

## CUTICURA HEALS ITCHING ECZEMA

So Bad Could Not Sleep.  
Fed With Water Blisters  
and Burning.

"I had eczema so bad I could not sleep. It first started on my arm, then I had it on my body so that I could hardly wear my clothes, and I had to stay in bed. My flesh was dark red with water blisters, and burning and itching.

"Everything I tried seemed to make me worse, and I had the trouble for nearly two years. I read about Cuticura Soap and Ointment, and I got them. They did me good right away, and now I am entirely healed." (Signed) Mrs. Peter McIntosh, French River, Ont., April 16, 1917.

How often such distressing, disfiguring skin troubles might be prevented by every-day use of Cuticura Soap and Ointment for all toilet purposes. For Free Sample Each by Mail address post-card: "Cuticura, Dept. A, Boston, U. S. A." Sold everywhere.

## SUNDAY SCHOOL LESSON

LESSON VIII.

May 26, 1918.

Jesus Silences His Adversaries—Mark 12:1-14.

Commentary.—1. Jesus and His opposers (vs. 1-7). 1-12. Our Lord returned again to his method of speaking by parables, and showed the course the Jewish world had taken with respect to the great religious teachers, and that they would complete it by the rejection of the Son of God. This he set forth under the parable of the vineyard, which was let out to unfaithful husbandmen. He applied to them the language of Psalms 118: 22. The scribes, Pharisees and elders were desirous of laying hold of him, but they were afraid of meeting opposition from the people. 13-17. The Pharisees and Herodians joined in asking him a question about paying tribute to Caesar with a view to trapping him in his answer. His reply put them to silence. 18-27. He was then approached by another class of opposers. The Sadducees were a sect of the Jews who cared little for the orthodox Jewish faith, and have been called the agnostics and materialists of the Jews. They denied the doctrine of the resurrection and spiritual existence. Their question as to family relations in the resurrection life, proposed to Jesus to confuse him, was so clearly answered by him from the scriptures as to bring dismay and confusion to his questioners.

11. Love to God and Man (vs. 28-34.) 28. One of the scribes—Matthew (22: 35) speaks of him as a lawyer, or a teacher of the law. The scribes were copyists of the Old Testament scriptures and were the recognized teachers of the same. Answered them well. —The scribe had heard the preceding discussions and observed Christ's familiarity with the law and his ability in meeting the attacks of his opposers. Asked him—The question was intended to obtain Christ's judgment with reference to the importance of various duties enjoined by the law of Moses. Which—this word is not the ordinary interrogative pronoun, but denotes quality, being equivalent to the question, "What is the nature of?" First commandment of all—The Jews were divided in their opinions as to the relative importance of the different parts of the law. Some laid most stress upon

## THAT CHANGE IN WOMAN'S LIFE

Mrs. Godden Tells How It  
May be Passed in Safety  
and Comfort.

Freemont, O.—"I was passing through the critical period of life, being forty-six years of age and had all the symptoms incident to that change—heat flashes, nervousness, and was in a general run down condition, so it was hard for me to do my work. Lydia E. Pinkham's Vegetable Compound was recommended to me as the best remedy for my troubles, which it surely proved to be. I feel better and stronger in every way since taking it, and the annoying symptoms have disappeared." —Mrs. M. GODDEN, 925 Napoleon St., Freemont, Ohio.

Each annoying symptom as heat flashes, nervousness, backache, headache, irritability and "the blues," may be speedily overcome and the system restored to normal conditions by this famous root and herb remedy Lydia E. Pinkham's Vegetable Compound. If any complications present themselves write the Pinkham Medicine Co., Lowell, Mass., for suggestions how to overcome them. The result of forty years experience is at your service and your letter held in strict confidence.

the law pertaining to sacrifices and purifications, while others considered the moral law of chief importance, and still others held that duties to man were superior to duties to God. The Jewish teachers recognized six hundred thirteen different commandments in the law. The scribe expected that Jesus would give answer among those who were favorable to him, 29. Hence, O Israel, etc.—This was the preface to the law in Deuteronomy (6:4). It declares the unity of God. The devout Jew down to the present time recites this verse twice each day 30 Thou shalt love the Lord thy God—There is one God, Jehovah, self-existent, eternal, glorious, almighty, holy, to whom our wealth of affection should cling, and who is worthy of the highest adoration of all created intelligences. Love centres in a person, not a thing or fact. Our love to God must not only be supreme, but we should love him with all the heart. This commandment is in sharp contrast to the worldly, proud, self-sufficient, outward religious observances of the Pharisee. His religion centered in self. All thy heart—There must be the utmost sincerity and unquestioned whole-heartedness. All thy soul—The life must centre in him. All the life forces must be exercised for his glory. There must be love to the degree that the life would be laid down for him if need be. The will and the emotions are here included. All thy mind—it is to be an intelligent love. All the powers of the intellect must be employed in the accomplishment of God's will. All thy strength—This implies action and energy of heart, mind and soul to the utmost extent. He who thus loves God is a sanctified, Spirit-filled Christian. The first commandment—it is first and greatest because it involves the highest act of which the soul is capable. It is the basis of all spiritual excellence in man. It is the sum of the first table of the commandments. To love God thus is Christian perfection. 31. the second—This is the sum of the second table of the law. Jesus gave his questioner the second com-

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mandment, though he did not ask for it, that the sum of all the commandments might be clearly brought before his hearers. Love thy neighbor as thyself—This is quoted from Lev. 19: 18. It has its counterpart in the words of our Lord spoken in the Sermon on the Mount, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7: 12). Those who love God according to the great commandment will have a heart of love to obey the second. 32. thou hast said the truth—The scribe recognized the deep insight which Jesus had into the law and its underlying principles. 33. more than all whole burnt offerings and sacrifices—The scribe gathers up in his reply some of the great utterances of the prophets which prove the superiority of love to God and man over all mere ceremonial observances (1 Sam. 15: 22; Psalms 51: Hos. 6: 6; Micah 6: 6-8).—Cam. Bib. 34.—answered discreetly—With understanding and candor, not far from the kingdom—His intellect was convinced and he had a measure, at least, of sympathy for Jesus, and Jesus was careful to encourage whatever right feelings and purposes he had. There is no record that he ever entered the kingdom. No man after that durst ask him—Our Lord had shown himself easily superior to all his opposers.

III. Instruction and warning (vs. 35-40). 35-37. Those who had asked Jesus questions had been confused and amazed at his replies, and Jesus himself became the questioner. By the question, "How say the scribes that Christ is the son of David?" Jesus undertook to draw forth from the Pharisees an expression of their belief concerning the Messiah, giving them still an opportunity of accepting himself as the Christ. Jesus quoted from Psalms 110, which has constantly been acknowledged to be a Messianic psalm, and declared that David wrote it under divine inspiration. The conclusion was clearly reached that as man, Jesus was a descendant of David, but as divine, he was David's Lord. The common people were far from being prejudiced against Jesus, for they "heard him gladly." 38-40. The warnings given on this occasion are recorded more at length in Matt. 23. The warning is against pride and hypocrisy. The scribes and Pharisees were accustomed to wear long cloaks as indicating that they were peculiarly devout, and for mere show made long prayers. They loved to be saluted and honored in public, and were anxious to occupy the most honorable seats in the synagogues. Instead of aiding the poor, they were oppressive, even taking the property of widows to satisfy their greed for money.

IV. Acceptable giving (vs. 41-44). 41. Over against the treasury—There were thirteen trumpet-shaped receptacles in the court of the people for the support of the temple worship. This narrative is a striking reproof of the greed and hypocrisy of the scribes who were religious for worldly gain. Behold—Jesus noted the givers and their gifts, as he does to-day. Rich cast in much—As would naturally be expected, but many who are rich actually give less in dollars and cents than the poor. 42. A certain poor widow—

Keep your shoes neat

# 2 IN 1

## SHOE POLISHES

LIQUIDS and PASTES

BLACK, WHITE, TAN, DARK BROWN  
OR ON BLOOD SHOES

PRESERVE the LEATHER.

She was dependent upon her own earnings, was poor and alone in the world. Two mites—The mite was the smallest Jewish copper coin. The value of the two mites would be less than half a cent. 43. Hath cast more in, than all, etc.—Jesus saw what the rich threw into the treasury and what the widow contributed, and he saw, too, the sacrifice and devotion that went with each gift. The size of the gift did not depend upon its money value, but upon the disposition that prompted it. Size of the gift is determined by what the giver has left. The poor widow gave all she had, and had to earn more in order to secure something to support her. 44. All that she had. It is folly for people of means to talk about giving their mites. When one gives all he has, whether much or little, he then has the right to compare his giving with that of the poor widow who gave two mites.

QUESTIONS.—Who had questioned Jesus before the scribe asked his question? What was the scribe's question? What was his purpose in answering it? What did Jesus say was the first commandment? Why may it be properly called the first? What is the second commandment? What question did Jesus ask? How could Christ be David's son and his Lord? What warnings did Jesus utter? What is the true standard by which to measure giving?

PRACTICAL SURVEY.

Topic—Religion and citizenship.

I. The place of love.

II. Religion and doctrine.

III. Religion and practise.

I. The place of love. The repeated questions which Jesus had triumphantly answered to the confusion and shame of his adversaries concerning his authority, concerning political obligations and concerning doctrine led to another question concerning the commandments, in which the Jews made many distinctions. According to their estimate therefore some commandment must be the greatest. Jesus met this question by weighty words from the law without estimating the comparative importance of the commandments. He simplified the statement of moral duty into a single principle, and that principle itself was expressed in the word "love." He stated upon the highest authority what God requires of man and what man owes to God and his fellow men. He gave a sublime view of the great purposes of man's spiritual being. It stood as a summons to a spiritual, self-denying and benevolent life. Love makes duty a privilege and a delight.

II. Religion and doctrine. It was a becoming inquiry on the part of the scribe and worthy of the consideration and judgment of the Master. Jesus never trifled with the perplexities of men. This question evidenced a desire to do what was right and to give precedence to what should be acknowledged best. Love is represented as the personal knowledge. There was a vigor and directness, an unsparing boldness and a fidelity in Christ's ministry at Jerusalem during the last week of His life. This enraged His enemies, though it silenced their reasonings. All their efforts from whatever quarter and however conducted proved vain. Christ's wisdom was perfect, His authority irresistible. He designed to instruct them with respect to His true character and person. They had no spiritual apprehension of their long desired Messiah. Jesus transmitted into a doctrine full of spiritual significance and dignity. He showed the pre-eminence assigned to the Messiah above His illustrious ancestor David. He gave the highest interpretation to the Old Testament prophecies of the Christ. He was David's Lord by virtue of His divine Sonship. If the Pharisees had ventured a reply, they must have acknowledged Christ's claim as the Son of God. Their ignorance of the prophecies was one source of their captiousness.

III. Religion and Practise. For the last time Jesus appeared in the temple as a public teacher. After speaking as the righteous rebuker of sin He turned aside to discover and commend

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a hidden act of goodness, which appeared as a beam of sunshine through the clouds. The treasury was a divine institution, a witness of what God expects of His people, a recognition of His claims on the part of rich and poor. The absolute poverty of the widow rendered her gift a sacrifice, and an act of heroic faith. The standard indicated and approved was not how much was given, but from how much it was given. This act of generosity and devotion contains elements of truth which are world-wide in application. T. R. A.

### A Good Combination.

A desert that may be served hot or cold is made from rhubarb and bananas. Take about 2 cups of rhubarb, cut in inch pieces but do not peel. Put in a baking dish and slice bananas over each layer of the rhubarb, sprinkle with sugar and bits of butter. Repeat until the dish is full and bake in slow oven for about 2 hours.

A Pill for Brain Workers—The man who works with his brains is more liable to derangement of the digestive system than the man who works with his hands, because the one calls upon his nervous energy, while the other applies only his muscular strength. Brain fog begets irregularities of the stomach and liver, and the best remedy that can be used is Parmalee's Vegetable Pills. They are specially compounded for such cases and all those who use them can certify to their superior power.

### New—Everything Here.

Soft wool challis in new designs—the designs rather tiny and delicate, in light and dark colors, and very attractive for wrappers and house dresses. Bead girdles and cords—masses of tiny beads in white or the gayest colors. They'll add a pleasant note to a dark serge or silk frock. Smart sports shoes of gray buckskin with tops of gray kidskin, and with low and sensible military heels. Marabou scarfs, flat and broad and quite fluffy, are lined with soft silk crepes, in color to match the marabou, and are just right for this time of year. There is natural color, black or a pretty mole color.

Wigg—I wonder how the Russians feel about the indemnity Bill Hohenzollern demands of them. Wagg—Oh, I suppose they feel there's the devil to pay.



## Health for all the Family

MODERN, artificial methods of life make it absolutely necessary to use medicines occasionally to ensure the regular and healthful action of the liver, kidneys and bowels.

In the great majority of homes Dr. Chase's Kidney-Liver Pills are recognized as the most satisfactory regulating medicine for all the members of the family.

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required, ensures the activity of the liver, kidneys and bowels, the cleansing of the system, and the purifying of the blood.

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## Dr. Chase's Kidney-Liver Pills

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