them.
Very thankful that I got the pills,
this will be of any use to others
as I did you may publish it in the

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The Sabbath School.

INTERNATIONAL LESSON.

Second Quarter Lesson 3, April 15, 1900

THE DAUGHTER OF JAIRUS RAISED.—Mark 5: 22 24; 35 43.

AN EASTER LESSON.

GOLDEN TEXT.—*He is risen, as he said.*—Matt. 28: 6.

HISTORICAL SETTING.

Time.—Autumn of A. D. 28, the second year of Jesus' ministry. About six months before the resurrection of Christ.

Place.—Capernaum, at the house of Matthew the apostle and at the house of Jairus within or near the city.

THE HOUSE OF DEATH.—Vs. 22 24 35. *And behold, there cometh.* To Matthew's house in Capernaum, where he had invited Jesus to a feast to meet the publicans. *One of the rulers of the synagogue.* One of the elders, or presiding officers elected to have charge of all synagogue affairs. They formed the local Sanhedrim or tribunal, they convened the assembly, preserved order, invited readers and speakers, managed the schools connected with the synagogue. Jairus must therefore have been one of the more prominent Jews of the city. The synagogue. In Capernaum, and probably the one which the Roman centurion had built for the Jews (Luke 7: 1-9). *He fell at his feet.* Dropping upon his knees and bringing his forehead to the ground at the feet of Jesus. *My little daughter lieth at the point of death.* Everything that earthly care and skill could do had failed. He had come to his last refuge and resource. *Come.* With the feeling that Jesus must be present in order to heal. *And lay thy hands on her.* To communicate his divine healing power. *And Jesus went with him.* Jesus was, and is, always ready to answer every appeal. He loves to do us good. We often dishonor his love and his power by asking so little from his bounty, and asking so feebly. *And much people followed him.* Among them doubtless many who had heard Jairus making his appeal They would see what Jesus could do This interest emboldened a sick woman to touch the hem of his garment and be healed. *While he yet spake.* Those words of healing power. *There came....certain which said, Thy daughter is dead* Here was a new test of Jairus' faith. It seemed too late. This test was made more severe by the words of the messengers. *Why troublest thou the Master any further?* They believed that the case had gone even beyond his power.

THE RESTORATION OF THE DEAD TO LIFE.—Vs. 36 43. *Jesus.... saith....Be not afraid, only believe.* There was no limit to Christ's power. *No man to follow him,* into the house of Jairus *save Peter, and James, and John.* It was necessary that they should be present, in order that they might be able to testify to what was done *Seeth the tumult.* There was always a clamour at Eastern funerals; and the preparations had begun. *Them that wept and wailed* Including professional mourners. *The damsel is not dead, but sleepeth.* That he meant this figuratively is scarcely to be doubted from Luke 8: 49, 42, esp. 55, and from the whole spirit of the narrative. It was natural that he should so speak here, because he purposed to restore her immediately to life. To speak of death as a sleep is an image common to all languages. Thereby the reality of the death is not denied, but only the fact assumed that death will be followed by a resurrection, as sleep is by an awakening. *And they laughed him to scorn.* They were so sure that the girl was really dead. This is given as an unquestionable proof of the reality of the miracle. *Put them all out.* The hired mourners, whose presence was a hindrance to spiritual good. *Talitha cumi.* This is Aramaic, the language generally spoken by the common people in Palestine at the time of Christ. Talitha is a word of endearment to a young maiden, so that the words are equivalent to "Rise, my child." *The damsel arose, and walked,* an evidence of her complete restoration. *With a great astonishment.* Our word "ecstasy" is a transcript of the Greek word. It implies that one is carried out of himself, almost out of his senses with amazement. *Charged....that no man should know it.* Possible too great notoriety might have interfered with the spiritual work of Jesus by drawing their attention too much to healing of the body, and away from the spiritual truths he would impress. Possibly the notoriety might have injured the young girl, and dulled the spiritual impression upon the family.

EASTER MEDITATIONS. First. Jesus here, and in the other restorations of the dead to life, gives us examples of the soul's existence after the death of the body and apart from the body. He proves by facts that the soul does not die with the body and that "death does not end all."

Second. These miracles are a prelude to the resurrection of Jesus. They prepare us to accept the fact of his resurrection, on which depends the proof of the truth of the gospel and the proof of his Messiahship. If Jesus can raise others from the dead, there is nothing incredible in his own resurrection, and the immortal life it proves.

Third We note the reason for the contrast between the resurrection bodies of Lazarus and of the daughter of Jairus, which continued the same bodies that they had before, and the resurrection body of Jesus, which, at first the same, became at the ascension the glorious body described in the first chapter of Revelation. Jairus' daughter and Lazarus had to die again, and then at their final resurrection they with us shall receive a transformation as of a seed into a beautiful flower. They shall rise with spiritual bodies like his glorious body: all sickness, weakness, and pain gone, but with new life, new powers, new joys, beyond our highest conception.

Fourth. Thus we have the assurance of the resurrection of ourselves and of our friends, thus making our life full of hope and promise, and comforting us when God takes our friends from us.

Word History.

The word imp signified neither more nor less than boy.

Cashmere was first woven in the valley of the same name.

The word yard signified a stick or pole, whether long or short.

The tarantula spider was so named from the abundance of this pest in Taranto, Italy.

The word map is derived from a Phoenician word, mappa, a napkin. The first maps were made on cloth.

The buttercup has its name from an old idea that the yellow flowers, when eaten by cows, gave color to the butter.

The word parchment is derived from Pergamos, the town in Asia Minor, where sheepskin was first used as a writing material.

The word carat once signified a seed. Seeds of wheat or of the coral flower were once used by jewelers to weigh diamonds.

The word polite once signified merely polished. Three hundred years ago men spoke of polite swords and polite looking glasses.

The word vixen is a corruption of foxen, the female fox being noted for her desperate courage in fighting in defense of her young.

Indigo is so called, some say, because it came from India; others maintain that the Indian city of Indigo was responsible for its origin.

The word calculate comes from the Latin calculus, a small stone or pebble Pebbles were once used by both Greeks and Romans in making calculations.

The foxglove is named partly from its resemblance to the fingers of a hand or glove, and partly because it was the favorite flower of the good folks or fairies.

Harebell is an English corruption of Ayrbell. The flower has its name, first, from its shape; secondly, from the county of Ayr, in Scotland, where it first came to the attention of botanists.

The word bogus was originally a proper name. Alexander H. Bogus, a resident of a Southern State, who, many years, ago, perpetrated a noted swindle, and thus gave the English language a new word.

The word wife signified weaver; the word spinister, spinner. In the Anglo Saxon households the spinning was done by the unmarried women and girls, the weaving by the woman of the house. She is to quit spinning for weaving, was a jocular way of saying that a girl was soon to be married.—St. Louis Advocate.

Somebody Forgets.

A little boy, living in the most poverty-stricken section of a great city, found his way into a mission Sunday school and became a Christian. One day not long after, some one tried to shake the child's faith by asking him some puzzling questions. If God really loves you, why doesn't he take better care of you? Why doesn't he tell somebody to send you a pair of shoes, or else coal enough so that you can keep warm this winter?

The boy thought a moment and then said, as the tears rushed to his eyes, I guess he does tell somebody, and somebody forgets.

The saddest thing about the answer is its truth. God is not unmindful of his little ones. Whether they are in want of fire or food or advice or sympathy, he calls us to supply the things that are needed. He tells us that every act of kindness of helpfulness done to the least or lowest of his creatures, he will count as done to him. But not all of his purposes are carried out; often because we choose our own pleasure rather than his will, often because somebody forgets.

Somebody forgets! That is one of the reasons for the pinched faces we see sometimes, and which haunt us for days after, for half clad, shivering bodies and for cheerless homes. That is one of reasons why there are children in this dear land of ours who have never heard Christ's name except in curses It is the explanation for more than half the sin and sorrow of this world. Is it not high time for each of us to ask the question, Am I among those who forget?—Selected.

GOOD BUSINESS.

Thirteen or fourteen years ago, one of the missionaries of the American Tunday School Union planted a Sunday school at Doniphan, Neb., in an old vacant house, the only available place.

A young man who was very profane of speech was chosen secretary of the school, because he was sufficiently interested to be present and encourage the organization. Soon, however, he became concerned for his own salvation and was converted, and entered actively into Christian work. A revival followed and two churches grew out of the Sunday school. The young man became a Sunday-school missionary in western Nebraska, and has started 210 Sunday schools, with a membership of 9 341. He has made 5 933 visits to the homes of the people, supplied 1,774 persons with the Scriptures, and already 50 churches and 21 young people's societies have grown out of his schools and 850 persons have been led to Christ.

But more than this. He has influenced many young people who have been converted under his ministry — although he is not a minister—to prepare for Christian work by securing higher education. Of those thus influenced two are already missionaries in Africa, three in China, four in India, seven in Japan, two in South America, five to the Indians; five are Sunday-school missionaries, and twelve are pastors in our own land.

It cost, in the first place, $25 to start the Doniphan Sunday school, in which this missionary and many others were converted It has cost $800 a year to support the missionary. This sum has been given by a business man, who could not leave his business and go into the work himself. Represented by the missionary, however, he has preached the gospel first to the children of the neglected places in Nebraska, and through some of them he now proclaims the same gospel in India, Africa, China, Japan, South America, to the red men of the forest, and to the children of our own land, having multiplied his labors twenty-two times in this country, and eighteen times abroad.

How a War Was Stopped.

A snatch of Christian song put an end to bloodshed in a way that could not have been anticipated by the one who taught the singer. It occurred when the Apaches surrendered to Lieutenant Ord.

Out in the middle of the desert, miles from white men, Ord was surprised at hearing the sound of a human voice. Approaching cautiously a thicket of cactus, he distinctly heard the words, O, how I love Jesus!

Fearful of treachery, he advanced cautiously, but all the while that voice continued singing over and over again, O, how I love Jesus!

After crawling for more than an hour, Ord discovered that the singer was an Indian. Covering him with his carbine, he rushed at him, ordering him to surrender. The Apache threw up both hands and made the sign of peace, continuing to sing, O, how I love Jesus!

The lieutenant took the Indian back to the camp, where it was learned through the interpreter that he had been sent out by one of the Apache chiefs to say that the Indians were ready to treat for peace. He was the only Indian in that party who could speak a word of English, and all that he could say was, O, how I love Jesus! which words he had learned from a missionary.

The Scrap-Book Habit.

Seldom does a day pass in a reading family without eliciting from somebody the remark apropos of a verse in the daily paper, or of a heroic act performed by some obscure and everyday man who simply does his duty without any fuss—There, that is too good to lose. We must save it. If there is a young girl at hand, who keeps a scrap-book, the clipping is straightway attached to a page, and is ready for future reference. Equally, an oblong book, filled with envelopes appropriately labeled, lends itself to the retaining and classifying of scraps, be they statistical, poetical, dramatic, or amusing. The necessity is that some one shall attend to the little matter immediately, as it is one of those small affairs which slip from memory if postponed. A daughter can render her busy father a very welcome service by forming in herself, for his sake, the scrap book habit.—Collier's Weekly.

Mary's Record.

A good little girl of olden days was Mary Osgood Sumner, whose Monitor, or diary, contains a black-list of her misdoings, which does not disclose any very serious fault, and a white one showing what duties she performed. She writes:

July 8. I left my stoise on the bed.

July 9. Misplaced Sister's sash.

July 10. Spoke in haste to my little Sister, spilt the cream on the floor in the closet.

July 12. I left Sister Cynthia's frock on the bed.

July 16. I left the brush on the chair; was not diligent in learning at school.

July 17. I left my fan on the bed.

July 19. I got vexed because Sister was agoing to cut my frock.

July 22. Part of this day I did not improve my time well.

July 30. I was careless and lost my needle.

August 5. I spilt some coffee on the table.

The white list, which is a long one, shows her assaying her catechism, making tarts and pudding, and being midlin Diligent.—Youth's Companion.

The Boer and his Bible.

A missionary was visiting a Boer family, and found that they were daily using, and therefore wearing out, a Bible that had been brought over with the family three centuries or so before from Holland, and contained all the family names from father to son ever since. He pointed out to them that it was a treasure not to be so ruined.

They agreed, but did not know where to get another to replace it. He promised to make them a present of one The old Boer was aghast.

But, he said, the English do not know anything about the Bible.

However, the book printed in Dutch by the Bible Society, was duly presented. Of course, instead of the Dutch arms it had the English arms on the front page

The old man pointed this out. That is not the Bible, he said. A little further examination showed him, however, to his amazement, that this was only a matter of printing, and that otherwise the two were identical. The explanation as to the arms led to a reference to the translation.

Translation? said the old man. This is no translation. The words were originally in Dutch!

A BOY'S RELIGION.—If a boy is a lover of the Lord Jesus Christ, though he can't lead a prayer-meeting, or be a church officer, or a preacher, he can be a goodly boy, in a boy's way and in a boy's place. He need not cease to be a boy because he is a Christian. He ought to run, jump, climb, and yell like a real boy. But in it all he ought to be free from vulgarity and profanity. He ought to eschew tobacco in every form, and have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful, generous. He ought to take the part of small boys against the larger ones. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution or deceit. And above all things he ought, now and then, to show his colors. He need not always be interrupting a game to say he is a Christian, but he ought not to be ashamed to say that he refuses to something because he fears God or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement, that for things of God he feels the deepest reverence.—Unidentified.

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