

COUGHS KILL

We know of nothing better than coughing to tear the lining of your throat and lungs. It is better than wet feet to cause bronchitis and pneumonia. Only keep it up and you will succeed in reducing your weight, losing your appetite, bringing on a slow fever, and making everything exactly right for the germ that will succeed in killing you.

Meyer's Cherry Pectoral

Wheezing coughs of every kind. A 25 cent bottle is just right for an ordinary cough; for the harder coughs of bronchitis you will need a 50 cent bottle; and for the coughs of consumption the one dollar size is most economical.

John G. Adams UNDERTAKER AND FUNERAL DIRECTOR. Coffins and Caskets, Robes and Mountings. First Class Work at low prices. Special rates for country orders. COURT HOUSE SQUARE. PHONE 26 OPP. COURT HOUSE.

BOARDERS WANTED. Mrs. Wm Downey King St. near York, provides good food with large airy rooms to lady Normal School Students. She can also accommodate a few transient boarders.

I Can Eat What I Like. Many people suffer terribly with indigestion in the stomach after every meal. Dyspepsia and indigestion keep them in constant misery.

Burdock BLOOD BITTERS. I was troubled with indigestion and dyspepsia for three or four years, and tried every doctor round here and did not get any relief. I then started using Burdock Blood Bitters, and when I had finished the second bottle I was almost well, but continued taking it until I had completed the third bottle, when I was perfectly well.

LYMYER CHURCH BELLS. Largest Foundry on Earth making church bells, chimes & peals. Telephone 26. SHANE BELL FOUNDRY, Baltimore, Md.

The Sabbath School. INTERNATIONAL LESSON.

Fourth Quarter Lesson 1, Oct. 7, 1900

JESUS DINING WITH A PHARISEE—Luke 14: 1-14. Read Luke 13; John 10: 22-42. Commit Verses 12-14.

GOLDEN Text.—Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.—LUKE 14: 11.

HISTORICAL SETTING. Time.—Early in A. D. 30, Jerusalem.

Place.—Perea, near Bethabara (R. V., Bethany) at the fords of the Jordan, near Jericho (John 10: 40).

CONNECTION.—We closed the last quarter's lessons with incidents that took place during Jesus' last journey from Galilee to Jerusalem, through Perea, "beyond Jordan." In this regard Jesus spent several months. Jesus was approaching Jerusalem when the Feast of Dedication came, held that year December 20 to 27. Jesus went up to that feast (John 10: 22-39). On his way he passed through Bethany, and there occurred that beautiful and instructive scene in the family of Mary and Martha and Lazarus described in Luke 10: 38-42. Jesus again returns to Perea near Bethabara and abides there (John 10: 40-42), teaching and working miracles. At this time he is invited to dine with one of the leading Pharisees.

DINING WITH A PHARISEE ON THE SABBATH.—V. 1. As (rather "after") he went into the house of one of the chief Pharisees. This may denote that he was of high social position, but probably includes some official distinction. To eat bread on the Sabbath day. To eat bread on the Sabbath day, as a guest, was a usual practice. The rule observed was that all the viands provided were cold, everything having been cooked on a previous day. That they watched him. "were watching." Apparently the guests were watching with critical eyes and would be glad to detect some fault.

PRACTICAL. 1. We know of no case in which Jesus refused an invitation. It gave him the opportunity and possibility of influencing for good those whom he could not otherwise reach. 2. The eyes of the world are upon Christians, watching them closely. It is wise to remember, lest we do aught that is unworthy of our calling.

In what follows we have an instance of the table conversation of Jesus. The subjects were suggested by what was immediately about him. He was fearless and open in his observations. He did not hesitate to speak the truth for fear it might awaken the conscience and offend some of his illustrious hearers, though he was courteous and loving. He was like a surgeon who does not withhold the knife necessary to save. The guests were watching, but so was Jesus watching, only with a better motive.

A CONVERSATION CONCERNING SABBATH KEEPING.—Vs. 2-6. There was a certain man before him. Some think the introduction of the sick man was to see if Jesus would heal him on the Sabbath. More probably he came in of his own desire, to be healed. And Jesus answering the thought of their hearts, or the whispered question. Jesus had several times wrought miracles on the Sabbath, and fault had been found with him. Lawyers, scribes, interpreters of the law. And Pharisees. Who were exceedingly strict in certain outward forms of Sabbath keeping while they often lost its spirit. No wonder Jesus asked them, Is it lawful to heal on the sabbath day? And they held their peace. This was not because they did not believe it to be unlawful, for Jesus had before been accused of breaking the Sabbath by healing a man. They wanted Jesus to give his own decision and then they could find fault with it. And he took him and healed him. Showing the opinion of Jesus that it was lawful to do good on the Sabbath days. An ox or an ass fallen into a pit, etc. Jesus knew that even their narrow interpretation of the Sabbath law allowed them to do thus on the Sabbath. And they could not answer. If they would save an ox or an ass from his trouble on the Sabbath, by what reason could they say it was wicked to save a man.

1. Jesus, neither here nor elsewhere, abolishes or lessens the force of the fourth commandment. It is still in force as a day of rest and worship. 2. Jesus restored the Sabbath law, by restoring its spirit. The real danger to the Sabbath is that of losing its object. So long as these are kept the Sabbath is safe.

SOME GOOD ADVICE TO THE GUESTS CONCERNING EXALTING ONE'S SELF.—Vs. 7-11. In the beginning Jesus noted how the guests chose out (were choosing) the chief rooms. Seats; the best and most honorable places at the table. The pretensions and conceit of the Jewish doctors of the law had been for a long period intolerable. The following narrative is called a parable because it is a story illustrating humility. When thou art bidden... to a wedding. A marriage feast. This is chosen because at a wedding feast there is more formality, a greater variety of guests, and more attention paid to their rank. Sit not down in the highest room. The page highest in honor, the chief seat. A more honorable man. Who would have a right to the place you have chosen. Thou begin with shame. Begin emphasizing the reluctance of his movement. To take the lowest room (place). Since the other in every place are all assigned. Thus the self-exalted guest had to take a much lower place than he would otherwise have received. Sit down in the lowest room (place); that... Friend go up higher. The one chose the highest place did so according to his own estimate of his worth. The higher a fool sits, the louder and the farther he proclaims his folly. But the one who takes the lowest seat lets others make known his worth, so that he has worship (reverence, honor, respect) in the presence of them that sit at meat with him. For whosoever exalteth himself, Christ states the great principle illustrated by his parable. Humility is best for each, and it is the passport to promotion in the kingdom of God.

1. Incidentally Jesus teaches true courtesy and gives a lesson in good breeding. The one who rushes for the best places and greatest honors is not the true gentleman, and proclaims the fact by his conduct. 2. While sometimes it is true that men "often take the humble man at his word and increase the insignificant he admits of himself; and impudence and assumption often have their rewards from men, by securing a consideration of their claims," yet it is a general fact that self-exaltation contains in itself the power that works abasement. The self-conceited are degraded even in the eyes of those who outwardly honor them. 3. The reason of this fact lies in the false valuation those who exalt themselves place on themselves. Not a few people look at themselves through a telescope, but reverse the instrument when they look at others. 4. Self-exaltation does not consist in one's recognizing his own powers and talents, but in wanting honors and reverence on account of them, and esteeming himself as higher and better than others. 5. In the kingdom of God the atmosphere is one of love and of thought for others. The highest place must be for those who have most of this spirit. Therefore those who are selfish, ambitious, desirous to exalt themselves have the least of the heavenly spirit. 6. This does not mean that one is to be willing to be useless and contented with small degrees of love and holiness, or "content with the 'lowest place' in the 'many mansions.'" Self-exaltation seeks the place, the honor, the reward. Humility seeks the usefulness, the character, the love. A SUGGESTION TO HIS HOST CONCERNING HOSPITALITY.—Vs. 12-14. Said he also to him that bade him. The remarks of Jesus to the host were suggested by the feast to which Jesus and his disciples had been invited. The exhortation that follows was more than an exhortation to true hospitality. It was a parable of the kingdom of God, showing whom he invites to the gospel feast. Call (invite) not thy friends, etc. This is not a prohibition of any gathering of friends and relatives; for Jesus was then present at such a gathering. But such a feast is not a charity or a proof of virtue. And a recompense be made thee. By a return invitation, by the social advantages gained. But when thou makest a feast, call the poor, etc. Those who are in need; those you call for their good and not your own. And thou shalt be blessed. You have the blessing of a virtuous deed, of having done good to those who need it; of adding to the happiness of the world; of partaking of the spirit of the saints and angels in heaven. Recompensed at the resurrection of the just. He would have the rewards that God gives and can give only to those who are righteous. These things are not only true, but they are a parable of the kingdom of God. Jesus was then, and still is, inviting the poor in spirit, those who are spiritually maimed by sin, and are blind to the highest and best things of God and heaven and eternal life. The church is not a club for the good, the wealthy, the prosperous, but is ever to present a feast of the good things of the gospel to those who are in need, and to sound the invitation around the world.

A Sandstorm on the Sahara.

BY H W FRENCH.

Worse than a thunder storm worse than a storm at sea, the very worst storm I ever endured, was a sand storm on the great Sahara desert.

The Sahara is a fine piece for the wind to have its own way. It is as large as from Ireland to Asia and from Norway to Italy, and in all that distance there is hardly anything of sufficient importance to check the wind when it chooses to blow. We were crossing between Algeria and Timbuctoo—a thousand miles of scorching sun and burning sand by day, and clear, cold stars and an almost freezing atmosphere at night. Now and then we passed low ledges of rock, and there were often long stretches where loose stones were abundant; but they were all as smooth and glistening as though they had been polished, with never a bit of moss anywhere. Then there were low hills and sharp ridges where the sand lay in great drifts like snow. It was not like sand upon the seashore, but fine dust—as fine as flour—and every little breeze caught it up in the soft clouds, covering us continually with a gray powder.

There is no path or trail over the desert, for the wind is continually shifting the sand and covering up and uncovering what it will, but as the wind increased the whole desert about us seemed to be moving, and the dust rose higher and thicker till it was hard to breathe at all. Then, away to the east, the entire sky grew dark, and a deep moaning sound came over the desert.

The camels of our caravan did not wait for orders or to be unloaded. They lay right down, wherever they chanced to be, with their backs toward the coming storm and their long necks twisted about till their noses were tucked in under their fore-legs. We crouched down with our heads as close as possible to our camel's heads, and a cloak thrown over all; and the storm raged, and the weight of sand upon us grew heavier and heavier.

The storm lasted for only half an hour, but even then we were more dead than alive when we forced our way up through the drifts that nearly buried us; and I could easily understand, after that, how whole caravans are often destroyed by a long sand storm.—Chris. O. server.

Who Said It?

Somebody has done us the service to collect and credit to their authors a few of those famous epigrams that have long been household words, though usually nobody in the household can tell who made them.

Franklin said, God helps them that help themselves. Dean Swift is the author of Bread is the staff of life.

It was Keats who said, A thing of beauty is a joy for ever. Man proposes, but God disposes, was said by Thomas a Kempis. So also was, Of two evils, the less is always to be chosen.

It was an observation of Thomas Southern that Pity's akin to love. Edward Coke, the English jurist, said, A man's house is his castle.

We are indebted to Colley Cibber, not to Shakespeare, for Richard's himself again. When Greeks joined Greeks, then was the tug of war, was written by Nathaniel Lee, in 1602.

Variety's the worse spice of life, and Not much the worse for wear, were coined by Cowper. Edward Young tells us, Death loves a shining mark, and A fool at forty is a fool indeed.

Charles Pickney gave the patriotic sentiment, Millions for defence, but not one cent for tribute. The end must justify the means, is from the Poet Campbell.

The Poet Campbell declared, Coming events cast their shadows before, and 'Tis distance lends enchantment to the view. To Milton we owe The paradise of fools, A wilderness of sweets, and Moping melancholy and moonstruck madness.

Christopher Marlowe gave forth the sentiment so often repeated by his brothers in a less public way, Love me little, love me long.

Why People Call Her "So Nice." Always shielding others at her own expense. Making a sacrifice cheerfully whenever one is made. Avoiding discussions in the presence of a third party. Apologizing without reservation when an apology is needed. Conforming her tastes, when visiting, to those of her hostess. Always repressing criticism when there is anything to praise. Inquiring after the friends and families of those whom she meets. Expressing an interest in that which she sees is interesting to others. Avoiding jokes of a personal nature likely to wound another's feelings.

Thinking twice, young man, before you abandon the farm. Good times are a good time to get hold of a piece of land. If you have a chance to get some land, make up your mind to be an intelligent farmer. Periods of great prosperity are the periods when the farmer boys are tempted to rush to the cities. Men are wanted. Advance wages is the announcement frequently made in the papers. It is a good chance to get a position, the country boy thinks, and he goes to the city. The country is so monotonous! I want to be where there is more life. Do not talk about monotony in the country. The man who sits up behind a desk poring over figures, or who goes to work at six-thirty every morning to grind out the same thing day after day, or who stands behind the counter week after week trying to suit the whims of the never-changing tide of customers, is a man to complain of monotony. He makes a living and that is all. He wishes a thousand times that he could go to bed early and sleep the sweet sleep of the old days when he went to the pasture-fields for the horses before sun-up, that he could hear the birds sing as he used to and that he had the robust appetite with which he used to sit down to the farmer's table in the country home. But there is something more. The grinding monotony of the city is destructive to health. An eminent physician declares that families living exclusively in any of our large American cities will inevitably produce in three generations idiocy, imbecility or insanity in some of its various forms. Country life is more favorable to good morals, good health, and good citizenship. Better stick to the country.—Selected.

Showing "small courtesies" to humble people without an air of patronage.

Looking at people and speaking pleasantly, although she may feel disturbed. Taking no notice of accidents which happen to others, unless she can give aid. Never refusing a gift when it evidently comes from the heart and is bestowed with pleasure. Making no unnecessary allusion to any subject which is known to be disagreeable to another. Dressing suitably, with consideration for the feelings and the wardrobe about her. Writing letters to those who have benefited her in any way, or to whom she may give help or cheer. Showing herself happy when she is enjoying herself, remembering it is a pleasure to others to make her happy.—Great Thoughts.

Think Twice, Farmer. Think twice, young man, before you abandon the farm. Good times are a good time to get hold of a piece of land. If you have a chance to get some land, make up your mind to be an intelligent farmer. Periods of great prosperity are the periods when the farmer boys are tempted to rush to the cities. Men are wanted. Advance wages is the announcement frequently made in the papers. It is a good chance to get a position, the country boy thinks, and he goes to the city. The country is so monotonous! I want to be where there is more life. Do not talk about monotony in the country. The man who sits up behind a desk poring over figures, or who goes to work at six-thirty every morning to grind out the same thing day after day, or who stands behind the counter week after week trying to suit the whims of the never-changing tide of customers, is a man to complain of monotony. He makes a living and that is all. He wishes a thousand times that he could go to bed early and sleep the sweet sleep of the old days when he went to the pasture-fields for the horses before sun-up, that he could hear the birds sing as he used to and that he had the robust appetite with which he used to sit down to the farmer's table in the country home. But there is something more. The grinding monotony of the city is destructive to health. An eminent physician declares that families living exclusively in any of our large American cities will inevitably produce in three generations idiocy, imbecility or insanity in some of its various forms. Country life is more favorable to good morals, good health, and good citizenship. Better stick to the country.—Selected.

Fancy Jardiniers

You will need one when you bring your plants in the house now is your chance to get one cheap. We are offering our entire stock at one-third off the price.

DO NOT MISS A BARGAIN. We are receiving a new line of Furniture every day. Beautiful Rockers, Fancy Tables, &c.

LEMONT & SONS.

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. G. GATES, SON & CO., Middletown, 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, Bridge-town, N. S.

Sold Everywhere at 50 cents per Bottle.

New Goods

JAMES R HOWIE

PRACTICAL TAILOR.

Well, that's enough to try the patience of Job! I exclaimed the village minister, as he threw aside the local paper. Why, what's the matter dear? asked his wife. Last Sabbath I preached from the text, Be ye therefore steadfast, answered the good man; but the printer makes it, Be ye there for breakfast.

To persuade one soul to lead a better life is to leave the world better than you found it.

All the lung healing properties of the pine are bottled up in Dr. Wood's Norway Pine Syrup. It is the most satisfactory remedy for coughs and colds of all kinds. Price 25c.

PAIN-KILLER cures all sorts of cuts, bruises, burns and strains. Taken internally it cures diarrhoea and dysentery. Avoid substitutes, there is but one Pain-Killer, Perry Davis', 25c. and 50c.

Mr. Thomas Ballard, Syracuse, N. Y., writes: "I have been afflicted for nearly a year with that most-to-be-dreaded disease Dyspepsia, and at times worn out with pain and want of sleep, and after trying almost everything recommended, I tried one box of Parrellec's Vegetable Pills. I am now nearly well, and believe they will cure me. I would not be without them for any money."

MEN'S FURNISHING DEPARTMENT

My stock of Men's Furnishing Goods cannot be excelled. It consists of Hats 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 Ties and Scarves, in all the latest patterns of Paris and American designs. Rubber Clothing a specialty.

Jas. R. Howie