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Jan. 30, 1899. Brownstown, Va.

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Mrs. J. F. Griffith, Montague Bridge, P.E.I., writes: About six months ago I suffered terribly with weak "lame" back. I took one box of Doan's Pills and am thankful to say that they cured me and I have not had any sign of my trouble since.

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### The Sabbath School.

#### INTERNATIONAL LESSON.

Second Quarter Lesson 3. April 21 1901

#### THE WALK TO EMMAUS.—

Luke 24: 13-35.

**GOLDEN TEXT.**—*Did not our hearts burn within us, while he talked with us by the way?*—Luke 24: 32

**HISTORICAL SETTING**

**Time.**—The afternoon of the same day as our last two lessons, Sunday, April 9, A. D. 30

**Place.**—Emmaus, sixty furlongs (seven English miles) from Jerusalem, and the way between these two places.

**TWO DISCIPLES TAKE AN AFTERNOON WALK.**—Vs. 13, 14. *Two of them.* One of these was Cleopas (v. 18), the other is unknown. *Went.* Were on the way. *That same day.* The day on which Jesus rose. *To a village called Emmaus.* The exact spot is unknown. *And they talked together of all these things.* The events which had just taken place. They reasoned together, questioned one another, got each other's opinions.

**ON THE WAY THEY ARE JOINED BY JESUS AS A STRANGER.**—Vs. 15, 16. *While they communed and reasoned,* more exactly questioned, or debated together. They were so absorbed that they did not notice at first when Jesus himself drew (was drawing) near. We do not sufficiently realize that if any two of us will make Jesus the subject of our conversation, he himself will be of our company. *But their eyes were holden.* In what way it is not said. The reason why he did not wish to be recognized at first was probably because "immediate recognition would have prevented, by putting them into a tumult of joy, fear and doubt"

**THE TWO DISCIPLES REHEARSE TO HIM THE EVENTS OF THE PAST FEW DAYS.**—Vs. 17-20. They were talking earnestly as Jesus joined them, and he courteously inquired what they were discussing. *And the one of them... Cleopas.* Nothing is known of him. Some of the later commentators think that it may have been from him that Luke learned of this event. *Art thou only a stranger? Where have you been that you have known nothing of these exciting times? And he said unto them, What things? In order to draw out their opinions. A prophet might indeed and word bore God.* However the death of Jesus may have made them waver in their faith that he was the Messiah, they had no doubt that he was a prophet. *Our rulers... have crucified him. Treat him as a malefactor. But we trusted. Rather, we hoped, we were hoping.* They had expected even that he... should have redeemed Israel. They had faith that he was the Messiah. *And besides all this to day is the third day,* referring either to the length of time as tending to extinguish hope, or to a reminiscence of the promise of Jesus that he would rise on the third day, and hence the reports may be true and there is hope.

**JESUS SHEDS THE LIGHT OF SCRIPTURE ON THE SITUATION.**—Vs. 25-27. *Then he said unto them, O fools.* This is an unfortunate translation in the light of the popular use of the word "fools." Jesus would never have called these sorrowful disciples fools in that sense. The word is equivalent to dull of perception, and refers to their understanding, as the next phrase, *slow of heart,* goes deeper and contemplates the region of feeling and moral responsibility. *To believe (in, to rely upon) all that the prophets have spoken.* The emphasis lies on all. They believed a portion of what the prophets had taught; but many things were distasteful, and had become neglected. There is the same danger today in our study of God's Word. *Ought not (the) Christ (the Messiah) to have suffered these things? Were not these things foretold in the Scriptures as characterizing the Messiah? Were they not a part of the Messiah's work? The very things which shook their faith in Jesus as the Messiah were essential to his Messiahship. Not less than forty times Jesus had foretold this death.*

**The Testimony of Moses.** *And beginning at Moses... he expounded unto them.* Interpreted, as one translates from an unknown language into the native tongue of his hearers. The promise to Eve (Gen. 3: 15); the promise to Abraham (Gen. 22: 18); the paschal lamb (Ex. 12); the scapegoat (Lev. 16: 1-34); the brazen serpent (Num. 21: 9); the greater prophet (Deut. 18: 15); the star and scepter (Num. 24: 17); the smitten rock (Num. 20: 11; 1 Cor. 10: 4, etc.

**The Testimony of the Prophets.** *And all the prophets.* Immanuel (Isa. 7: 14); "Unto us a child is born," etc. (Isa. 9: 6, 7); the good shepherd (Isa. 40: 10, 11); the meek sufferer (Isa. 50: 6); he who bore our griefs (Isa. 53: 4, 5); the branch (Jer. 23: 5; 33: 14, 15); the heir

of David (Ezek. 34: 23); the ruler from Bethlehem (Mic. 5: 2); the branch (Zech. 6: 12); the holy king (Zech. 9: 9); the pierced victim (Zech. 12: 10); the smitten shepherd (Zech. 13: 7); the messenger of the covenant (Mal. 3: 1); the sun of righteousness (Mal. 4: 2); and many other passages. Especially those which, as in Isaiah, foreshadow him as a glorious king, wonderful counselor, with a kingdom full of blessing, and without end.

**Testimony of all the Scriptures.** *In all the scriptures the things concerning himself.* There is not one of the prophets without some distinct reference to Christ, except Nahum, Jonah (who was himself a type and prophetic sign), and Habakkuk, who, however, uses the memorable words quoted in Romans 1: 17. In addition to direct testimony, the whole ceremonial of the Jewish religion foreshadowed him. (1) The sacrifices; (2) the Passover, with its slain lamb; (3) the daily sacrifices; (4) the scapegoat; (5) the day of atonement; (6) the high priest.

**THE TWO DISCIPLES INVITE JESUS TO ABIDE WITH THEM.**—Vs. 28, 29. *Drew nigh unto the village,* where probably was the home of one of them. The natural reason for their leaving Jerusalem and walking to this distant village would be that they were going home. *He made as though he would have gone further.* He certainly would have gone had he not been invited. *But they constrained him.* Pressed him with urgent entreaties. *And he went in.* To the house, probably the house of one of them. *To tarry with them.* It is this beautiful verse which has furnished the idea of Lyte's dying hymn, "Abide with me!"

1. Jesus will not remain where he is not wanted. He comes to us, he makes himself known, he shows his willingness and power; but if we will not constrain him to abide with us, then he will pass on.

2. How can we constrain him to abide with us? (1) We must feel our welcome with warm hearts. (2) We must express a desire and the invitation urgently. (3) We must put away whatever would be disagreeable to him. (4) We must entertain him with our best, and make his stay with us as delightful as possible. (5) We must be in sympathy with his plans and his work. Then will he abide in our hearts, our homes, and our churches.

3. The blessings that flow from the abiding presence of Jesus. His personal friendship and love; his words of wisdom and help; new life, new light; new power; new inspiration; new piety and devotion.

**JESUS REVEALS HIMSELF TO THE TWO DISCIPLES.**—Vs. 30-32. *Sat at meat.* Reclined, as was usual. *He took bread, and blessed it.* Sitting down to meat, the stranger guest, takes the place of the host, and blessing the bread, he breaks and gives to them. Our Lord was doubtless in the habit of doing this when eating with his disciples, and he thus prepared the way for a recognition. *And their eyes were opened.* While walking together on the way Jesus opened to them the Scriptures, now he opens their eyes. Many a time the Lord is near us and we know it not. He comes in his providences, in the ordinary duties of life, in opportunities to do good, in prayer and prayer meetings; and we do not always recognize his presence. *He vanished out of their sight.* He became invisible to them. *Did not our heart burn within us? Their hearts were glowing with feeling and interest, with love and joy of hope, with increasing knowledge, with visions of new truth.* Their souls seemed to be aflame.

**THE TWO DISCIPLES RETURN TO JERUSALEM.**—Vs. 33-35. Sunday evening. *And they rose up.* Apparently they had intended to remain over night, but the news was so good that, feeling that they alone knew it, they hastened back to the city to report. There they heard that Jesus had appeared to Peter, one of their number who was present, and the faith of all was confirmed.

strength failing. She insisted, moreover, that she must get up and go back to her shopping where she had left it off. The child of limina was needed in the cellar at once. If the spoil of blue silk was not at the house by one o'clock the sewing girl would not be able to finish Margaret's dress for the party that afternoon. Clarence must have his shoes for the same occasion; and if baby did not get his new bottle-nurse would probably feed him from a sour one, and that would undoubtedly mean death. All the marketing was yet to be ordered. It she did not keep the appointment with the dressmaker she would not have her new dress for the little dinner she was giving on Saturday, of which the caterer had not yet been informed. Besides, she had gone on a civic board in order not to lose touch with the larger duties of life outside her home, and she was stinging logic so that her mind should not grow rusty through the autumn, and she did, therefore, wait not to miss her meeting or fail to get to the bookstore before it closed that day. She meant to drop into church a few minutes, too, before going home; the restlessness of just sitting there a bit she had found was a great good to her soul. But she could let that go till another day, if the nurse and doctors really thought she was doing too much. The nurse and doctors found opposition useless, and as soon as the poor woman was able to draw a deep breath out she went again to finish her self-inflicted task.

The doctor, at the suggestion of the nurse, corrected the entry he had made on the hospital books. He recorded:

General collapse; cause, too much conscience and not enough common sense.

In the course of a paper the doctor has read since before the medical society he recited this case as melancholy evidence of the direction in which some good women of the day are tending.—Herper's Bazar.

#### A Bad Place for a Boy.

Men who wish their sons to be fitted for active life are usually desirous of securing them positions in establishments owned and managed by successful business men. This is but common wisdom and prudence. They also desire that they shall be engaged in useful and respectable occupations; but it is equally important that they be placed in association with men who not only do good work, but who do it in good ways, and in the fear of God.

There are business men whose influence upon the young is little less than deadly. They may profess piety, and appear religious, and be active in Christian work, but if they practice dishonesty, if they indulge in deception, if they are guilty of falsehood and hypocrisy, if they do things in business life which are contrary to the laws of man and the will and word of God, their success is calamitous, and the influence of their example to be deplored.

Sentence against an evil work is not speedily executed; and a man sometimes holds his place in church and in the religious world long after those who know him in business life have made up their minds that he is a liar, a fraud, a hypocrite. He may perhaps go on to the end of his life unchallenged, and die in the odor of sanctity; and if he does this he may rear a whole generation of young men employees, assistants, and partners, who will be as crafty and as crooked as himself, and who, perhaps, lacking in shrewdness, will speedily come to grief.

It would be better for a boy in this world and in the next to learn his business with an honest hod-carrier or ditch-digger than to be exposed to the tempting and ensnaring influences of a wealthy, crafty, dishonest hypocrite. When employees are under the control of such a man they are sometimes called upon to do things which they know to be wrong, but they excuse themselves because the act is ordered by the employer, who is responsible, rather than the employee. But there will undoubtedly be great disappointments in the judgment day, and many persons who have done wrong for other people may find out that they have to answer for it themselves.

The true principle is to do right by every one and for every one, and to remember that however strong the obligation which may bind us to the service of our fellow-men, there is a previous obligation to do right; and we are first to be servants of the Lord who has bought us with his blood.

Fathers, take care of your boys, and see that they are not only trained in honest business, but that they are under the supervision of honest men. Temporary prosperity in business life is a poor substitute for moral power and a conscience void of offence toward God and man.—The Christian.

#### Boys Lured

I once saw an auction sign and (being a woman) crossed the street to investigate what manner of bargains were there to be obtained. I was not tempted to go in, for it proved to be a fine sale of cigars and tobacco. But I did stand for many minutes looking through the big plate-glass window at a large dry-goods box in the center of the room, into which had been thrown promiscuously all broken packages of tobacco and cigars. Above the box was a card which bore the inscription, Boys under fourteen, help yourselves. And the proprietor was walking back and forth, smiling and rubbing his hands, and saying Help yourselves boys, help yourselves, put some in your pockets, and fifteen or twenty boys, all well dressed and just out of a neighboring school, were following his suggestions. Some were trying to smoke, some only trying to fill their pockets, all in a shame-faced way that showed them to be new at the business. And the dealer was well satisfied; he knew that he was planting seed, and he knew that his harvest was sure.—Christian Observer.

#### A Child's Question.

Two little girls were coming home from Sunday school and during their walk they talked of what their teacher had said. It was about coming to Jesus. The more they talked, the more perplexed they became, but on reaching their home they at once went to their mother, and this is a part of the conversation which took place:

Mamma, our teacher told us today that we must come to Jesus if we want to be saved. But how can I come to Him if I cannot see Him? Did you not ask me to get you a drink of water last night? replied the mother.

Yes, mamma.

Did you see me when you asked me?

No; but I knew that you would hear me and get it for me.

Well, that is just the way to come to Jesus. We cannot see Him, but we know that He is near us and hears us every word we say, and that He will get us what we need.—United Presbyterian.

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used it on my head, and took some in hot water internally, according to directions. As soon as I drank it I felt better, and it made a complete cure in a few days. I afterwards advised a neighbour to use it and it cured him also. Mr. Joshua McDonald of Casey Corner, spent \$25.00 before I saw him and persuaded him to try your Liniment. He too was cured and says that he will never be without

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