

cannot exist together. If such is true, why do so many seem to be carrying the burden of their forgiven sins and live in fear and dread of death all their lifetime? The apostle, Heb. 2: 14, 15 says, He (Christ) "also himself likewise took part of the same that through death he might destroy him that had the power of death, that is the devil and deliver them, who through fear of death, were all their lifetime subject to bondage. Why such fear and dread of death continue in believers to the close of their earthly existence?"

1st. Because they have a certain kind of unholy lurking within their minds, that while Jesus Christ is able and willing to forgive all their sins, they have their doubts, whether he hath done so, or will do so till the end comes.

2nd. Because their faith is not sufficiently strong, bright and appropriating.

3rd. Because they have not right scriptural views when sins are forgiven. That they are forgiven when repented of, confessed and forsaken by the help of the Holy Spirit.

From what has been said I do not wish to convey the idea that when past sins are forgiven, that there shall be no more sins committed.

Sins of thoughts, words and deeds shall be more or less committed, as long as we have human nature and a carnal heart.

Oakville, Ont.

### Only Believe.

Jesus said unto him, "If thou canst believe, all things are possible to him that believeth."—Mark ix 2, 3.

Only believe that thy Father  
Is guiding thy lonely way,  
Guiding thee out of the darkness  
To the light of eternal day.

Only believe it is needful  
Thy daily cross to bear,  
Needful to endure the suffering  
If thou wouldst the glory share.

### How Our Children Take Care of Us.

We are slow to learn what we owe to our children. It was for the sake of the multitude of little ones, who "knew not their right hand from their left," that vengeance passed by Nineveh even after it had been denounced. And for their sake men are still spared evil and given good by their Father in heaven. Many a man has had his first evidence of God's care for himself after God has given him children to care for, and what he had feared would be a burden has brought the lightening of his burdens. In some cases this comes through breaking down his self confidence, and driving him to ask God's help in providing for those now dependent upon his exertions. In other cases, where this sense of dependence on God is not previously wanting, it seems as if God takes an especial care of the little ones and their parents for the children's sakes. "We old sinners," says Luther, "are the children's guests. For the children's sake God gives the parents all they need."—Sunday School Times.

The Greek or Roman advocate helped his client in two different ways. Sometimes he spoke for the client before the tribunal, as our advocates do, and it is in this sense that Christ is called our Advocate, pleading for us before the throne. But in other cases the advocate merely prepared a speech which the client might speak for himself. It is in this sense that the Holy Spirit is our Advocate. He teaches us what to pray for.—John A. Broadus, D. D.

## Our Young People

For Dominion Presbyterian.

### CHRIST OUR HIGH PRIEST.

Heb 7: 24-28.

BY WM. A. STEWART, M. A.

New religious and favorable opportunities for review. Accordingly of late there has been much of this, and perhaps more especially in the material and intellectual worlds of this and all the ages have been heartily congratulating each other upon the rich results of recent years. This is well, and could there be a better time for young Christians making a careful review of the "inheritance of the saints in Christ Jesus" At the beginning of a new century, and more especially, when Criticism and Skepticism are becoming so aggressive, could "our young people" be better employed than in making a more extensive and accurate survey of that unfathomed and unfathomable wealth, bequeathed to the Christian Church and for the personal benefit and enjoyment of every believer, and stored away in the Types of the Old and the Parables of the New Testament.

Among the greatest of these treasures is that type of the Lord Jesus Christ—The High Priest. Of age and truth this type is full.

And first of all let us not think that The High Priest has outlived his usefulness. On the contrary, he belongs to the Christian Church more than he ever did to the Jewish. The flowers of spring bloom not merely to laden the passing breeze with perfume and brighten our wayside walks. They bloom for the future. They bloom to garnish the fruit basket in the fall and to provide the ample seed for the next year's sowing. And so may we not say, that in the Providence of God, the High Priest offered at altar and ark in order that we might enjoy a more profound and impressive relation of Sin, Salvation and the Saviour. Let us make him ours; and from this great type try to draw forth its strength and sweetness.

We are instructed by this type in two ways—by its contrasts and by its resemblances.

The High Priest's majesty and authority was hereditary and official. Christ's glory to power was native and intrinsic.

The High Priest was conscious of infirmities—thus, indeed, has one qualification for his office. Christ "knew no sin"—although he qualified himself in the school of human suffering and sorrow. He remained "holy, harmless and undefiled and separate from sinners." Aaron was made Priest after the law of a carnal commandment, whereas Christ became our High Priest after the power of an endless life.—His glorious resurrection life.

On the other hand the magnificence and sovereignty of the High Priest speaks to us eloquently of the Saviour's glory. When Israel was at its best the High Priest was supreme. Although scepter and sword were lacking, his spiritual dignity made him head of theocracy and responsible representative of the community. Have we yielded yet to the Saviour's absolute sovereignty? Do we always render honor to whom honor is due?

And not to suggest other points of resemblance; as the High Priest often found himself with the suffering by laying his hands heavily upon its head, so Christ identified

Himself with the Sinner suffering in the likeness of sinful flesh and for sin.

On the whole the difficulty is not in distinguishing between what is typical and what is not. Everything is typical.

The real difficulty is in assigning the proper interpretation to the various parts. In all such efforts let us remember that the Bible is the only text book, and the Holy Spirit the only teacher.

L'Amable, Ont.

### For Daily Reading.

Mon., Mar. 11.—The Type. Gen. 14: 17-20; Heb. 7: 17  
Tues., Mar. 12.—Man's need. Lev. 11: 4; Heb. 4: 14-16  
Wed., Mar. 13.—Christ's sufferings. Isa. 53: 1-10  
Thurs., Mar. 14.—What Christ accomplished. Rom. 5: 1-11  
Fri., Mar. 15.—Our offering. Ps. 40: 6-51: 14-19  
Sat., Mar. 16.—The sign of acceptance. Acts 10: 35-43  
Sun., Mar. 17.—Topic. Christ our High Priest. Heb. 7: 24-28

### A Gospel to Live By or to Die By.

Man welcomes the assurance that he is not an orphan in the universe. The power to bring comfort in life and in death is a large part of the attraction of the gospel. This has been pointed out even by those who did not themselves share this comfort. Mr. Lecky hardly can be classed as a Christian believer, but in his account of the Methodist movement he lays just stress on this element in the teaching which in the hour of death "diverts the wandering mind from all painful and perplexing retrospect, concentrates the imagination on one Sacred Figure, and has enabled thousands to encounter death with perfect calm, and has consoled innumerable mourners at a time when all the commonplaces of philosophy would appear the idlest of sounds." And George Eliot bears the same testimony in her "Janet's Repentance" and her "Adam Bede," although she for herself rejected such comfort as a "spiritual opiate." Colonel Higginson points to each hymn as "How firm a foundation, ye saints of the Lord," as a bulwark against the spread of infidelity more potent than argument. In truth man feels himself a child in the presence of the great mysteries of life and death, and needs all that the gospel thus offers him.—S. S. Times.

It is significant, says Dr. Alexander MacLaren, that the one talented servant is the "sloughy" one, and that it is he who has dark thoughts as to his Lord's character. The inexorable demands of duty look more formidable to him, because he feels less power to discharge them. "I can do so little, and God demands so much! Surely I live under a hard taskmaster. If I only had five talents, like my neighbour, how diligent I should be!" The consciousness of small gifts leads to misconceptions of God, and these lead to paralyzed energy. The joyful recognition of God as the giving God, who blesses by sowing, and never asks for a harvest when He has not scattered the seed, is the true spring of abundant service. Fear arrests, but love stimulates. Slave labour is lazy.