

The Teacher

Who advised her pupils to strengthen their minds by the use of Ayer's Sarsaparilla, appreciated the truth that bodily health is essential to mental vigor. For persons of delicate and feeble constitution, whether young or old, this medicine is remarkably beneficial. Be sure you get Ayer's Sarsaparilla.

"Every spring and fall I take a number of bottles of Ayer's Sarsaparilla, and am greatly benefited."—Mrs. James H. Eastman, Stoneham, Mass.

"I have taken Ayer's Sarsaparilla with great benefit to my general health."—Miss Thirza L. Crear, Palmyra, Md.

"My daughter, twelve years of age, has suffered for the past year from

General Debility.

A few weeks since, we began to give her Ayer's Sarsaparilla. Her health has greatly improved."—Mrs. Harriet H. Battles, South Chelmsford, Mass.

"About a year ago I began using Ayer's Sarsaparilla as a remedy for debility and neuralgia resulting from malarial exposure in the army. I was in a very bad condition, but six bottles of the Sarsaparilla, with occasional doses of Ayer's Pills, have greatly improved my health. I am now able to work, and feel that I cannot say too much for your excellent remedies."—F. A. Pinkham, South Molunus, Me.

"My daughter, sixteen years old, is using Ayer's Sarsaparilla with good effect."—Rev. S. C. Graham, United Brethren Church, Buckhannon, W. Va.

"I suffered from

Nervous Prostration,

with lame back and headache, and have been much benefited by the use of Ayer's Sarsaparilla. I am now 89 years of age, and am satisfied that my present health and prolonged life are due to the use of Ayer's Sarsaparilla."—Lucy Moffitt, Killingly, Conn.

Mrs. Ann H. Farnsworth, a lady 79 years old, So. Woodstock, Vt., writes: "After several weeks' suffering from nervous prostration, I procured a bottle of Ayer's Sarsaparilla, and before I had taken half of it my usual health returned."

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A Nuisance.

Of all the pestilential bores
That makes this life a state
Of constant torment, most I dread
The man who's always late.

He never keeps his word, but lets
His friends anticipate
His coming for a weary while,
The man who's always late.

He says he'll come at half-past six,
You wait till long past eight,
And haven't seen a sign of him,
The man who's always late.

With stale excuses, glibly made,
He tries to palliate
His tardiness, but you don't love
The man who's always late.

He never cares for other's plans:
"O hang them, let them wait!"
He says aloud, or to himself,
The man who's always late.

But some day punishment will fall
On him, as sure as fate,
And he'll be sorry that he is
The man who's always late.

—Western Recorder.

The Sabbath-School.

INTERNATIONAL LESSON.

First Quarter—Lesson XI.—March 17.

CHRIST'S LOVE TO THE YOUNG.—
Mark 10: 13-22.

GOLDEN TEXT.—Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God.—Mark 10: 14.

JESUS BLESSING LITTLE CHILDREN.—Vers. 13-16. And they brought to some house where Jesus was stopping. Young children: and small enough to be taken in one's arms. That he should touch them.

The Jews were accustomed to value the custom of the rabbies.

Bringing children to Jesus. We bring children to Jesus by constant, earnest prayer on their behalf: by teaching them the truth; by consecrating them to God; by training them for Christ.

And his disciples rebuked those that brought them. Jesus was in the midst of a most important discourse, and the disciples did not wish him to be interrupted by children.

Hindering Children from coming to Jesus. Children are hindered by teaching that children cannot become Christians young; by neglect of their religious training; by the example of parents who are more interested in worldly things than in religion, who neglect family prayer, the church and Sabbath-school; by fault-finding with the church and good people, thus lessening their respect and reverence for them.

But when Jesus saw it he was displeased: He was displeased at their assuming the right to decide who should approach him. He perceived a misapprehension of him, for he tenderly loved little children; they were taking away those who were the very hope of the kingdom; children are the type of all who shall enter his kingdom; they were hindering the best workers in his kingdom, the mothers.—Suffer (permit) the little children to come unto me. He wanted the little children, and the children needed him. For of such is the kingdom of God. It certainly does not mean that children are so holy that they are naturally in the kingdom of God without any change of heart; but that children can most easily enter the kingdom; that they are the most helpful material for the church. The kingdom of God means the saved family of God on earth.

Verily I say unto you. This introduces Christ's own interpretation of the phrase, "For of such is the kingdom of God." Receive the kingdom of God as a little child. To enter the kingdom of God one must feel and act toward God as the child does to a parent. He shall not enter therein. He will be self-confident and go his own way. He cannot; for the kingdom of God is a state of childlike trust in God and loving obedience to God.

And he took them in his arms and blessed them. His prayers must have been a request that in their years of responsibility they might still have the spirit that made them so lovely in his eyes.

If Jesus so loves little children, we may well trust to his loving care those of our children whom he takes from us to himself. Jesus' love of children soothes much of the sorrow in their death.

Children in the Kingdom of God on Earth. Little children are the true wards of the church, and ought to be welcomed, cherished, and valued highly.

Childhood is the most hopeful time for bringing people into God's kingdom. They are nearer to it in spirit, have fewer hindrances, more tender feeling.

THE YOUNG RULER SEEKING ETERNAL LIFE.—Verse 17, 18. And when he was gone forth: from the house where he had blessed the children. There came one running. A ruler, probably of a synagogue; a

leading man in Jewish religious circles. He was young. He was very rich. Religiously trained. He had heard of Jesus and listened to his teachings. He had a lovable disposition. And kneeling to him: as to a great teacher. Good Master (or teacher), what shall I do? What act of sacrifice, what generous action. He had the idea of purchasing, of deserving, eternal life. That I may inherit eternal life? That is, he wished to be a child of God.

Eternal life is the true spiritual life of the soul. It is the divine life which is implanted in us when we are born of the Spirit and become children of God. Of all things in the world eternal life is most worth the seeking.

Why callest thou me good? The young man used the common title of respect for a teacher; but Christ would ask him whether he looks upon him merely as any other teacher; or does he recognize him as a divine teacher. There is none good but one, that is, God. But Christ is God, and so does not deny his own goodness.

THE CONDITIONS OF ETERNAL LIFE.—Vers. 19-22.—Thou knowest the commandments. Do not commit adultery, Do not kill, etc. All these belong to the second table of the law, which teaches the duties of man to man.

Master, all these things have I observed from my youth. He had made them the rule of his life, and he did not remember any special times of disobedience. But after all his endeavors he was conscious of failure. He was not satisfied. He did not possess what he wanted. He knew that with all his keeping of the law he had not attained to eternal life.

Then Jesus beholding him loved him. He was so earnest and sincere in his seeking. And said unto him, one thing thou lackest. He was very near the kingdom. The One Thing lacking was Love, and Faith. Go thy way, sell whatever thou hast, not for himself, but to give to the poor. To use his wealth for God and humanity. Jesus here touched the centre of the young man's difficulty.

He was willing to commit to God everything except his property. That he was not ready to trust to God's direction. But the withholding anything from God proves that we do not really trust him, or love him. Was not this what Christ enjoined upon the young ruler—a conscious, willing transfer of his great possessions from himself to God, in such a real way as that henceforth his sense of ownership should take its place? Christ would not have said, "Go sell them to the first man you meet. Take what you can get, and scatter the money among the beggars that will flock to you." Would he not rather have said this: "You renounce a selfish ownership; it is well. Now take back these possessions as a sacred trust. Use so much of them for yourself and your household as you need—this need to be determined, in all good conscience, by the light of this new consecration. Be just to all. Be generous to such as require it. Manage this great estate in a wise, business-like fashion, not now to build up a vast private fortune, but that you may thereby minister to the kingdom of God."

The principle is the same for us as for him. We are to give up everything to Christ—our property, our time, our all—to use as he would have us. And thou shalt have treasure in heaven: you will have the character which belongs to heaven, and God will reward you abundantly here for all your self-denials for his sake. And come: to Jesus. Live near to him. Take up the cross. Not only the cross of selling, all he had, but all the self-denials necessary in being a follower of Jesus. He would have many reproaches to bear for those who thought he acted like a fool. And follow me. To follow Jesus then meant to be a personal attendant on his ministry. Now it means, to obey his commandments; to imitate his example, and to live like him.

And he was sad at that saying: The condition was so unexpected. And went away grieved: for he had great possessions. He went away reluctantly, after a great struggle. He wanted eternal life, but he wanted his possessions more, and he could not have both. The young ruler's name is unknown, his influence unfelt. In a few years his possessions were ravaged by the Roman legions, while the disciples introduced a new and blessed kingdom on earth, whose influence is widening all down the ages.

PRACTICAL HINTS.

We should lead our children very early to Jesus.

Children can become true Christians.

It is a very strong motive for parents to become Christians, in order that they may train their children aright.

We should go with our children to church, to Sabbath-school, to prayer, to Jesus; not send them alone.

Children are hindered from coming to Christ by neglect, by example, by false teaching, by fault-finding at good people and good things.

We can trust our little children, whom God takes home, to the love and care of such a Saviour.

We can enter the kingdom of heaven by the child-like spirit of humility, teachableness, faith, simplicity, even though like children we are imperfect.

The most important thing any one can seek after is eternal life.

We should seek earnestly, at any cost.

No one can be saved by the commandments, but much less can he be saved without them.

No outward morality can satisfy the soul. There is always a sense of want, of failure.

The condition of salvation is to give up to God's care and control ourselves and all we have; entire consecration. The Christian keeps nothing back.

What shall it profit a man if he gain the whole world and lose his own soul?

Let it Shine.

Going in there? said Thomas.

Yes.

First rate lamp in that house.

What?

Lamp, you know, trimmed and burnin'.

Sadie looked at the old man in some astonishment. He was the "odd job" man of the neighborhood; everybody knew him. He pruned his grapevines with critical care, and turned a wrinkled, quizzical face toward her once or twice, but he vouchsafed no further remark, and Sadie made her way to the front door of the little house beyond.

Is Johnny in? she asked, as the door opened. "I'm his Sunday-school teacher."

"No'm, not home from school; but won't you come in and see mother."

Sadie had glanced down the street as she knocked, thinking what a wearisome business this Sunday-school visiting was.

How do ministers live through their parish calls? she wondered.

She looked up now and saw a radiant face; not lighted for the occasion, but bright from within. She stepped through the door to find herself at once in a small, clean, warm, odorless room. In a corner, propped in an easy chair, a helpless paralytic.

Sadie's quick sympathies were touched, and she at once approached the invalid. Her face, too, seemed full of quiet peace.

You find these dark days very trying, I suppose, said Sadie.

O no; Anna reads to me when she gets through," said the waving paralytic voice.

You have a nice warm room. O yes, Anna keeps a good fire.

In rushed Johnny: Say Anna, where's my ball? Can I have a cook—

Sh, Johnny, here's your teacher. Johnny came forward with an awkward bow and a restless glance at the door.

"I'm not going to keep you from your play, Johnny, and you can eat your cookie while I talk; but I want you to join a boy's club from our Sunday-school. They are going to meet Monday nights in our basement, etc."

I may not get my lessons to go, said Johnny.

O yes, you will. You and I will learn them together Monday afternoons, said Anna.

Well, if Anna'll learn the lessons with me, said Johnny.

Sadie looked at Anna's face, bright as ever, and wondered how many things she could do at the same time.

First-rate lamp in that house: Thomas' words came back to Sadie full of meaning. Yes, Anna's right did shine, and Sadie went home illuminated.

I've got a lamp, too, somewhere! she meditated. It was so dull and smoky I set it away, but I'll get it up and trim it and brighten it, and see if it will shine. It did shine.—The Well Spring.

Noble Boys.

A manly, truthful boy will shine like a star in any community. A boy may possess as much of noble character as a man. And there are such noble Christian boys, and wider and deeper than they are apt to think, is their influence. They are the king boys among their fellows, having an immense influence for good, and loved and respected because of the simple fact of living the truth. Dear boys, do be truthful. Keep your word as absolutely sacred. Keep your appointments at the house of God. Be known for your fidelity to the interests of the church and Sunday-school. Be true in every friendship. Help others to be and do good.

A man that can not mind his own business is not fit to be trusted with the King's.—Saville.



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