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DR. G. E. DEWITT, Graduate of Harvard Med. College and the N. Y. Polytechnic, 58 HOLLIS STREET, HALIFAX, N. S.

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CHIPMAN'S PATENT IS ONE OF THE Best Family Flours made in Canada. Ask your grocer to get it for you, if he won't, send direct to J. A. CHIPMAN & CO., Head Central Wharf, HALIFAX, N. S. Jan 1

W. & A. GATES, 120 GRANVILLE STREET, HALIFAX, Importers and General Dealers in PIANOS, ORGANS, SHEET MUSIC, MUSIC BOOKS, and General Musical Merchandise. Send for Catalogue. Jan 1

Marble, Freestone, And Granite Works. WATSON & PAGE, A. J. WALKER & CO., TRURO, N. S. KENVILLE, N. S. All work done first-class.

Sabbath School.

BIBLE LESSONS.

STUDIES IN MARK.

First Quarter.

Lesson XI. March 11. Mark 10: 13-22.

CHRIST'S LOVE TO THE YOUNG.

GOLDEN TEXT.

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

EXPLANATORY.

I. JESUS BLESSING LITTLE CHILDREN.—

13. And they brought: to some house where Jesus was stopping (Mark 10: 10.)

Young children: called babes in Luke, and small enough to be naturally taken in one's arms (v. 16.) That he should touch them. Matthew says that he should put his hands on them and pray. The Jews were accustomed to value the blessing of the rabbies. The prayer and blessing of Jesus would have real power. The act of touching would teach us that the nearer we are to Jesus the greater the blessing which comes to us from Him.

BRINGING CHILDREN TO JESUS. We bring children to Jesus (1) by daily, constant, earnest prayer on their behalf; (2) by teaching them the truth; (3) by consecrating them to God for this life and the life to come; (4) by training them up for Christ.

And His disciples rebuked those that brought them. They unwarrantably interfered with those coming to Jesus. Jesus was in the midst of a most solemn and important discourse to older people, and the disciples did not wish Him to be interrupted by children.

HINDERING CHILDREN FROM COMING TO JESUS. Children are hindered (1) by teaching that children cannot become Christians young; (2) by neglect of their religious training; (3) by the example of parents who are more interested in worldly things than in religion, who neglect family prayer, and the church and Sabbath-school; (4) by "all conduct on the part of the church, the teacher, or the parent, which tends to repress, chill, or check the enthusiasm of childhood for Christ, and darken its simple faith in Him;" (5) by fault-finding with the church and good people in their presence, thus lessening their respect and reverence for them.

14. But when Jesus saw it He was much displeased: Rev. Ver., he was moved with indignation. It was no light wrong the disciples had done. (1) He was displeased at their assuming the right to decide who should approach Him, without waiting to know His wishes. (2) He perceived a misapprehension of Him for He tenderly loved little children, and a defect in their own character, in that they did not love them as He did. (3) He was indignant because they were keeping away from Him those who wanted to come to Him, and for whom He died. (4) Because they were taking away those who were the very hope of the kingdom they were appointed to build up. (5) Because the children are the type of all who shall enter His kingdom. (6) Because they were hindering the best workers in His kingdom, the mothers. Suffer (permit) the little children to come unto me. Because he wanted the little children, and the children needed him. Children may know that they are welcome, for they have a special invitation from Jesus. For of such is the kingdom of God. "Such" evidently means childlike persons, as he had previously taught in Matt. 18: 3. It certainly does not mean that children are so holy that they are naturally in the kingdom of God without any change of heart, in the face of his declaration as John 3: 5, but that children can most easily have the childlike spirit; and enter the kingdom. The kingdom of God means the saved family of God on earth.

15. 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 ideal child does toward a parent. Knowing that he is ignorant and weak, he trusts himself to his Father's care; he believes in his wisdom and love; he is willing to be taught and helped; he is filled with an unbounded and joyful faith in his Father's wisdom and power. He shall not enter therein. (1) Because he will not without the childlike characteristics. He will be self-confident, and go his own way, and not God's. (2) Because he cannot; for the kingdom of God is a state of childlike trust in God and loving obedience to God.

16. And he took them up in his arms, and blessed them. The word in the original might be translated tenderly blessed them. His prayer 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; the childlike spirit that would receive the kingdom of God.

CHILDREN IN THE KINGDOM OF GOD IN HEAVEN. Beyond a doubt, in that kingdom shall all the little ones be found; for it is not as children of Christians, but it is as children that of such is that kingdom.—These children in heaven are saved by Christ, even as are the older people. Christ must remove the nature that would otherwise bear fruit in sin, and must conform their nature to his own holy character.

CHILDREN IN THE KINGDOM OF GOD ON EARTH. (1) Children need a spiritual change, a new birth (John 3: 3, 5). (2) 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 feelings. (3) Of the many boys and girls who we have received into church-fellowship, I can say of them all that they have gladdened my heart, and I have never received any with greater confidence than I have these. And this I have noticed about them, they have greater joy and rejoicing than any others. Among those I have had at any time to exclude from church-fellowship, out of a church of 2,700 members, I have never had to exclude a single one who was received while yet a child. (4) The effects of children in the church are most blessed upon the church itself. It is beneficial

to the spirit of the church. It brings youthful enthusiasm and hope.

II. THE YOUNG RELEASING ETERNAL LIFE. 17. And when He was gone forth: from the house where he had blessed the children. He starts again on his journey to Jerusalem. There came one running. By a comparison with Matthew and Luke we learn that he was (1) a ruler, probably of a synagogue; a leading man in Jewish religious circles. (2) He was young. (3) He was very rich. (4) Religiously trained. (5) He had heard of Jesus and listened to his teachings, or he would not have come to him in this way. (6) He had a lovable disposition (Mark 10: 21).

HIS CHARACTER. (1) He seems to have had from a worldly point of view an irreproachable moral character. (2) He was a candid inquirer. (3) He was courageous. (4) He had high aspirations. (5) He was in earnest, as his conduct shows. But on the other hand, he was (1) self-righteous. (2) He had wrong or imperfect motives behind his outward goodness. (3) He was unwilling to trust everything, even his worldly wealth, into God's hands. Good master (or teacher), what shall I do? In Matthew, what good thing shall I do? What act of sacrifice or heroism, what generous action, what penance or suffering. He has the idea of purchasing, of deserving, of inheriting eternal life.

ETERNAL LIFE. (1) Eternal life is the true spiritual life of the soul,—that which is natural to it in its highest state. (2) It is the divine life which is implanted in us when we are born of the Spirit and become children of God. (3) Being divine and natural, it endures forever. (4) It is the life that belongs to heaven. (5) It is the condition of all the highest blessings. These cannot even be known without the spiritual life. All pleasures and delights are nothing to the dead. (6) Eternal life, from its very nature, produces a perfect morality, the noblest conduct. (7) Of all things in the world eternal life is most worth the seeking.

18. Why callest thou me good? Not a rebuke, nor a denial that Christ was good, but an attempt to lead the young man upward in his seeking to the only ideal of good. There is none good but one, that is, God. But Christ is God, and so does not deny His own goodness.

III. THE CONDITIONS OF ETERNAL LIFE. 19. Thou knowest the commandments. This implies what Matthew expresses, If thou wilt enter into life, keep the commandments. Of what kind? What special and great commandment do you refer to? Then Jesus replies by enumerating those named in this verse. 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.

KEEPING THE COMMANDMENTS AND ETERNAL LIFE. There is no complete eternal life without the keeping of the commandments, and no beginnings of eternal life without the spirit which seeks, longs, and endeavors to keep them. (2) A person may keep the commandments in outward form and yet not have eternal life. (3) The commandments are the divine standard which shows us how much we have failed in the true life, and which the Holy Spirit convinces us of sin and need. For (5) no one ever entered eternal life by merely trying to keep the commandments. (6) No man is in sin, but from sin.

20. Master, all these have I observed from my youth. Externally, in outward form, he had made them the rule of his life, and he did not remember any special times of disobedience.

21. Then Jesus looking him (looking upon him, with a fixed and earnest gaze) loved him. He was so noble, so earnest and sincere in his seeking, so lovable, that the soul of Jesus was drawn out toward him. And said unto him, One thing thou lackest. He was very near the kingdom, but one link in the chain was gone, and that broke the whole chain.

THE ONE THING LACKING WAS LOVE, and Faith, its Siamese twin,—faithful love and loving faith expressed in entire consecration of all he was and all he had to God. Go thy way, sell whatsoever thou hast, but follow me, and thou shalt have life. 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, we do not belong to His kingdom. One may properly surmise what would have happened if this man had accepted the condition. Would he not have said, "I resign a fortune, a selfish ownership, it is well. Now take back these possessions as a sacred trust."

WHAT THIS MEANS FOR US. The principle is the same for us as for him; but the form it takes in action may differ. That principle is, that we use 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 that belongs to heaven, and God will reward you abundantly there for all your self-denials for His sake. And come: come to Jesus, to His character and person. 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. And follow Me. To follow Jesus then meant to be a personal attendant on His ministry; to go about with Him from place to place, as well as to imitate and obey Him. Now it means, 1st, to obey His commandments; 2nd, to imitate His example, and to live like Him.

22. And he was sad at that saying: Rev. Ver., his countenance fell. The condition was so unexpected and so hard. And went away grieved: for he had great possessions. He went away reluctantly, after a great struggle, but he went. He wanted eternal life, but he wanted his possessions more, and he could not have both. How little joy his stately house and broad lands would give him after this! He could never again look upon them without seeing on them, in flaming letters, like those on the barrels in Deacon Giles' distillery, "This cost me eternal life!"

AVOID APPEARANCES.—A worthy gentleman, having an unusually red nose, was long suspected of being a tippler on the sly, by those not well acquainted with his strictly temperate habits. His unfortunate disfigurement was readily cured by the use of Ayer's Sarsaparilla.

The Power of Words.

The effect an advertisement has upon the reader is very well illustrated by the following, as related in the Mechanical News:

A wealthy man who owns a country residence, recently became dissatisfied with it and determined to have another. So he instructed a real estate agent famous for his descriptive powers to advertise it in the papers for private sale; but to conceal the location, telling purchasers to apply at his office. In a few days the gentleman happened to see the advertisement, was pleased with the account of the place, showed it to his wife, and the two concluded that it was just what they wanted, and that they would secure it at once. So he went to the office of the agent and told him that the place he had advertised was such a one as he desired and he would purchase it. The agent burst into a laugh, and told him that was a description of his own house where he was then living. He read the advertisement again, cogitated over the "grassy slopes," "beautiful vistas," "smooth lawns, etc., and broke out, "Is it possible? Well, make out my bill for advertising and expenses, for, by George, I wouldn't sell the place now for three times what it cost me!"

What a Dunce!

I suffered with fever, hot head and foul breath. With stomach disordered—was sick unto death. I bore it a week—surely I was a dunce—Then I took a few "Pellets"—they cured me at once.

What a dunce, indeed, to neglect such a remedy and suffer a week, when quick relief could have been found in Dr. Pierce's Pleasant Purgative Pellets.

To the Deaf.—A person cured of Deafness and noises in the head of 23 years' standing by a simple remedy, will send a description of it FREE to any Person who applies to NICHOLSON, 177 Me-Dougall Street, New York.

MESSES. C. C. RICHARDS & CO., Gents.—My horse was so afflicted with distemper that he could not drink for four days and refused all food. I applied MINARD'S LINIMENT outwardly cured him. Feb., 1887. CAPT. HERBERT CANN.

C. C. RICHARDS & CO. Gents.—I have used your MINARD'S LINIMENT for bronchitis and asthma and it has cured me. I believe it the best. L. S. P. E. I.

DR. FERRY'S SEEDS. D. M. FERRY & CO. are acknowledged to be the largest Seedsmen in the world. For 1897 FREE Will give you all applicants, and in return, send you a copy of our new and improved "Seed Annual" without cost. It contains full and complete information on all the latest and best seeds for sale. Send for it at once. This notice may not appear again.

SEEDS. RENNIE'S SEEDS ARE THE BEST. Canadian. New Illustrated Catalogue now ready. FIELD, GARDEN & FLOWER SEEDS. Sold Free. Every Farmer and Gardener should have a copy. It contains full and complete information on all the latest and best seeds for sale. Send for it at once. This notice may not appear again.

SELLING PRICE, \$5.87. SAMPLE WATCH FREE.

That is to certify this watch has been advertised. Send your name and address to the publisher, and we will send you a watch for nothing. We make this extraordinary offer to assist us in selling watches from our manufacture, which is now free with every watch. We will only sell it in a box, and every one is entitled to one. We will send you a watch for nothing, and you may have another opportunity to get such a valuable watch at a remarkably low price, and a watch of this kind is never offered in a more desirable manner. The amount of the watch which we will make as good as new, and we will send you a watch for nothing. We will only sell it in a box, and every one is entitled to one. We will send you a watch for nothing, and you may have another opportunity to get such a valuable watch at a remarkably low price, and a watch of this kind is never offered in a more desirable manner. The amount of the watch which we will make as good as new, and we will send you a watch for nothing. 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