Aromatics for Easter.

"Bringing the species which they had pre-pared." Luke 24:1.
"The trumpet shall sound." 1 Cor. 15:25.

Enchanting work have I before me this Easter morning, for, imitating these women of the text, who brought aromatics to the mausoleum of Christ, I am going to unroll frankincense and balm and attar of roses and cardimon from the East Indies, and odors from Arabia, and, when we can inhale no more of the perfume, then we will take to sweet sounds and hear from the music that shall wake the dead. Having on other Easters described the whole scene, I need only in four or five sentences say: Christ was lying flat on his back, lifeless, amidst sculptured rocks-rocks over him, rocks under him, and a door of rocks all bounded by the flowers and fountains of Joseph's country-seat. Then a bright immortal, having descended from heaven, quick and flashing as a falling meteor, picks up the door of rock and puts it aside as though it were a chair and sits on it. Then Christ unwraps Himself of his mortuary apparel, and takes the turban from His head and folds it up deliberately and lays it down in one place, and then puts the shroud in another place, and comes out and finds that the soldiers who had been on guard are lying

in a dead swoon. THE ILLUSTRIOUS PRISONER of the tomb is discharged, and five hundred people see Him at once. An especial congress of ecclesiasties called. pay a bribe to the resuscitated soldiers to say that there was no resurrection, and that while they were overcome of slumber the Christians had played resurrectionists and stolen the corpse. The Marys are at the tomb with aromatics. Why did not these women of the text bring thorns and nettles? for these would more thoroughly have expressed the piercing sorrows of themselves and their Lord. Why did they not bring some national ensign, such as that of the Roman eagle, typical of conquest? No, they bring aromatics, suggestive to me of the fact that

THE GOSPEL IS TO SWEETEN and deodorize the world. The world has so much of putrefaction and malodor that Christ is going to roll over it waves of frankincense, and sprinkle it all over with sweet-smelling myrrh. Thousands of years before this Solomon had said that Christ was a lily, and Isaiah had declared that under the gospel the desert would bloom like a rose; earth the last offence to the olfactories will have left the world; sweet, pure

SIN IS NIGHTSHADE, holiness is a flower. If you are trying in heaven and always had an easy time, atmosphere, and set a geranium or heliotrope on the window-sill; cleanse you that those. the air, and you will help cleanse the soul. How dare this world so often that you may after a while sit on. Is insult that feature of the human face which God has made the most prominent feature in human physiognomy? To prove how He Himself loves aromatics, I bring the fact that there are ailment. Are you persecuted? By millions of flowers on prairies and in your uprightness and courage compel mountain fastnesses the fragrance of the world to acknowledge your moral which no human being ever breathes, heroism. Is it poverty? Conquer itand He must have grown them there by being happy in the companionship for His own regalement. And for the of your Lord and Master, who in all compliment the world paid Christ by giving Him a sepulchre in Joseph's and that He got from a fish's mouth garden, He will yet make the whole and immediately paid it all out in taxes earth a garden. Yes, He expressed

HIS DELIGHT WITH FRAGRANCE. in the first book of the Bible, when He "The Lord smelled a sweet savor;" and He filled the air of the ancient tabernacle and temple with sweet incense; and there are small bottles of perfume in heaven, described in Revelation as golden vials full of odors. I preach an ambrosial gospel which will yet extirpate from the world all foulness and rancidity, and the last noisomeness and the last mephitic gas. Glad am I that, though the world had chiefly spikes for the Saviour's feet and thorns for the Saviour's brow, the Magi put frankincense upon His cradle and the Marys brought frankincense for his grave.

Notice, also, that Christ's mausoleum was opened by concussion. It was a great earthquake that put its twisted key into the involved and labyrinthine lock of that tomb. Concussion! That is the power that opens all the tombs that are opened at all. Tomb of soul, and tomb of nations. Concussion between England and the thirteen colonies, and forth comes free government in America, Concussion between France and Germany, and forth comes

republicanism for France. CONCUSSION AMONG THE ROCKS on Mount Sinai, and on two of them was left a perfect law for all ages. Concussion among the rocks around Calvary, and the Crucifixion was made the more overwhelming. Concussion between the United States and Mexico, and a vast area of country become ours. Concussion between England and France, and most of this continent west of the Mississippi becomes the property of the American Union. Cencussion between iceberg and iceberg. between bowlder and bowlder, and a thousand concussions put this world into shape for man's residence. Concussion between David and his enemies, and out came the Psalms, which otherwise would never have been written. Concussion between God's will and man's will, and, ours overthrown are new creatures in Christ Concussion of misfortune and trial for many of the good, and out

Do not therefore be frightened when you see the great upheavals, the great the great earthquakes, whether among the rocks, or among the nations, or in individual experi- trifled at his feet, and his gospellzing and see the expectant epitaphs on the berries."

best results, and most magnificent consequences. Hear the crash all round the Lord's sarcophagus, and see the glorious reanimation of its dead inhabitant. Concussion! If ever a general European war, which the world has been expecting for the last twenty years, should come, a concussion so wide and a concussion so tremendous would not leave a throne in Europe standing as it now is. The nations of the earth are tired of having their kings born to them, and they would after a while elect their kings, and there would be an Italian republic, and a German republic, and a Russian republic, and an Australian republic. and out of the cracks and chasms of that concussion would come resurrection for all Europe. Stagnation is dreadful; concussion is Messianic. Notice also

WHAT THE ANGEL DID WITH THE

STONE after he had rolled it away from the mouth of the Saviour's mausoleum. The Book says he rolled away the stone from the door, and sat upon it. All of us ministers have preached a sermon about the angel's rolling away the stone, but we did not remark upon the sublime fact that he sat upon it. Why? Certainly not because he was tired. The angels are a fatigueless race, and that one could have shouldered every rock around that tomb, and carried it away, and not been besweated. He sat upon it, I think, to show you, and to show me that we may make every earthly obstacle a throne of triumph. The young men who get their education easy seldom amount to much. Those who had to struggle for it come out atop. There is no end of the story of studying by pine-knot lights, and reading while the mules of the towpath were resting, and of going hungry and patched and barefoot, and submitting to all kinds of privation to get scholastic advantages. But the day of graduation came, and they took the diplomas with a hand nervous from night study, and pale from lack of food. and put their academic degrees in the pocket of a threadbare coat. Then starting for another career of hardship, they entered a profession or a business where they found

PLENTY OF DISHEARTMENT and no help. Yet saying, "I will succeed; God help me, for no one else will," they went on and up until the world was compelled to acknowledge and admire them. The fact was that given, blown around Jericho when the obstacle between their discouraging start and their complete success was a rock of fifty tons, but by resolubut the world was slow to take the reinforced by Almighty God, they tion, nerved and muscularized and floral hint. And so now the women of threw their arms around the obstacle the text bring hands full and arms full and with the strength of a supernatof redolence, and perhaps unwittingly ural wrestler rolled back the stone, confirm the lesson of deodorization. and, having become more than con-When Christ's gospel has conquered the querors, they sat upon it. Men and women are good and great and useful just in proportion as they had to overair will have blown through every come obstacles. You can count upon home, and churches will be freed from the fingers of your one hand all the the curse of ill ventilation, and the great singers, great orators, great poets, and I warrant that, having been born to reform the world, open the windows | he now speaks of that wrestle with the of that tenement house and pour rock as the most interesting chapter in through it a draught of God's pure all his angelic lifetime. Oh men and women with obstacles in the way, I tell

OBSTACLES ARE ONLY THRONES the obstacle in your way sickness? Conquer it by accomplishing more for God during your invalidism than many accomplish who have never known an His life owned but sixty-two cents, to the Roman assessor, and who would have been buried in a potter's field had not Joseph of Arimathea contributed a place; for He who had not where to lay His head during His life had a borrowed pillow for the last slumber. There is no throne that you are sure to keep ex ept that which you make out

of vanquished obstacles. An ungrateful republic at the ballot-box defeated Horace Greeley the high-come up! Acre, come up! Hohenlinden, come up! Sedan, come up! Gettysest place at the national capital, but could not keep him from rising from the steps of a New York printing-office on which he sat one chilly morning waiting for the boss printers to come that he might get a job, until he mounted the highest throne of American journalism. He rolled back the stone and sat upon it.

A POOR ORPHAN BOY, picking up chips at Richmond, Va., accosted by a passing sea captain, and invited to come on board his vessel, drops the chips and starts right away, and is tossed from port to port, and, nomeless and friendless, wanders one day along Tremont street, Boston, and sees Park Street Church open, and speaking of it afterward on a great occasion and using sailors' vernacular, as was usual with him, he says: "I put in, I up helm, unfurled sail, and made for the gallery, and scud under bare poles to the corner pew. Then I hove to and came to anchor. The old man, Dr. Griffin, was just naming his text. Pretty soon, he unfurled the mainsail, raised the topsail, ran up the pennants to free breeze, and I tell you the old gospel ship never sailed more prosperously. The salt spray flew in every direction, but more especially, did it run down my cheeks. Satan had to strike sail, his guns were dismounted or spiked, his various crafts by which he led sinners captive, were all beached, and the captain of the Lord's hosts rode forth, conquering and to conquer." Before that sailor boy was poverty, but

HE CONQUERED. it; and orphanage, but he conquered it; and ignorance, but he conquered it; and the scoff of the world, but he conquered it; and he rose till every sailors' Bethel in the world blessed him, and great anniversary platforms invited him, and Daniel Webster and Charles Dickens, and Frederika Bremer, and poets and orators and senators sat elec-

ence. Out of them God will bring influence will go on until the last jack tar is converted and the sea shall give up its dead. All the obstacles of his life seemed gathered into one great bowlder, but Edward T. Taylor, the world-renowned sailors' preacher, rolled back the stone and sat upon it.

Yet do not make the mistake that many do of sitting on it before it is rolled away. It is bound to go if you only tug away at it. If not before, then about 12 o'clock noon of

RESURRECTION DAY you will see something worth seeing. The general impression is that the resurrection will take place in the morning. The ascent to the skies will hardly occur immediately. It will take some bours to form the procession skyward, and we will all want to take a look at this world before we leave it forever, and see the surroundings of the couch where our bodies have long been sleeping. On that Easter morning the marble, whether it lay flat upon your grave or stood up in monument, will have to be jostled and shaken and rolled aside by the angel of Resurrection, and while waiting for your kindred to gather and the procession to form, your resurrection body may sit side I read: "In Christ, Alexander is in holy triumph upon that chiseled not dead, but lives beyond the stars, stone which marked the place of your protracted slumber. On that day what a fragile thing will be Aberdeen granite and column of basalt, and the mortar which will rattle out of the wall of vaults, that have been sealed a thousand years, and the Taj, built for a queen in India, a sepulchre two hundred and seventy-five feet high, and made of jasper and cornelian, and turquois and lapis-lazuli, and amethyst and onyx, and sapphire and diamond. and which shall that day rain into glittering dust on groves of banyan and tion dawns. The trumpet shall sound! palm. And all

UNDER WHAT POWER? Ponderous crowbars wielded by giants? granite? No. Battering-ram swung against the walls of cemeteries? No. Dynamite drilled under the foundations of cenotaph and abbey? No. It will be done by music. Nothing but music. sweet but all-penetrating music. The figurative, how do you know? But, whether literal or figurative, it means ment, with a natural compass from G below the staff to E above, blown about Sinai when the law was the walls tumbled, blown when Gideon discomfitted the Midianites, blown when the ancient Israelites were gathered for worship, to be blown for the raising of the dead in the last great Easter. The mother, who, when the child must be awakened, kisses its eyes awake, does well. But the trumpet, which when the dead are to be aroused kisses the ear awake, does better. Be not surprised if the dead are to be

AWAKENED BY MUSIC. Why, that is the way now we raise the dead. Take the statistics, if you can, of the millions of souls that have been world will become two great gardens, great patriots, and great Christians raised from the death of sin by hymns, the empurpled and emblazoned and who never had a struggle. That angle by psalms, by solos, by anthems, by emparadised hemispheres. Sin is a buz-that made a throne of the bowlder at that made a throne of the bowlder at Christ's tomb went back to heaven, ets. Under God what hosts have been resurrected by Ira D. Sankey, by Thomas Hastings, by William B. Bradbury, by Lowell Mason, by motherly lullabies, by church doxologies, by oratorios. If we raise the dead now by music, be not surprised that on the last day the dead are to be raised by music.

The trumpet shall sound! And that instrument shall have plenty of work to do on the day mentioned. It will have to sound through all the pyramids, which are only names for sepulchres, and liberate the buried kings. And through hypergean graves which were built in mounds and the hypogean graves which were dug in rocks, and through the nine hundred winding miles of catacombs under and around the Roman Campagna, where over seven million human beings sleep. And through all the crystal sarcophagi of Atlantic and Pacific and Mediterranean and Casplan and Black sea deeps. And over all the battle-fields of continents, untfl all the fallen troops of English and French and Italian and German and Russian and Persian and American and the world's battle-fields answer the call. Marathon, come up! Agincourt, come up! Blenheim, come burg, come up! Near Sharpsburg during our civil war, when I was, with some others under the auspices of the Christian commission, looking after the wounded, Federal and Confederate, one moonlight night I was where I could look down upon the tents of the sleeping army. Oh what

AN IMPOSING SPECTACLE! But my subject calls us to look down upon a mightier host of soldiers slumbering their last sleep in the bivouac of the dust the seven hundred and fifty thousand slain in our American war, the fifteen million slain in the wars of Sesostris, the twenty-five million slain in Jewish wars, the thirty-two million slain in the wars of Ghengis Khan, the eighty million slain in the wars of the Crusaders, the one hundred and eighty million slain in the Roman wars. Ay, according to Dr. Dick, the dead in war, if each one occupied four feet of ground would make enough graves to reach four hundred and forty-two

times around the earth. The most of people are dead. The world is a house of two rooms, a basement, and a room above-ground. The pasement has two to one, three to one, four to one, more occupants than the superstructure. Sickness and war and death have been stacking their harvests for near six thousand Where are those who saw the Pilgrim Fathers embark, or the Declaration of Independence signed, or Franklin lasso the lightning, or Warren Hastings tried, or Queen Elizabeth in her triumphal march to Kenilworth, or William, Prince of Orange, land, or Gustavus Adolphus crowned, or Jerome of Prague burned at the steak, or Tamer. lane found his empire? Gone! Gone! But the trumpet shall sound. Music to raise the dead. Oh, how much the world needs it. You take a torch, and I will take a torch, and we will go through some of the aisles of

THE ROMAN CATACOMBS

walls and right over where the departed sleep. You know that these catacombs are fifty or sixty feet underground, and if one loses the guide or his torch is extinguished, he never finds the way out. So let us stay close together, and with our torches, as we wander along a small part of these nine hundred miles of underground passages, see the inscriptions as they were really chiseled there on both sides the way. On your side you read by the light of your torch: "Here rests a handmaid of God. who out of all her riches now possesses but this one house. Thou wilt remain in eternal repose of happiness. A. D. 380." On my side I read by the light of the torch: "Aurelia, our sweetest daughter; she lived fifteen years and four months. A. D. 325." On your side you read: "Here hath been laid a sweet spirit, guileless, wise, and beautiful. Buried in peace. A. D. 388." On my side I read, "You well-deserving one, lie in peace. You will rise. A temporary rest is granted you. Plau-cus, her husband, made this." On your side you read: "Nicephorus, a sweet soul in the place of refreshment." On my and his dead body rests in this tomb.' On your side you read: "Here, happy, you find rest bowed down with years."
"Irene sleeps in God." "Valeria sleeps in peace." "Arethusa sleeps in God." "Navira in peace, a sweet soul who lived sixteen years, a soul sweet as honey; this epitaph was made by her parents."

But let us come out from these catacombs and extinguish our torches, for upon all these longings and expectations of all nations the morning of Resurrecand the sooner it sounds, the better. Oh how we would like to get

OUR LOVED ONES BACK AGAIN! No. Thunderbolt cleaving asunder the If we are ready to meet our Lord, our sins all pardoned, what a good thing if this moment we could hear the resounding and reverberating blast! Would you not like to see your father again, your mother again, your daughter again, your boy again, and all your trumpet shall sound! You say that is departed kindred again? Roll on, sweet day of resurrection and reunion! Under the hoofs of the white steeds music anyhow. The trumpet, that that draw thy chariot we strew Easter stirring, incisive, mighty instru- flowers. Would it not be grand if all rise together?

You know that the Bible says we shall not all sleep, but we shall all be changed. What if we should be among the favored ones who never have to see death, and that while in the full life of our body we should hear that trumpet sound and these mortal bodies take on immortality! Oh, how I would hasten to two places before the close of such a day-peaceful Greenwood, and the village cemetery back of Somerville. And I would cry aloud; "The hour has come, the trumpet has sounded, the

resurrection is here. Father and mother, you were the best of all the group, now lead the way!" The earth sinks out of sight. Clouds under foot. Other worlds only milestones on the King's highway. We rise! We rise! to be forever with the Lord, and forever with each other. May we all have part in that first resurrection!

In this dark world of sin and pain, We only meet to part again: But when we reach the heavenly shore, We there shall meet to part no more. The hope that we shall see that day Should chase our present griefs away.

Energy Rewarded.

What's new in woman's energy? The success of a woman who would expend thousands before she would see her name in a newspaper. Four years ago she had no stockings to her feet: yesterday she received in velvet and point lace with diamonds as big as filberts in her ears, All her own and honestly earned. She was turned upon the street with two children begging her for supper because her husband could not pay his rent. Nowadays the illustrated papers beg in vain for the privilege of photographing the art treasures in her rooms. Dressmaking has done it all. She tried for a place as plain cook or housekeeper, she went from house to house as a seamstress, at \$1 a day, and all the time she said if she ever had the opportunity she could show what art meant in dressmaking. It sounded like a fairy tale, but it has come true. Every year she goes abroad, and her credit at the big London and Paris shops is almost unlimited. Presently she will take her children to Germany to finish their education. She designs every gown that goes out from her establishment and got \$700 for one that went to the inaugural ball. Best of all, she is a true-hearted woman, and from plodding through the streets at midnight for medicine for a sick woman to the most delicate offices between estranged lovers, has taken on herself all manner of disagreeable tasks to help her friends.

Old Sayings and Their Authors.

Edward Young tells us "Death loves shining mark" and "A fool at forty is a fool indeed." We are indebted to Colley Cibber for

the agreeable intelligence that "Richard is himself again," "Of two evils I have chosen the lesser" and "the end must justify the

means" are from Matthew Prior. Campbell found that "Coming events cast their shadows before," and "'Tis distance lends enchantment to the To Milton we owe "The paradise of

fools," "A wilderness of sweets," and "Moping, melancholy and moonstruck Dryden says "None but the brave deserve the fair." "Men are but chil-

dren of a larger growth," and "Through thick and thin." Christopher Marlowe gave forth the invitation so often repeated by his brothers in a less public way, "Love

me little, love me long," Johnson tells us of "A good hater," and MacIntosh, in 1701, the phrase often attributed to John Randolph, "Wise and masterly inactivity."

GUEST, rising excitedly from the table, after tasting an olive for the first time-"It's sorry I'd be to disturb the hilarity of the matin', but I believe some joker has been salting me guseSUNDAY SCHOOL LESSON. SUNDAY MAY 12, 1830. The Anointing at Bethany.

LESSON TEXT. Mark 24: 1-9. Memory verses, 8-9.)

TOPIC OF THE QUARTER: Jesus Finshing His Work. GOLDEN TEXT FOR THE QUARTER: I have glorified thee on the earth, having accomplished the work which thou hast given me to do.-John 17:4,

LESSON PLAN.

LESSON Topic: The Privilege of

1. The Absence of Love, vs. 1, 2, 4, 5. 2. The Expression of Love, LESSON OUTLINE: ys. 3. 3. The Nobility of Love, ys. 6-9. GOLDEN TEXT: She hath done what

he could .- Mark 14:8. DAILY HOME READINGS : M. Mark 14:1-9. The privilege of loving. T.—Matt. 26 : 1-13. Matthew's parallel narrative. W.—John 12: 2-8. John's parallel narrative. T .- John 13 : 1-17. An example of love. F.—John 15: 12-27. Love commanded. S .- 1 Cor. 13:1-13. Love essent-S.-1 John 4: 1-21. Love is of God.

> LESSON ANALYSIS. I. THE ABSENCE OF LOVE.

I. Plotting Murder: The scribes sought how they might take him, . . . and kill him (1). This is the heir; come, let us kill him (Matt. 22:38).

The Jews sought the more to kill him (John 5:18). Why seek ye to kill me? (John 7:19). Whosoever hateth his brother is a murderer (1 John 3:15).

II, Permitting Wrath: There were some that had indignation among themselves (4). Anger resteth in the bosom of fools (Eccl. 7:9).

They were moved with indignation concerning the two brethren (Matt. 20 : Let not the sun go down upon your wrath (Eph. 4:26).

Put ye also away all these; anger, wrath, malice (Col. 3:8). III. Indulging Murmurs: They murmured against her (5). The Lord heareth your murmurings .against him (Exod. 16:8). Wherefore doth a living man complain?

(Lam. 3:39) Jesus answered, . ... Murmur not among yourselves (John 6:43). Do all things without murmurings (Phil. 2:14).

1. "Sought how they might take him with subtilty, and kill him." (1) The base conspirators; (2) The innocent victim; (3) The cruel purse; (4) The cowardly method.

"To what purpose hath this waste ....been made?" (1) The lavish anointing; (2) The divine recipient: (3) The grateful giver; (4) The honorable motive; (5) The miserly question.

They murmured against her." (1) Who murmured? (2) Against whom? (3) Why?-Exuberant gratitude (1) Condemned of men; (2) Approved of Christ.

II. THE EXPRESSION OF LOVE. I. A Devoted Woman:

As he sat at meat, there came a woman (3). King's daughters are among thy honourable women (Psa. 45:9). Many women were there befolding from afar )Matt. 27:550

The devout women of honourable estate (Acts 13:50). Help those women, for they laboured with me (Phil. 4:3). II. A Costly Offering:

An alabaster cruse of ointment of spinkenard very costly (3). Neither will I offer ... offerings which cost me nothing (2 Sam. 24:24). Freely ye received, freely give (Matt.

An alabaster cruse of exceeding precious ointment (Matt. 26:7). Beyond their power, they gave of their own accord (2 Cor. 8:3).

III. A Generous Anointing: She brake the cruse, and poured it over his head (3). Anoint Aaron and his sons, and sanctify them (Exod. 30:30). The precious oil,....that ran down

upon the beard (Asa. 133:2). ... kissed his feet, and anointed them (Luke 7:38). He giveth not the Spirit by measure (John 3:34).

1. "While he was in Bethany." Bethany (1) As a village of Palestine; (2) As the home of disciples; (3) As the abode of Jesus.

2. "There came a woman having an alabaster cruse of ointment." (1) The woman's act; (2) The woman's aim; (3) The woman's offering. 3. "She brake the cruse, and poured it over his head." (1) The broken cruse; (2) The outpoured ointment; (3) The honored head; (4) The gencrous approbation.

III. THE NOBILITY OF LOVE. L Accepted: She hath wrought a good work on me

He that hath pity upon the poor lendeth unto the Lord (Prov. 19:17). Ye did it unto me (Matt. 25 : 40). He that receiveth whose ver I send receiveth me (John 13: 20). is acceptable according as a man hath (2 Cor. 8:12).

II. Applauded: She hath done what she could (8). Well done, good and faithful servant (Matt. 25 : 21) She did it to prepare me for burial

Matt. 26: 12). She of her want did cast in all that she had (Mark 12:44). Thou didst keep the word of my patience (Rev. 3:10).

III. Remembered: That . . . shall be spoken of for a memorial of her (9), And God rembered Noah (Gen. 8:1).

A book of remembrance was written be fore him (Mal. 3:16). thank my God upon all my remem brance of you (Phil. 1:3).

God is not unrighteous to forget your work (Heb. 6:10). "Let her alone; .... she hath wrought a good work on me." (1) The great Defender; (2) The un

generous accusers; (3) The lowly worshiper; (4) The lofty deed. 2. "She hath done what she could." (1) As her heart prompted; (2) As her means permitted; (8) As her opportunities allowed.

3. "A memorial of her." A memorial (1) Of her love; (2) Of her bravery; (3( Of her generosity; (4) Of her Christliness.

LESSON BIBLE READING.

ANOINTING. 1. In Social Life: For decoration (Ruth 3:3; Psa. 92 For refreshment (2 Caron. 28:15; Luke 7:46).

For purification (Esther 2:12; Isa. For healing (Isa. 1:6; Mark 6:13 Jas. 5:14). For burial (Matt. 26:12; Mark 16: 1; Luke 23:56). Articles employed (Psa. 23:5; John

11:2). 2. In Religious Service · Ancient (Gen. 28:18; 35:14). Signified consecration )Exod. 30

For men (Exod. 40:15; 1 Sam. 9 16; Isa. 61:1). For things (Exod. 30:26, 27;40 10, 11). To be sacredly guarded (Exod. 30: 33, 38).

God protected the anointed (Psa, 105:15). 3. Anointing of the Holy Ghost: From God (2 Cor. 1:21).

For saints (Isa. 61:3; 1 John 2: Christ received it (Luke 4:18, 21; Acts 4:27). Saints received it (Acts 2:1-4).

God honors it (Psa. 18:50; 20:6; 89:20-23). Abides on saints (1 John 2:27).

LESSON SURROUNDINGS.

The opening paragraph of the present lesson is connected immediately with the close of the discourse on the Mount of Olives. The date of the supper at Bethany is, however, uncertain. the discussion of this question belongs properly to the explanation of the lesson, it is necessary to state here the two views. Matthew and Mark place the event at this point (Tuesday evening), but do not state positively that it fol-lowed in time. John narrates the incident in connection with the arrival at Bethany, and speaks of the public entry as occurring the next day. If this was the date, then Matthew and Mark introduce the event later, in order to explain how the treachery of Judas was provoked, leading to the capture of our Lord "during the feast," againts the plan of the rulers (v. 2). There is nothing in the accounts of Matthew and Mark that forbids this explanation, while there seems to be no good reason why John should insert the incident at the earlier point, if it did not occur then. The latter evangelist is usually chronological in the order of his narrative. Commentators and harmonists, however, still differ in regard to the question.

The place was Bethany, "in the house of Simon the leper." That this house was the home of Martha and Mary and Lazarus would appear from John 12 1-3. Nothing is known of 'Simon the leper" beyond this reference to him. Many conjectures concerning him are made by commentators. As reasonable a conjecture as any, would seem to be that Simon was the former head of the house, and that he was either the husband of Martha or the father of Martha and Mary and Lazarus, but that he was now dead. The fact that Martha, instead of Lazarus, is spoken of on other occasions as the head of the house (Luke 10:38) gives color to the suggestion that Lazarus was a young brother of the two sisters. It is to be borne in mind that the anointing described in this lesson is a different one from that described in Luke 7:36-50 as occurring in the house of Simon, a Pharisee, in Galilee, in the earlier days of our Lord's ministry. It is also well to note that on neither occasion was it Mary Magdalene who did the anoint-

The time of verses 1 and 2 was Tues day evening, the 12th of Nisan (April 4), year of Rome 783,-A. D. 30. the order of John be accepted, the date of the supper was 9th of Nisan (April 1); if the order of Matthew and Mark he accepted, then the date was Tuesday evening (as above). Parallel passages: Matthew 26: 1-13:

John 12: 1-8.

Women Wanted.

The great want of this age is true women. Women who are not for sale. Women who are honest, sound from centre to circumference, true to the heart's core. Women who will condemn wrong in friend or foe, in themselves as well as in others. Women whose consciences are as steady as the needle to the pole. Women who will stand for the right if the heavens totter and the earth reels. Women who can tell the truth, and look the world and the devil right in the eye. Women that neither brag nor run. Women that neither flag nor flinch. Women who can have courage without shouting to it. Women in whom the courage of everlasting runs still, deep, and strong. Women who do not cry nor cause their voices to be heard on the streets, but who will not fail nor be discouraged till judgment be set in the earth. Women who know their message and tell it. Women who know their places and fill them. Women who will not lie. Women who are not too lazy to work, nor too proud to be poor. Women who are willing to eat what has been earned, and wear what has been paid for.

CONFIDENCE. -- Bertha -- "Grandma, is oor teef good?" Grandma-"No, darling; I've got none now, unfortunately." "Then I'll give oo my nuts to mind till I come back."