

APRIL 25 1900

Half Sick Half Well

Many persons have their good days and their bad days. Others are about half sick all the time. They have headache, backache, and are restless and nervous. Food does not taste good; the digestion is slow; the skin is dry and scaly and disfigured with pimples or eruptions; deep brings no rest and work is a burden. What is the cause of all this? Impure blood. And the remedy?

Wenger's Sarsaparilla

Clears out the channels which poisons are from the body. When uric acids are removed from the nature takes right hold and completes the cure. In cases of constipation, take Pills. They awaken the action of the liver; they loosen.

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 Caskets and Mountings
 First Class Work at low prices. Special rates for country orders.

THE D. & L. EMULSION
 The D. & L. EMULSION is the most palatable preparation of pure cod liver oil, agreeing with the most delicate stomachs. It is recommended by the leading physicians of the world.

DR. J. C. LAWRENCE
 Sole Importers, Montreal, Canada.

DR. J. C. LAWRENCE'S
PEPPE'S LEGACY
 Nerved Nerves and Weakened System.
 A Gentleman Tells About It.

Brophy, a well-known employee of the order department at the general office in Montreal, tells about his case:

"I was very severely attacked of La Grippe which left me all run down, very without appetite, and extremely nervous. I was much troubled with prostration, which naturally caused a nervousness. Learning of the existence of Milburn's Heart and Nerve Pills, I had them made up to me, and they have braced me up, in my entire system, and made me a new man. I am now all O.K., and I recommend these pills to anyone who is as I did."

Wenger's Sarsaparilla
 Sole Importers, Montreal, Canada.

The Sabbath School.

INTERNATIONAL LESSON.

Second Quarter Lesson 6 May 6, 1900

JESUS WARNING AND INVITING.—Matthew 11: 20-30.

Read Isaiah 23

Commit Verses 28-30

GOLDEN TEXT—Come unto me, all ye that labour and are heavy laden, and I will give you rest.—Matt. 11: 28.

HISTORICAL SETTING.

Time.—Later part of the summer of A. D. 28, immediately after the delegation from John in our last lesson (other put it a year later during the mission of the seventy).

Place.—Galilee, probably in the vicinity of the cities on the shore of the lake.

John the Baptist in prison at Macherus, since March, A. D. 28.

FIRST.—WARNINGS.

REFUSAL TO REPENT.—V. 20. They had refused to repent.

Then began he to upbraid. Not abuse, or cold, but rebuke, including both pitying grief and indignation. It was necessary to strike hard in order to make an impression. *Wherein... his mighty works* commonly translated "miracles." It would include, also, such remarkable changes as had been made in Chorazin, from a publican to an apostle. These works were proofs that Jesus was the Messiah, that the gospel came to bless men. *Because they repented not*, even in the presence of the divine works whose object was to lead them to repentance. He saw them despising their opportunities, to destruction, when help and salvation were at hand.

WORKS THAT RESULT FROM NOT REPENTING.—Vs. 21-24. *Woe unto thee.* Not wishing woe to them, but a statement of the fact that woe must come to them, doing as they did. *Chorazin.* The site of this city is uncertain, but it was the probable site of Capernaum. *Bethsaida* (house of fish) was probably situated on both sides of the mouth of the Jordan where it enters the Sea of Galilee. *And thou Capernaum* (the place of Christ's residence, and the centre of his miracles and teachings), which art, etc. Do you expect, on account of your exalted privileges, whatever you do with them, that you will be high in the kingdom of heaven, honored and prospered, a capital city? *Shalt be brought down to hell.* Shalt be utterly destroyed. The woe came upon these cities.

WORKS INCREASED BY RESISTING LIGHT.—Vs. 21-24. *If the mighty works, which were done in you.* None are recorded as done in Chorazin or Bethsaida, but Jesus did a large number of miracles that were not recorded. *Had been done in Tyre and Sidon.* Two large and wealthy Gentile cities of Phoenicia, on the coast of the Mediterranean Sea, in the north of Palestine. They had all the abominations of heathen immorality. *Repented long ago in sackcloth and ashes.* The Oriental expressions of the deepest sorrow. *Had been done in Sodom.* One of the cities of the plain, whose very name is a synonym for the vilest sensuality and wickedness. *It would have remained,* instead of being consumed. *It shall be more tolerable for Tyre and Sidon—more tolerable for... Sodom* (at the day of judgment)—*than for you.* All were to be punished for their sins, and their rejection of salvation. But those who sinned against greater light suffer the severer punishment.

THE MYSTERY OF THE SINNER'S COURSE AND FATE.—Vs. 25-27. *Jesus answered* the unspoken thoughts of the people. If Tyre, Sidon, and Sodom would have repented under better influences, why were they not bestowed upon them? *The words that follow* are Jesus' reply: *I thank thee, O Father.* And therefore loving the good, full of tender mercies. *Lord of heaven and earth.* And therefore able and with a right to act according to his sovereign will. *Because thou hast hid these things.* The mysteries of the divine providence. *From the wise and prudent,* the understanding, because the solutions of these mysteries must be learned by faith, and by the heart. *And hast revealed them unto babes.* Those who have the childlike spirit, ready to learn and to trust. Wisdom and intellect are good and necessary, but they must be teachable and receptive, or they cannot understand the religion of Jesus.

V. 27. Then Jesus gives his disciples an aid to faith. Life is full of mysteries, and there is no way of seeing the light beyond them except by the childlike spirit. *All things are delivered unto me of (by) my Father.* Christ had control of all things, and could and would do what was best. There is some wise reason for all these mysteries, although we cannot understand all God's movements. *And no man.* Rather, no one, neither man nor angel. *Knoweth the Son.* Comprehends fully his nature and his work.

But the Father. Therefore Jesus must be divine. *Neither knoweth any man the Father, save the Son.* He only understands fully the infinite love, the far reaching plans, the holy nature of the Father. *And he to whomsoever the Son will reveal him.* By his character, his teachings, and his wonderful works. Every one of these proved the wisdom and goodness of the Father who sent Jesus. If God is good and wise in all we can see, he must be good and wise in his other acts of which the reasons are unknown.

FEAR AS A MOTIVE.—Fear—not terror or but a clear apprehension of consequences—is a right and powerful motive for doing right. The first need of a sinful soul is a deep sense of sin and guilt, and of danger flowing from them.

SECOND.—INVITATIONS.

The Invitation.—V. 28-30. In the previous verses Jesus urged men to leave the wrong way because of the consequences which were certain to follow sin. Now he attracts them by the blessings which follow right doing. *Come unto me.* To his person, to his heart, to his character, to his teaching and training, to his care, to his method of living, to his kingdom. It is only there that the blessing can be found. It is a personal invitation.

Who are Invited? *All ye that labour.* Struggling under heavy burdens. This labour refers to the service of sin and Satan; a hard master, whose yoke they bear the yoke of pride, ambition, selfishness, of worldliness, of sin and remorse, of self-indulgence, of sensuality, of covetousness, is always a heavy, bitter, galling yoke. *And are heavy laden.* The burdens are our sins, our bad habits, sorrows, remorse, fears, and all the things that make life a burden.

To What They are Invited. To a light burden, to an easy yoke, and rest. *And I.* No other can give the needed rest. *Will give you rest.* Not by taking away all burdens, but by giving the right burden. *For... my burden is light.* Christ's burden is one of duty, of self-denial, of labour for him, of the things needed for our best character and development. It is a burden of faith which we cannot see. It is the burden of love and gratitude; and it is infinitely light compared with the other burden. Compare the burden of intemperance, of selfishness, of crime, their burden of cost, with all the burdens that Jesus lays upon his disciples.

THE PROMISED REST IS:
 Rest from the burdens of sin. Forgiveness brings peace.
 The rest of protection. God keeping us under the shadow of his wing.
 Rest in the promise that all things work together for good.
 The rest of new and refreshing strength.

The rest of love, of the sympathy and friendship of Christ.
Takes my yoke upon you. A yoke means three things: (1) It is a mark of obedience and submission. (2) It is the means of service. It enables one to do work. (3) It is service with another. Usually two are yoked together. *And learn of me.* From my precepts and my example. Become my disciple, go to school to me as your teacher. Do as I do, learn to be what I am. *For I am meek and lowly of heart.* (1) Humble, compassionate, long-suffering. And (2) showing in his heart and life the principles he would teach, and which make his yoke easy. *And ye shall find rest unto your souls.* The first rest was given; this rest is wrought into the soul. It is the rest which we find, through battle to victory, through labour to success, through prayer to peaceful communion with God, through cares and sorrows to the peace of perfect trust. *For my yoke is easy.* The word for 'easy' means wholesome or advantageous; not that the yoke is easy to wear always, but that it is the best thing for us.

Sixty Bible Questions.

- These sixty questions, prepared for a biblical contest, bear altogether on the life of the Saviour, as studied in the Sunday school lessons of the last quarter. They were gotten up by the teachers and superintendent of the Sunday school of the Second Presbyterian church, of Louisville, Ky.—Christian Observer.
1. Which books of the New Testament tell of the birth of Jesus?
 2. Were the authors of these books Apostles?
 3. What were their vocations?
 4. Define Disciple, Apostle, Evangelist.
 5. What ruler governed the world when Jesus was born?
 6. To whom was the birth of the Saviour first revealed?
 7. By what sign should he be known?
 8. What titles were given the babe by the angels?
 9. Why were Jesus' parents in Bethlehem at this time?
 10. To what tribe did Jesus belong?
 11. What four places are asso-

ciated with the infancy and youth of Jesus?

12. About how long did Jesus live in Egypt?
13. To what feast did Jesus go when twelve years old?
14. When was the first Passover?
15. What are the first recorded words of Jesus?
16. State when, where and why Jesus used these words.
17. What proofs have we that Jesus obeyed his parents when a young man?
18. What was his occupation at Nazareth?
19. How do we know Jesus was a Bible student?
20. How old was Jesus when he began his public ministry?
21. Who was the last prophet of the Old Testament; the first of the New?
22. How many years between them?
23. Who was the Emperor of Rome when John the Baptist began to preach?
24. Give John's parentage and tribe.
25. What was the mission of John the Baptist?
26. To what Old Testament prophet did Christ compare him?
27. What was the general subject of his preaching?
28. What four classes of people came to hear him preach? (Luke 3: 7-14)
29. What answer did he give to each class? (Luke 3: 7-14)
30. Whom did the Jews send to question John the Baptist?
31. How was John to know Jesus?
32. How were the three persons in the Godhead represented at the baptism of Jesus?
33. Name the three temptations and Jesus' reply to each?
34. Name the first five disciples in the order in which they were called.
35. Which were John's disciples which one did Jesus find?
36. Mention two persons who had private interviews with Jesus.
37. Repeat the verse which Martin Luther calls the "Little Bible."
38. Who were the Samaritans?
39. To whom is it recorded that Jesus first publicly declared Messiahship?
40. How was Jesus treated by his old friend in Nazareth?
41. Why could Jesus do no mighty work in Nazareth?
42. What town afterwards became his home?
43. Which of his disciples lived there?
44. What is a miracle?
45. About this time what ended the ministry of John the Baptist?
46. In the synagogue, on the Sabbath, what did the unclean spirit testify of Jesus?
47. With whom did Jesus live in Capernaum—probably?
48. What miracle endeared him to the household?
49. Next morning, long before day, where did Jesus go and why?
50. How did four friends get a palsied man into Jesus' presence?
51. By whose faith was he healed?
52. What was the double healing the paralytic man received?
53. Give the two names of the publican Jesus called to follow him.
54. What is a publican?
55. Why were they despised?
56. Who were the guests at Matthew's house?
57. What complaint did the Pharisees make?
58. What complaint did John's disciples make?
59. Name the twelve disciples—(Matt. 10: 2-5.)
60. What was the occupation of God, so far as known?

A Great Volunteer Army.

Volunteer service is always the best service. A drafted soldier has no heart in his work. A soldier who is prompted by a genuine love of country is worth forty soldiers who are fighting for pay. The largest volunteer army of soldiers in the world are those who are yielding the sword of the Spirit, commonly known as the Word of God. It is not generally known that one million three hundred thousand men and women go out every Sabbath day with Bible under arm to teach the children of our great country the principles of morality and the Golden Rule. If this vast army would be paid the mere pittance of one dollar per week for their services, it would amount to nearly one hundred millions of dollars annually, and yet without pay they go forth week after week, in storm and sunshine, to teach our children and mine how to be better citizens. These figures are furnished to us by the International Sunday-School Convention, which has a fostering care over all the Sunday schools of the country. The organization gives us the International Lesson System, and is the mother of all Sunday school improvement. B. F. Jacobs, Atwood Building, Chicago, is the chairman of the committee having this great work in charge.

The Teaching we Do Without a Text-Book.

BY ELIZABETH PRESTON ALLAN

Twenty years ago, a discouraged young doctor in one of our large cities was visited by his old father, who came up from a rural district to look after his boy.

Well, son, he said, how are you getting along?

I'm not getting along at all, was the disheartened answer. I'm not doing a thing.

The old man's countenance fell, but he spoke of courage and patience and perseverance. Later in the day, he went with his son to the Free Dispensary, where the young doctor had an unsalaried position, and where he spent an hour or more every day.

The father sat by, a silent but intensely interested spectator, while between five poor unfortunates received help. The doctor forgot his visitor, while he bent his skilled energies to his task; but hardly had the door closed on the last patient, when the old man burst forth:

I thought you told me you were not doing anything! he thundered. Not doing anything! Why, if I had helped twenty five people in a month as much as you have in one morning, I would thank God that my life counted for something.

There isn't any money in it, though, explained the son, some what abashed at his companion's vehemence.

Money! the old man shouted, still scornfully. Money! What is money in comparison with being of use to your fellow-men? Never mind about money; you go right along at this work every day. I'll go back to the farm, and gladly earn money enough to support you as long as I live,—yes, and sleep sound every night with the thought that I have helped you to help your fellow-men.

That speech, I said to a friend of mine, one who has spent years as a conspicuously successful teacher, went into the bones of the young doctor's life, and strengthened him for a life of unselfish usefulness.

As I said the professor, that one speech was worth years of text book teaching! And yet it was made without an instant's preparation.

Far from it, I answered quickly. It had taken sixty years of noble living, struggling against sin and self, pressing forward in paths of righteousness, bearing the cross, following hard after the Perfect Man, to prepare that old Christian to make this speech. Then the moment came, and he was ready to teach the glorious lesson.

For this teaching without text-books, fellow-teachers, life's normal school holds daily, hourly classes!—Sunday School Times.

A Boy's Religion.

If a boy is a lover of the Lord Jesus Christ, though he can't lead a prayer meeting or be a church officer or a preacher, he can be a godly boy, in a boy's way and a boy's place. He ought not to be too solemn for a boy. He need not cease to be a boy because he is a Christian. He ought to run, jump, play, climb, and shout like a real boy. But in all he ought to be free from vulgarity and profanity. He ought to eschew tobacco in every form, and have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful, generous. He ought to take the part of small boys against large ones. He ought to refuse to be a party to mischief, to persecution, to deceit. Above all things, he ought now and then show his colors. He need not always be interrupting a game to say he is a Christian, but he ought not to be ashamed to say that he refuse to do something because it is wrong and wicked, or because he fears God, or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for the things of God he feels the deepest reverence. He should be manly and sincere.—Sunday School Evangelist.

Horses and Cattle have colic and cramps. Pain-Killer will cure them every time. Half a bottle in hot water repeated a few times. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. 25c. and 50c.

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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.

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