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No plaster was ever made like it.
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Placed over the chest it is
powerful aid to Ayer's
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FOR SALE BY ALL DRUGGISTS.
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constant pain when on
feet?
that dragging, pulling
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night?
Why not put the medicine
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apply the cure right to
spot itself?
You can do it with
Ayer's Cherry Pectoral

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INTERNATIONAL LESSON.

Second Quarter, Lesson 2, Apr. 9, 1899.

THE ANOINTING IN BETHANY.—JOHN 13: 1-11.

Compare Matthew 26: 1-13 and Mark 14: 3-9.

Commit Verses 1-3.

Golden Text.—*She hath done what she could.*—MARK 14: 8.

HISTORICAL SETTING.

Time.—A. D. 30, Saturday evening, April 1.

Place.—Bethany, on the Mount of Olives.

Jesus.—Six days before the crucifixion.

JESUS ENTERTAINED AT BETHANY.—Vs. 1-2. The raising of Lazarus from the dead, produced so much excitement that Jesus left the region of Jerusalem and spent a few weeks in retirement with his disciples at Ephraim, north of Jerusalem.

As the Passover drew near, Jesus went across the Jordan and to the ford opposite Jericho, healing and teaching by the way. Thence he went up towards Jerusalem and reached Bethany, six days before the Passover. Here he spent Saturday, the Jewish Sabbath. There they made him a supper. In Bethany Jesus had become popular, and was regarded with marked veneration. The supper was on Saturday evening, and at the house of Simon the leper, probably one who had been cured by Jesus. According to others, he was the husband of Martha, or Martha was his widow. Lazarus was one of them that sat at the table. His presence was an expression of regard to him who had restored him.

THE FLASK OF PRECIOUS OILS.—V. 3. Then took Mary a pound of ointment of spikenard. A Roman pound of twelve ounces, a liquid perfume. The ointment was in an alabaster flask usually made of onyx alabaster with long, narrow necks. Ointment of spikenard. It was pure nard, unadulterated, in full strength. Its costliness made it liable to adulteration. The odor is described as resembling that of a mixture of valerian and p. tholui. Very costly. It was worth 300 Roman pence, silver coins worth 15 to 17 cents each. Hence the whole was worth about \$50, or \$300 to \$400 in our time, a penny or denarius being then equal to a day's wages. Anointed the feet of Jesus. She first "poured it over his head" (Mark), but John notices only her pouring it upon his feet; anointing the feet was unusual, and expressed the tenderest, most reverential, unutterable affection. And wiped his feet with her hair. This, too, was unusual. She devoted the best she had to service for him. It was the utmost possible expression of her love and devotion. And the house was filled with the odor, as indeed the church and the world have been filled with the odor of the loving deed.

PRACTICAL SUGGESTIONS. From this act of Mary arise many fragrances that should pervade our lives.

The sweetest perfume that the home circle ever knows rises from deeds of loving service which its members do for each other. It is a glorious thing to live such a life that precious fragrance shall rise from it.

The first condition of all really great moral excellence is a spirit of genuine self-sacrifice and self-renunciation.

Jesus so valued this act of sacrifice and love that he declared to the disciples that, "Whosoever this gospel shall be preached throughout the whole world, this also which this woman hath done shall be spoken of for a memorial of her." (1) Love always desires to express itself in action, to make sacrifices for the loved. (2) It is not the largeness of the gifts, but the self-sacrifice in giving, made freely and gladly, that measures love. (3) There is great value in these expressions to those that receive them. There is great hunger in the world for expression of affection; and the world would be very happier if the affection really existing between parents and children, husbands and wives, pastors and people, teachers and taught, were more often and more fully expressed. (4) Love is increased by expressing it. Scarcely anything can awake into conscious activity our love for Jesus so much as making sacrifices for him. (5) Each must give in his own way, and what he himself has. Martha gave service, and it was accepted and recorded. Mary gave the alabaster box of perfume. Each did what she could. (6) Often the continuous giving of many little things is more costly and more acceptable than one large gift. (7) What God asks of us is the gift of our hearts. (8) But whosoever gives the heart necessarily gives with it all other things.

BOXES OF MONEY VERSUS FLASKS

OF FRAGRANCE.—Vs. 4-6. Then saith... Judas Iscariot. He looked upon this as a waste, and his mutterings led some other disciples so that they joined in his condemnation of the act. So often a bad man, working from selfish motives, by plausible arguments gets good men to unite with him in opposing things that are really good. Sold... and given to the poor.... Not that he cared for the poor. He was acting under false pretenses. Bare what was put therein, rather, took away. Or his bearing the money bag gave him the opportunity to steal.

The apostles do not hesitate to record these actions which are discreditable to themselves. They hide nothing. And this is one mark of the divine authorship of the Gospels.

Mark the striking contrast between the money box of Judas and the alabaster box of Mary, his thirty pieces of silver and her three hundred denarii, his love of money and her liberality, his hypocritical profession of concern for the poor and her noble deed for the Lord, his wretched end and her noble memory forever.

THE TWO ANSWERS OF JESUS IN DEFENCE OF MARY'S ACT.—Vs. 7, 8. Then said Jesus. If we combine the reports of the three evangelists, it will appear that Christ's words were substantially as follows: "Let her alone. Why trouble ye the woman? for she hath wrought a good work upon me; she hath done what she could; against the day of my burying hath she kept this, and is come beforehand to anoint my body for the burial. Let her alone. Spoken chiefly to Judas. It was the language of sharp rebuke. For the poor always ye have with you. They would have plenty of opportunity to aid them; and the more they did for their Master, the more they would do for the poor."

CONCLUSION.—MORE OPPOSITION AND MORE FAITH.—*Much people.* Great crowds were gathering at Jerusalem for the feast of the Passover. These went to see the wonder worker and the man on whom he had wrought his marvelous work. The result was that many of them believed. But the chief priests consulted that they might put Lazarus also to death. All the rulers, including the Pharisees, would wish to destroy this rising sect, which would take away their power and undermine the influence. The standing public proof of Jesus as the Messiah must be put away at any cost. The imperfects denote a continual process.

Discipline in the Sunday-School.

The first essentials in any school are quietness and order. Without these we may have the best teachers and the brightest scholars, but no work will be done, and no results attained. The public schools recognize this fact, and a teacher who cannot maintain order will not be kept long in her position. When children are young, in the earliest grades, they are made to keep quiet in spite of their natural restlessness. There is a marked contrast to this quiet and orderliness in many of our Sunday schools. On entering the room there is heard a noise which would not be tolerated for an instant in a public school. Looking over the classes, the visitor sees in every class inattentive children who are talking or playing with each other. The teacher, occupied with one or two pupils, has no eyes or ears for the boys at the other end of the pew. In the public schools, the fact that the teacher is busy with one group of children does not break up the orderliness of the others. The work goes quietly on with only an occasional whisper when teacher is not looking.

Disorder and noise in a Sunday-school are not inevitable. It is no so easy to prevent it here as in the public schools, but it can be done. In the public school the pupils recognize, and in extreme cases feel, the authority of the teacher. In the Sunday-schools there is a general feeling that there is no authority and no penalty. In many schools there is neither, but there ought to be. Let each rector, superintendent, and teacher realize and assert their authority, without regard at first to the penalties for violation, and a great advance will be made. Children will never feel the authority, unless their superiors are ready to assert it. The difference between a teacher who can be run and the teacher who commands obedience is that the former is not sure of himself and his authority, while the latter is sure of both.

The first step, then, in the discipline of the class, is the recognition of power and authority. In the public schools obedience is enforced. The same must be possible in the Sunday-school. Force, however, is a last resort. It is wise to take a disorderly boy by himself to tell him plainly what the school is for, and why he is there, to show him that by his disorder he is harming

the school and wasting his time, and give him to understand that neither can be allowed. Persuasion is not of much value in such cases,—there must be an exhibition and assertion of authority. Don't say to Johnnie, D. be an orderly, quiet boy. Say, You must be. When the child recognizes a righteous and steady authority, half the battle is won. Few children are wilful rebels. If this discipline does not accomplish its purpose, the warning ought to be repeated in public. Make the offender stand up in his place, repeat the private warning, tell him that he cannot remain in the school unless he behaves. Give the reasons for this. When this has been done, notify the parents that Johnnie is in danger of expulsion from the school. Usually this course will bring the young rioter to his senses, and he will begin to behave himself. If, however, he does not, then the final step must be taken, and the offender publicly expelled.

Many schools are so anxious to increase their attendance that some children feel that they are conferring a favor on the school by coming. This is, of course, fatal to all discipline, for the youngster, under pressure, will threaten not to come. Let all the children understand, in case of disorder, that it is better not to have a school than to have it disorderly and they will be obedient. When the necessity for expulsion arises, the ceremony should be as orderly and solemn as possible. If the offender is present, he should be sent away publicly, with the statement that, when he is ready to obey, he can come back. If he is not present, the sentence should be pronounced as if he heard it. It will not be necessary to adopt this means very often. One such lesson will last a long time. The children will see that there is a power which, when the necessity arises, will be wielded in a just cause.—Selected.

Their Hands Full.

It is sympathy rather than wealth that bears the world's burdens, and generous self-sacrifice is a virtue that may flourish among the poor. A touching illustration of this truth came to the knowledge of a lady who left her address at a free employment office and asked that a woman who could do house cleaning be sent to her. The next day a small, tired looking woman came. You don't look strong enough for such hard work as I want done, said the lady.

Well, I ain't over and above strong, was the reply, but I'll try to do the work well if you'll let me. I need the pay very much.

Do you have a family to support?

A ghost of a smile hovered around the other's lips.

I should say I had, she answered. He's working on his farm now, and he don't make but seven dollars a week, and my hands are so full I ain't able to go out but two or three times a week, and we've nine in the family.

Then you have seven children?

No, only four; but we had to take in an old aunt of my husband's, or let her go to the poor-house, and my husband went and saw just how she'd be situated if they took her there, and he said she shouldn't go a step.

You see, she took him in when his mother died, and cared for him as if he'd been her own child, and he ain't forgot it. She's nearly blind and almost helpless, but she tries to be as little trouble as she can.

Then my mother lives with us, because she's no other place. It'd kill mother to go to the poor house, and she's not going while I live, if all of us have to live in one room. We've only four rooms now, and of course we're a full crowded; but we don't complain so long's we can have mother.

That makes eight. Who is the ninth?

Well, it's a little crippled child of my husband's sister. She and I were just like born sisters, and almost her last words to me were, Jennie, don't let anybody take my baby away, and I said I would not. Its father is dead, too, and I couldn't see the poor little crippled thing going off among strangers; and Jim, my husband, he says, We'll make room for it somehow, Jennie, and so we have.

It's got a spinal trouble and can't stand, and never will; and it has awful bad nights, so I have to be up with it half the time; but I always say to myself, Poor little thing! Its harder for it than it is for me, and I try to be patient with it.

Then I've a baby of my own, less than a year old, that's real fretful, so you see that Jim and I have our hands full, ma'am.

Your hearts are full, said the lady with tears in her eyes; full of that which, if everybody had it, would make this world a heaven.—J. L. Harbour, in Youth's Companion.

Sinning Against Children.

It does not require that we be willfully cruel in order to sin against our children. The foolish petting, and pampering of pride, and gratifying of every selfish whim may be as mischievous as harsh brutality. No worse sin can be committed against that son than to let him always have his own way. Pride will grow fast enough in that daughter's heart without your adding fuel to the flame with extravagant fineries and silly adulation. It is a curious fact that praise bestowed on noble conduct has a sweetening and strengthening influence; but praise lavished on mere externals—like physical beauty or fine dress—is only apt to inflame selfishness.

Many a father studies his account books and many a mother studies her magazines or her receipt books, or her visiting lists more than they study the peculiarities of their own children. That boy is scolded into sullenness; that other one is ridiculed till he gets desperate; harsh treatment often hardens the heart and then parental Phariseism prays that God will soften it! There is a steady decline in the percentage of conversions reported in the annual statistics of several denominations! How much of this is to be attributed to a decline in home religion God only knoweth. The family underlies both commonwealth and Church. All the preaching power of the pulpit will avail but little as long as parents are sinning against their own children.—T. L. Cuyler.

One Spoke of the Wheel.

A discussion arose between some members of a Bible class, in reference to the first Christian exercise of the converted soul.

One contended that it was penitence or sorrow, another that it was fear, another love, another hope, another faith, for how could one fear or repent without belief?

Elder G—, overhearing the discussion, relieved the minds of the disputants with this remark: Can you tell which spoke of the wheel moves first? You may be looking at one spoke, and think that it moves first, but they all start together. Thus when the Spirit of God operates upon the human heart, all the graces begin to affect the penitent soul, though the individual may be more conscious of one than another.

The Uncloaked Vision.

Once when a boy, I stood on Mt. Pleasant, at Amherst, and saw a summer thunder-storm enter the valley of the Connecticut from the north. Before it all was bright; centerwise it was black as midnight, and I could see the fiery streaks of lightning streaking down through it; but behind the cloud—for I could see the rear—it was bright again. In front of me was the mighty storm hurling through the sky, and before it I saw the sunlight; but to those that were under the center of it there was no brightness before or behind it. They saw the thunder gust, and felt the pelting rain, and were enveloped in darkness, and heard the rush of mighty winds; but I, that stood afar off, could see that God was watering the earth, and washing the leaves, and preparing the birds for a new outcome of jubilee; and giving to men refreshment and health. So I conceive that our human life here, with its sorrows and tears, as compared with that we are going into, is no more than the breadth of a summer thunder storm, and if God see that our experience in this world is to work out an exceeding great reward in the world to come, there is no mystery in it to him.—Henry Ward Beecher.

Look not mournfully into the Past. It comes not back again. Wisely improve the Present. It is thine. Go forth to meet the shadowy Future, without fear, and with a manly heart.—H. W. Longfellow.

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