

THE WORST OF THE BLINDNESS... THE LEAD, OF THE BAD TOO... THE TURPITS OF THE KIDNEY... THE KIDNEY PILLS... THE MONEY... THE STUDY... THE GIFT... THE FOWIE... THE 500 BACH... THE POST OFFICE... THE BUSINESS... THE WOOD'S NORWAY PINE SYRUP... THE HOUSE...

HEADACHE Pain back of your eyes? Heavy pressure in your head? And are you sometimes faint and dizzy? Is your tongue coated? Bad taste in your mouth? And does your food distress you? Are you nervous and irritable? Do you often have the blues? And are you troubled about sleeping? Then your liver is all wrong. But there is a cure. It's the old reliable. Ayer's Pills. They act directly on the liver. They cure constipation, biliousness, sick headache, nausea, and dyspepsia. Take a laxative dose each night. For 60 years years they have been the Standard Family Pills.

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WOOD'S NORWAY PINE SYRUP. A pleasant remedy heals and soothes coughs and bronchial tubes, and cures colds and chronic coughs when other remedies fail. W. P. Cann, writing from Morpeth, says: "I honestly believe I would die of consumption only for Dr. Wood's Norway Pine Syrup. I have used it for years and consider it has no equal for colds and throat troubles."

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The Sabbath School. INTERNATIONAL LESSON. Fourth Quarter Lesson 9 Dec. 2, 1900. THE RICH YOUNG RULER.—Matthew 19: 16-26. Read Matthew 19: 1-20: 16; Luke 17: 11-18: 14. Commit Verses 23-26. GOLDEN TEXT—Children, how hard is it for them that trust in riches to enter the kingdom of God?—Mark 10: 24. HISTORICAL SETTING. Time—March, A. D. 30. Place—Somewhere in Pera, on the journey of Jesus down the Jordan. THE YOUNG RULER'S QUESTION.—V. 16. And, behold, one came. As Jesus was going from the house where he blessed the children. He came running showing his earnestness. And said unto him, To kneel before our Lord was more than a conventional form of respect; it was a recognition of a spiritual authority above that of priest or rabbi. His character and position. 1. He was young, rich, and honorable. He was a ruler, probably of a synagogue, a leading man in Jewish circles. 2. He was religiously trained and acquainted with the law. 3. He had a lovable disposition, for Jesus was drawn towards him in love. 4. He had good moral character. 5. He was a candid inquirer. 6. He was courageous. Only a brave heart could have enabled one in his position to risk the reproaches of his associates. 7. He had high aspirations. He had set his heart on eternal life. 8. He was in earnest. 9. He had some knowledge of Jesus, and his teachings. Good Master what good thing shall I do. What act of sacrifice or heroism, what penance or suffering? He has the idea of purchasing, or deserving eternal life. That I may have eternal life. Have it a permanent possession. Eternal life is much more than eternal existence. It implies happiness and all that makes life worth living. It is the divine life which is implanted in us when we are born of the Spirit. I begin in this life, and endure forever. This young man had the good things of this world, and yet was not satisfied. He was hungering and thirsting after better things. Of all things eternal life is the great prize we should seek with all our hearts, for it includes every other good. A PRELIMINARY REMARK.—V. 17. Why callest thou me good? &c. Do you, by calling me good, come to me as a divine teacher? The object of the reply of Jesus was (1) to lead the young man to truer ideas of what goodness and eternal life were; (2) to lead him from self-righteousness; (3) to raise the youth's ideas of himself as the Son of God, as the source of truth and good. JESUS ANSWERS THE QUESTION: KEEP THE COMMANDMENTS.—V. 17-19. If thou wilt enter in life (the true life) keep the commandments. The Greek verb rendered keep carries with it the idea of watchfulness. He said unto him, Which? What kind? The ten commandments, the teachings of the rabbis? Jesus said. Referring to the commandments which God had given. He refers only to the second table of the law, relating to duties toward his fellow-men. Love thy neighbour as thyself. Those were the commandments most easily brought to his consciousness, most easily seen and measured. Keeping the commandments, and eternal life. Jesus put the commandments before him because (1) There is no complete eternal life without keeping the commandments. (2) The commandments are the expression of the true principles of holy living. (3) A person may keep the commandments in outward form and yet not have eternal life. (4) The commandments are the divine standard which show how much we have failed in true life. (5) No one ever entered eternal life merely trying to keep the commandments. (6) Jesus Christ has come to save us, by implanting that new life, that loving and obedient spirit, which will lead to the keeping of the commandments. Jesus saves not in sin, but from sin. THE YOUNG MAN IMAGINES HE HAS KEPT THE COMMANDMENTS.—V. 20. All these things have I kept. Observed, and this he had done from his youth up. He had sincerely tried to live a good moral life. He did not recollect any special cases of disobedience. Yet he was not satisfied, and he asked, What lack I yet? Why this aching void, this restless conscience, this doubt and dread as I look into the future? 1. He did not realize the wide reach of the law, its perfect holiness, and how many imperfections even in his keeping of it. 2. He did not realize how many things he had omitted to do, as expressed in Matt 23: 23-28. 3. He did not realize the spiritual meaning of the law, that outward acts are not good unless filled with love to God and man. WHAT WAS STILL LACKING.—V. 21. Jesus said unto him Jesus saw in him great possibilities of character, and of service. He said to him because he loved him, "One thing thou lackest"—"One thing to complete his obedience and perfect his character. That one thing was love, and faith, expressed in consecration of all he was and had to God. If thou wilt (wishest) to be perfect. Complete, wanting nothing. Sell that thou hast. Not for himself, but to give to the poor. To use his wealth to God and humanity. Jesus had touched the young man's difficulty. He was willing to commit to God everything except his property. The withholding anything from God proves that we do not really trust him, or love him. And thou shalt have treasure in heaven. You will have the character which 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, join the apostles who were to carry on the kingdom. 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 (1) to obey his commandments; (2) to imitate his example, and to live like him. THE GREAT REFUSAL.—V. 22. He went away sorrowful, for he had great possessions. He went away reluctantly, after a struggle. He wanted eternal life, but he wanted his possessions more, and he could not have both. GUIDEBORDS TO ETERNAL LIFE.—Vs 23-26. 1. The most important thing for any one to seek is eternal life. It should be sought without delay. 2. It must be sought as the chief good, and all else subordinated to it. 3. No outward morality, however perfect, will satisfy the soul. 4. Jesus loves the earnest seeker. 5. There is great value in the cost of a great sacrifice and consecration. If it enlarges the soul; it lifts up the inner life into conscious assurance. We miss great things by not accepting the sacrifice and self-denial. Riches and the anxiety for riches are often a great hindrance in the way of eternal life. A rich man shall hardly (with difficulty) enter into the kingdom of heaven. Mark explains it of these "who trust in riches," to which trust the rich are specially tempted. It is difficult (1) because they feel that they have so much to give up to Christ. (2) Because of the tendency to trust in riches, and not to feel the need of a Saviour. (3) Because riches are apt to engender pride that will not stoop to the humble service of God. (4) Because rich men are apt to be allied in business and socially with many who are not Christians, and it requires great courage and faith to break away. (5) Because in many cases they will have to rest in ill-gotten riches, to change their business or methods of business and sources of gain. (6) Because it is especially difficult to reach them with the gospel message. It is easier for a camel to go through the eye of a needle. It is exceedingly difficult for a rich man, as such; but for one who trusts in riches, to enter the kingdom is impossible, from the very nature of the kingdom. Who then can be saved? If the most favored and prominent class could not enter the kingdom, who could? With men this is impossible. On worldly principles, by the power of man it cannot be done. With God all things are possible. He can remove great difficulties. He can renew the heart. He can take away the love of riches. His very riches can be made to help on God's kingdom. Other Hindrances. A large number of the children who study this lesson will not be kept out of the kingdom by riches. But the principles here taught will apply to them. Some are hindered by their parents' riches, some by the desire of rich s, some by the desire for honor and praise, some by fear of what their companions will say—some by wrong acts they are unwilling to confess, some by bad habits they are unwilling to give up. DYSPEPSIA OR INDIGESTION is occasioned by the want of action in the biliary ducts, loss of vitality in the stomach to secrete the gastric juices, without which digestion cannot go on; also being the principal cause of Headache. Parmele's Vegetable Pills taken before going to bed, for a while, never fail to give relief and effect of a cure. Mr. F. W. Ashdown, Ashdown, Ont., writes: "Parmele's Pills are taking the lead against ten other makes which I have in stock."

A Cake Sunday—School AN INCIDENT FROM LIFE BY ELLA BROOKER BITTINGS. The first sun of pine woods, after months of absence, always brings back the memory of it. Perhaps because it was the first striking incident of my first summer in the pines. It was away back in the early seventies, and the time was mid-June. My very dearest friend had become a ranchman's wife, and I was to spend a summer vacation with her. I remember so well the feeling of dismay with which I regarded her choice in life. She had such rare social gifts, powerful winning friends, an instinct of leadership,—how wasted they would be in those Western solitudes. I can see now how inexperienced I was, how crude my judgment. I have learned since that it is by the transplanting of just such vigorous, thrifty stock that the desert is made to rejoice and blossom as the rose. And each time that I revisit the scene of those early days, I can see new evidence that the wilderness and solitary place, where my strong friend accepted her lot in life, has been made glad because of her life there. I arrived at my friend's home Saturday morning, and, naturally, unpacking and visiting on the first day, so that, beyond the ride from the railway station, and frequent devious glances at the snow-capped mountains from the house window, I had but little idea of her outside surroundings, when that long-to-be remembered Sabbath dawned upon me—a perfect gem of a day, set in a month of pure gold. I can recall how I seemed to be roused awake—if I may be pardoned the paradox—by the soft sighing of the pines, and lay for some time gazing from my open window, too awed even for thought, and watched the dull dawn purple change slowly to rose, and then flush the snow-clad mountains with a warm-hued pink, which burst all of a sudden into a flood of molten gold like the blossoming of a night-blooming cereus, and I cannot believe it mere fancy that the soft morning note of the bluebirds changed, in the same instant, into full-throated anthems of Sabbath joy. At the breakfast-table, my friend told me of her Sunday-school, and invited me to go with her and teach the Bible class. At that her husband laughed in mockery, and asked me if I did not consider a "Cake Sunday-school" a purely Western invention. A "Cake Sunday-school" I repeat I interrogatively. Yes, you see the indigenous youth of these parts do not take kindly to religious instruction, and it is necessary to bait them, or, in other words, the only approach to their hearts or consciences seem to be through their stomachs. If you should happen to see a big frozen cake on the pantry shelves, do not delude yourself with the thought that it will be served to us at dinner. It is only Sunday-school bait! My friend seemed not in the least vexed at this banter, but turned to me smilingly, and said: Are we not directed to become fishers of men, and does not a wise fisher pay careful attention to his bait? Where is this remarkable school held? I inquired. In the old claim shanty just over the hill,—the house where Harry bached before he built this one. Harry makes no end of fun of my school, but he has fitted it up beautifully for me with desks and benches, and helped me cover the bare walls with evergreen until it is a lovely summer bower. I do not believe cake is the only attraction, but after a warm, dusty walk, I am sure the pupils appreciate some refreshment. We shall have lemonade this afternoon in honor of our guest. You ask me to take the Bible class. Who is its regular teacher? This occasioned another burst of laughter from the irrepressible Harry, and Anice hastened to explain. We have no separate teacher, and sometimes no Bible class. In fact, I am the only teacher, but I've often wished I had an assistant. It is so hard to adapt a lesson to all ages. Sometimes one or two of the mothers come, and once one of the fathers, but he seemed ill at ease because there were no other men, and did not come again. If I had an assistant, I believe I could, in time, work up a good adult class. Yes, she added, forestalling her husband, whose eyes were twinkling again, I would do it, even if I had to make three cakes instead of one. There is no church service of any sort within ten miles of here, and you see how great is the need. The families are scattered, and but few of them, I fear, are church-going people. How could I help offering my little mite in so needy a field? The trouble is, said Harry skeptically, you are wasting your time and strength, and sacrificing your Sabbath comfort and rest for nothing. These people will follow you while the leaves are on the trees—they will eat your cake, but forget your teaching. I know them better than you do, Anice. A slight cloud passed over my friend's face, but in a moment she answered resolutely: I may never know what seeds, if any, take root. Indeed, that is no concern of mine. I only know that the commission is now beside all waters, for ye know not which shall prosper, whether this or that. There was but one for my Bible class that afternoon—a boy of about fifteen years, unprepossessing as a boy could well be. Homely of feature, rude in dress, I repaired, as I looked into his face, of being able to interest him at all. Yet we had not proceeded far with the lesson before he asked me a voluntary question. Now in my Eastern-city class a spontaneous question from one of my pupils was so rare as to be an event. I began to scan the boy's features more closely, with the result that they seemed by no means so soulless as my hasty judgment had pronounced them. Question followed question, until I found myself actually upon my nuzzle to satisfy this uncouth boy's insatiate craving for knowledge. It did not seem to me much an interest in the particular religious truth under consideration as it did a trying of new-fledged wings of intellect. The light in his eye, the flush on his cheek, the exhilaration of tone, seemed the symptomatic effect of simple joy in comprehension—pure, abstract comprehension. He wanted to know, and was knowing! My friend had noticed the same thing. Yes, she said; it is evidently a new birth,—of the intellect only, as yet. His parents are stolid, ignorant people. I think likely the only books in the house are an almanac and a treatise on horse-doctoring. Somewhere he has been to school long enough to learn to read haltingly, but evidently the teacher has been of such character as to afford no intellectual stimulus. I have told Harry about him as yet; he does not sympathize with me in this work, as you see. But am I wrong in thinking that it is worth all my pains that this boy's intellectual awakening—which was sure to come some time—should have Bible truth for its infant food? It might so easily have been fed on skepticism instead,—yes, even atheism! I kept the Bible class during the weeks of my visit, and built as well as I could on the foundation so well laid by my friend. Gradually the class increased in size, when the distinction of a separate teacher became known, and Anice really did have to make two cakes instead of one; for to this novel refreshment feature she strictly adhered. But the boy was to both of us the centre of attraction. We gave him books to read, and, although reading was a laborious work at first, yet his improvement in that line was remarkable. In the winter following, when he could have more time from the farm work, my friend added secular to religious teaching, and found him an apt pupil. The next year he succeeded in persuading his parents to give him his time, and went to the nearest town, where he worked for board and tuition, and went to school all winter, and, from that time on, went steadily forward in his self-educative course. Fifteen years after, I met him in the state metropolis, where he had a home and a thrifty law practice. Best of all, I learned that he was a Christian lawyer,—one who counted principle first and gold second. Said one who knew him well: Intellectually he has no superior in his profession in the city. He might have been a wealthy man if he could have poked his moral and religious scruples, and gone into law for the money there is in it. My thoughts went back to the Cake Sunday-school in the claim shanty among the pines, where, I doubted not, those blessed scruples had been implanted; and then, as I thought of the widening and never-ending influence of a Christian life like his—the light on a candlestick, the city set on a hill,—I felt ashamed that I had ever counted my friend's talents wasted because her influence was spent among homely people and in quiet country ways.—S. S. Times. Paying Sunday-School Teachers. Dr. Mottet, who believes in the plan, sought to put it in operation in his wealthy congregation by asking his people for \$100,000, the income to be devoted to paying those to whom was committed the spiritual education of the youth of his parish. He received only \$150.50.—Presbyterian. THOUSANDS OF CANADIANS can vouch for the efficacy of that peerless cough remedy, Pny-B-Isam. It cures a cold very quickly. 25c. of all druggists. Manufactured by the proprietors of Perry Dav's Pain-Killer.

YOUR WIFE would like to have a pretty PARLOR TABLE Now is a splendid time to get one. We have just received a new line of very pretty tables in Oak and Mahogany, highly polished and the latest styles. LEMONT & SONS. Try our Hercules spring bed and Health mattress. EYE GLASSES. Anything the matter with your eyes? Can't see as well as you used to? If so call at Wiley's Drug Store and get your eyes tested. Won't cost you anything to find out. No charge for consultation. First-class line of Spectacles and Eye Glasses to select from. WILEY'S 206 Queen Street. INDIGESTION CAN BE CURED. An Open Letter from a Prominent Clergyman. C. GATES, SON & CO., Middleton, N. S. Dear Sirs,—Please pardon my delay in answering yours of weeks ago. Yes I have no hesitation in recommending your Invigorating Syrup. During the fall and winter of '96 and '97 I was greatly distressed with indigestion. I tried several remedies each of which gave me no relief. I was advised to try your Invigorating Syrup, which I readily did, and have felt grateful ever since to the one who gave such good advice. The very first dose helped me, and before half of the first bottle was used I was completely cured. Have not been troubled with the disease since. I have taken occasion to recommend your medicine publicly upon several occasions, and heartily do so now. You are at liberty to use this in any way you please. Yours truly, (REV.) F. M. YOUNG, Pastor Baptist Church, Bridgetown, N. S. Sold Everywhere at 50 cent per Bottle. New Goods JAMES R HOWIE PRACTICAL TAILOR. I BEG to inform my numerous patrons that I have just opened out a very large and well-selected stock of NEW SPRING CLOTHES, consisting of English Suits and Canadian Tweed Suits, Fine Corkscrew and Diagonal Suitings, Light and Dark Spring Overcoatings, and the latest designs and patterns in Trouserings from which I am prepared to make up in Finest Class Styles, according to the latest New York Spring and Summer Fashions, and guarantee to give satisfaction. PRICES MODERATE. MEN'S FURNISHING DEPARTMENT My stock of Men's Furnishing Goods cannot be excelled. It consists of H and Soft Hats of English and American make, in all the novelties and Staple Styles for Spring Wear. White and Regatta shirts, Linen Collars, Silk Handkerchiefs, Braces, Merino Underwear, Hosiery, well selected assortment of Fancy Tie Scarfs, in all the latest patterns of European and American designs. Rubber Clothing a specialty. Jas. R. Howie

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