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Health Blighted by Scrofula and Hip Disease

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Exeter, N. H.

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He Was a Mere Skeleton.

He had no appetite, and it was hard work to make him eat enough to keep him alive. A few weeks later we had his hip lanced, and following this five other eruptions broke out, making eight running sores in all. We did all we could for him, but he grew weaker every day, although we had three of the best physicians. As a last resort we were prevailed upon by relatives who had taken Hood's Sarsaparilla with beneficial results to give the medicine a trial. We got one bottle about the first of March, 1892, and he had taken the medicine only a few days when his appetite began to improve. When he had taken one bottle he could move about a little with his crutches, which he had not been able to use for the preceding three months. We continued faithfully with Hood's Sarsaparilla, and in 6 months he was

Able to Be Dressed

and go about the house without the crutches. He has now taken Hood's Sarsaparilla regularly for eighteen months, and for the past six months has been without the crutches, which he has outgrown by several inches. The sores have all healed with the exception of one which is rapidly closing, only the scars and an occasional limp remaining as reminders of his suffering.

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The Sabbath-School.

INTERNATIONAL LESSON.

Second Quarter-Lesson XIV, April 7.

THE TRIUMPHAL ENTRY.—MARK 11: 1-11.

GOLDEN TEXT.—*Hosanna: Blessed is he that cometh in the name of the Lord.*—Mark 11:9.

TIME.—Sunday, April 2, A. D. 30, just before the Passover.

THE COURSE OF THE STORY.—In our last regular lesson Jesus had gone to the house of Zaccheus. There he spoke the parable of the pounds.

PREPARATIONS FOR THE TRIUMPHAL ENTRY.—Vs. 1, 6. *And when they come nigh to Jerusalem*, from Jericho. *Unto Bethphage (house of figs or fig town)*, a small village not far from *Bethany* a village nearly two miles east from Jerusalem, the home of Lazarus, Martha, and Mary. It was on the eastern slope of *the mount of Olives*, so call from the orchards of olive trees. *He sendeth forth two of his disciples.* Very likely Peter and John. *Go your way into he village* (Bethphage) *over against you:* and probably then in sight. Coming from Bethany by the Jericho road (toward Jerusalem), there is a gorge, across which—down steep, across, and steep up again—there is a foot-path, a short cut. The main road curves around the end of the gorge. The two disciples would cross the gorge by the foot-path, while the main company kept the road. *Ye shall find a colt:* an ass's colt, the mother being with it. *Tied:* by a gate in the road. *And if any man say unto you:* as the owner or his friends would be likely to do. *Say ye that the Lord hath need of him.* The Lord Jesus. *And straightway he will send him hither.* He will give permission to take him. Jesus and his disciples had passed along this road so many times that doubtless the owners knew them and could trust them. *And certain of them that stood there:* the owner among them. *Said unto them, What do ye,* etc., what are you going to do with the colt. *And they let them* (the disciples) *go:* or let them do what they wished.

THE PRINCE OF PEACE.—V. 7. *And they brought the colt to Jesus:* This was the only time recorded that Jesus rode. *And cast their garments on him:* instead of a saddle.

The object of this riding into Jerusalem was to set forth as in a living parable that Jesus was the Messiah, the expected king, and to present himself to the Jews for their acceptance. It was the final offer to those who had rejected him as a teacher, that they might accept him as the Messiah, and save themselves and their nation from destruction.

THE ROYAL WELCOME.—Vs. 8 10. *And many:* crowds from the city, and crowds of pilgrims from all parts thronging into the city by the Jericho road. By a census taken in the time of Nero, it was ascertained that there were 2 700,000 Jews present at the Passover. *Spread their garments:* the loose blankets or cloaks worn. *In the way.* Thus manifesting their high idea of our Lord. It was customary in royal processions, to spread decorative cloth, or carpet, upon the ground. *And others cut down branches off the trees.* It was a simple and interesting mode of decorating the road, and manifested respect. *And they that went before, and they that followed, cried:* There were shouts of rejoicing and praise for all the mighty works the people had seen. *Blessed is he that cometh in the name of the Lord.* The words are taken in part from Psalms 118:25, 26, a hymn which the people were accustomed to apply to the Messiah. Christ came in the name of the Lord, because sent and appointed by the Lord,—his ambassador, proclaiming the message of the Lord. *Blessed be the kingdom of our father David, that cometh.* This recognizes clearly that Christ's kingdom is the continuation of the old kingdom of God's people, whose glories are prophesied so often in the Old Testament. *Hosanna in the highest.* In the highest degree; in the highest strains; in the highest heavens.

THE TRIUMPHAL PROCESSION THROUGH THE AGES.—Jesus riding in this triumphal procession was an object lesson, a living parable, setting forth his triumphal march down the ages. The history of the church is the march of the glorified Lord Jesus across continents and centuries. He advances on the earth as on the road to Jerusalem, with the calm majesty of a sovereign; he takes possession of things and of men; he makes them his instruments and his servants. Saluted by the song of all the churches in all the countries where his name is known, advancing from nation to nation, he marches towards the final domination of the whole world. Commerce, railroads, printing presses, inventions, wealth, civilization are aiding his triumph, paving his way, and advancing his glory. All are cast down before him in his onward march. And all are redeemed, ten thousand times ten thousand and thousands of thousands, are singing his hosannas, and joining in the song, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

SORROW AND REJOICING.—Luke 19:41-44. As they sweep around the shoulder of the Mount of Olives, the glories of Jerusalem in all its splendor burst upon Jesus' view. Here, though others shouted, his own soul was full of sorrow, and he wept over the city, not because he knew that there his throne would be a cross, and the hosannas mockeries, but (1) on account of the sins of its people; (2) because of the sorrows and desolation that were to come upon it. He was crossing the ground on which, a generation later, the tenth Roman legion would be encamped, as part of the besieging force destined to lay all the splendors before him in ashes. In vision he saw the most terrible siege on record, in which the besieged "fought for miserable scraps," chewed belts and shoes, and tore off the leather from their shields, and ate wisps of hay, and even then died by thousands from the horrors of famine; 97,000 were taken prisoners, and 1,100,000 perished. The ground around the city was planted thick with crosses on which Jews were crucified, till there was room for no more. Did he not also look beyond this to the more awful destiny of those whom even the infinite love of God could not lead to repentance? Even in midst of our rejoicing over the triumphs of Christianity, we should weep over those who will not be saved.

THE KING IN THE ROYAL CITY.—V. 11. *And Jesus entered into Jerusalem.* The royal city, the visible capital of the kingdom, and, ever since, the type of the central glory of the kingdom of God. *And into the temple,* his Father's house, the royal palace. Here Jesus did royal deeds, healing the blind and the lame, and preparing for his great kingly deed on the morrow of cleansing the temple, thus taking possession of his Father's house.

THE CHILDREN'S HOSANNAS.—Matt. 21: 15, 16. The children joined in the shouts of Hosanna, catching the enthusiasm of their elders. The Pharisees were displeased at this, but Jesus quoted to them from the eighth Psalm: "Out of the mouth of babes and sucklings thou hast perfected praise." Note that the church should join in the services of praise. *He looked round about,* to take in the situation, and the needs, and then *went out unto Bethany with the twelve,* when he could spend the night in peace.

PRACTICAL HINTS.

In speaking of a little colt, Jesus said: "The Lord hath need of him," Can there be a child, a young man, a mature man, however poor, or feeble, or ignorant, who is not of more value than this animal, and may not say: "The Lord hath need of me also?"

The Lord has enough, but it is his method to take his children into partnership with him. He has need of us, of our money, our talents.

The Lord returns all that he borrows of us, and a great deal more.

The humblest persons, the humblest things are transfigured with glory and joy, when made the instruments of our Lord's triumph.

This triumphal procession was a dim foreshadowing of the triumph of the gospel.

We should cast our garments, wealth, talents, character, deeds of love before Jesus, our king. He would ride through Africa and India and China—shall we lend him our aid?

W. C. T. Union.

OUR MOTTO.—*If God be for us who can be against us.*

Tobacco: Rights of Non-Users

BY WM. A. MCCLEAN.

Liberty is a much abused word. It is the cloak under which license and lawlessness stalk about upon the earth. "Is not this a free country? Cannot one do as he please?" is the query of man as he treads upon the toes of many of his fellows, "enjoying life," as he calls it.

What then is liberty? Surely such freedom of action as harms no other individual.

The tobacco habit is a national and—masculine one. It is expensive, and often enjoyed at the expense of wife, children and other dependents. It is a dirty habit, as ninety-nine out of a hundred users will concede. Ask, argue, advise that it be conquered for such reasons, and what reply will be received? Either a laugh, or that the user is old enough to judge for himself and knows what he is doing; and he enjoys it and it is nobody's business. Anger often supplies an answer that reason cannot give.

Non users should ever insist in every legitimate way, and upon all appropriate occasions for their rights.

At the very outstart certain concessions will be granted to the smoker or chewer: The right to expend as much money on tobacco as he wishes, so that the expense is not at cost of wife, children, creditors and other dependents; the privilege of making himself as filthy as he desires, so he does not intrude his foulness on others; also the liberty to waste time and paint the inner man with a coat of nicotine While all this is conceded, it is done with the limitation that this right, privilege or liberty of the individual must be so exercised as not to interfere with the rights and freedom of any other individual.

Does any one doubt that smoking in public interferes with the freedom of others? The streets, stores, public buildings and conveyances are for the use of the entire population, no one portion of which has a better right to them than another. One-half of the adult population are women, who are non-users; a portion of the male population are non-users; children are non-users. To the great mass of these the odor of tobacco is an assault upon their sense of smell, a sickening, loathsome nuisance; to many it is injurious. The non-user goes into public places aware of her or his equal right to the free fresh air of heaven with all other creatures, but that air which is her or his birthright is tobacco tainted, even to being poisonous.

Knock the cigar from a smoker's mouth and he is assaulted, and may call law to avenge his insult. A whiff of tobacco from the mouth of that same smoker in the face of a non user is a more grevious assault but passes without comment or redress. Of all comparisons and distinctions the legal are often the most absurd. Slaughtering houses and phosphate warehouses are removed as nuisances, by mandate of law, far from crowded habitations; but the same crowded populations that are relieved from such odors must endure the nuisance of all grades of cigars, obnoxious pipes and vile cigarettes, to say nothing of befouled streets.

For a man to go along the street recklessly puffing and blowing great clouds of smoke over his shoulder into the faces of other persons having an equal right with him to the public thoroughfares, is clear lawlessness. Such an one is without any conception of respect for the rights of humanity. The "liberty" of the tobacco user is lawlessness which no custom, precedent or long-suffering can make right and just.

If the rights of non-users were respected, it would not be necessary for a woman to ask as a favour that a man throw away his cigar in a street-car or in a closed omnibus where one man has been known to torture half a dozen women.

Let users be taught the lesson of respect for the rights of fellow members of society. It may be a slow education, but it is surely possible of accomplishments, for most men wish to be just.

As the user is learning the lesson of the rights of non-users he will possibly continue to smoke, but it would be in private, on his own premises. To avoid trampling upon the rights and freedom of wife and children to equally enjoy the home, the husband would relegate the cigar to the yard, or a well ventilated apartment at the top of the house.

If the user can ever reach this point, there is hope for him. The present concern should be to educate as to the freedom of the individual to inhale air pure and life-giving as heaven bestows it. This is just and right.

The habit of intellectual suspense is a most wholesome and valuable one, especially where the spirit and actions of another are concerned; and nothing tends more effectually to prevent unjust and cruel criticism.

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AN OPEN LETTER.

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