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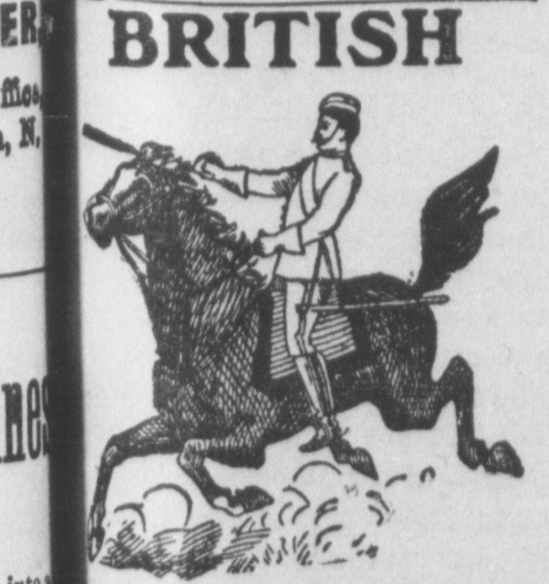
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The Sabbath School.

INTERNATIONAL LESSON.

Second Quarter Lesson 13, June 30 1901

REVIEW.

Read 1 Corinthians 15.

GOLDEN TEXT.—God hath both raised up the Lord, and will also raise up us by his own power.—1 Cor. 6: 14.

SUBJECT: JESUS RAISED, ASCENDED, AND EVER-LIVING.

As this lesson concludes our study of the life of Christ, it will be well to make two brief reviews—one of the Quarter's lessons, and the other of the life of Christ as a whole, the main divisions of which should be repeated so often that they will be impressed on the memory for all time.

REVIEW OF THE QUARTER.

The following chart should practically be learned by heart.

I. RESURRECTION DAYS Forty days. Eleven appearances, between April 9 and May 18 A. D. 30.

1. Sunday April 9. Early in the morning. To Mary Magdalene. Near the sepulcher at Jerusalem. Mark 16: 9. John 20: 11-18.

2. Sunday morning. To the women returning from the sepulcher. Near Jerusalem. Matt. 28: 9, 10.

3. Sunday. To Simon Peter alone. Near Jerusalem. Luke 24: 34. 1 Cor. 15: 5.

4. Sunday afternoon. To two disciples going to Emmaus. Between Jerusalem and Emmaus, and at Emmaus. Luke 24: 13-31.

5. Sunday evening. To the apostles, excepting Thomas. Jerusalem. John 20: 19-25.

6. Sunday evening, April 16. To the apostles, Thomas being present. Jerusalem. John 20: 26-29.

7. Last of April or first of May. To seven disciples fishing. Sea of Galilee. John 21: 1-13.

8. Last of April or first of May. To the eleven disciples on a mountain. Galilee. Matt. 28: 16-18.

9. Last of April or first of May. To about five hundred brethren at once. Galilee. 1 Cor. 15: 6.

10. May. To James alone. Jerusalem, probably. 1 Cor. 15: 7.

11. Thursday, May 18. To all the apostles, just before his ascension. Jerusalem, Mount of Olives. Luke 24: 50. Acts 1: 4-8.

II. THE ASCENSION.

Thursday, May 18. In the presence of the eleven apostles. From the Mount of Olives, near Bethany. Luke 25: 50, 51. Acts 1: 9-11.

III. THE EVER-LIVING SAVIOUR.

His return through the Holy Spirit. Pentecost, May 28, A. D. 30. Jerusalem. Upper room. Beginning of the new dispensation.

His work in heaven. A living Saviour. Our high priest, mediator, and intercessor.

His work on earth. Appears in glory to Paul. A living Saviour, to convert, to comfort, to help.

His glorious nature. Appears in glory to John. Description of Jesus in heaven. Revealer, instructor, guide.

The consummation of his kingdom. The world redeemed. His second coming.

Emptying by Filling.

We must empty by filling, said a divinely-enlightened woman, Ellice Hopkins; and a wise man has said, Nothing is ever displaced until it is replaced. In these two utterances lies the secret—if it be a secret—of all reform. Here, as elsewhere, nature—which abhors a vacuum—teaches. We cannot pump the darkness out of the room; we must empty it by filling it with light. One tallow-dip will do more to exclude darkness than a thousand steam-pumps. The only way to shut out disease is to fill the veins with health. In morals we must banish the degrading by the elevating—not by prohibition, but by substitution. We must crowd out the sabbon by the reading-room, the lecture, the boys's guild, and the young men's club, with its light and pleasant rooms, its games, and its cheerful welcome. If your boys are prone to spend the evening on the streets or in the billiard-room, forbidding will not answer; you must make the home the brightest place in the world to them. We are all troubled by bad thoughts, by recollections, by imaginings, but we cannot exclude them by an effort of the will. Strange as it seems, the mind is less our servant than the body. We can close the eyes of the body, but not the eyes of the mind. We must drive out, and keep out, the bad by the presence of the good. We must occupy the mind with pure, elevating, ennobling, useful thoughts, drawn from reading, from conversation, from hearing, from meditation; and while we cannot forget absolutely, we shall in this way overlap the old impressions, and the mind will become wonted to travelling over another course. The mind indignantly resists vacancy. It will not be unoccupied.

The popular superstition which credits every deserted house with being haunted, and peoples it with evil spirits, has a germ of truth. If the demon be excluded, and the soul be swept and garnished, yet if it be empty, the demon will return with seven other spirits more wicked than himself. The Holy Spirit, by entering the soul, empties it of evil spirits; and, by dwelling in the soul, filling it to the utmost, he maintains the exclusion of the bad.

Here is a lesson for the conduct of our hearts. Perhaps Solomon only half comprehended the truth when he said; Keep thine heart with all diligence. However great the diligence, we cannot keep it except by filling. There is deep meaning in Paul's promise to the Philippians: The peace of God, which passeth all understanding, shall keep your hearts and minds (Phil. iv. 7). The word keep but inadequately expresses the sense of the Greek verb. It is more adequately rendered in the Revision, small guard. It means literally, shall garrison—keep as a garrison, as a fortified place. Paul wrote from the place of his imprisonment at Rome. The castle in which he was confined was, of course, garrisoned. Often, when he lay awake at night, his mind occupied with thoughts for the infant churches, he heard the pacing of the sentinel upon the walls, and he knew there was not an hour of darkness or light when the castle was not fully occupied. Every morning he heard the guard-mounting, when the new guard was mustered in before the old guard was turned out. He desires that in the same way the peace of God as a garrison should so occupy the hearts of his Philippian brethren that anxiety and foreboding the enemies of the soul, could not find entrance.

Here is a lesson as to our oversight of the souls of others. It is not enough for the pastor or preacher to try to empty the mind; he must keep it filled. He can institute circles for the study of attractive subjects in sociology, economics, ethics, history. It is not enough for the Sunday-school teacher to reprove the scholar whose mind wanders; he must make his thought attractive, he must pre-occupy the mind. There is enormous significance in the original meaning of our word prevent. To prevent is, literally come before. He who comes first may naturally hope to retain possession. If the church and Sunday-school could only prevent the saloon and the gambling-hell in our Western towns, it would make all the difference in the world.—Sunday-School Times.

Real Worth.

A farmer boy named Steve went away from home to the city, and in the course of years became a very successful business man. One warm summer day he found himself at home on a little vacation. He was seated under the old apple tree, with the half of a red-bearded watermelon in his lap. His father, busy with the other half, paused now and then to ask Steve about his new job, and what he paid for his fine clothes. Presently he wanted to know what they called his boy on the road—conductor, brakeman, or what?

They call me the General Freight Agent, said Steve. That's a mighty big name, Steve. Yes, father, it's rather a big job, too, for me.

But you don't do it all, Steve. You must have hands to help you load and unload?

Oh, yes, I have a lot of help. And the company pays them all?

Yes. How much do they pay you, Steve?

—\$2 a day? Steve almost strangled on a piece of core, and the old gentleman saw that he had guessed too low.

Three dollars? he ventured. More than that, father.

You don't mean to say they pay you as much as five?

Yes, father—more than twenty-five.

The old man let his watermelon fall between his knees, stared at his boy, and whistled. Then a serious look came into the old man's face, and leaning forward he asked, earnestly, Say Steve, are you worth it?

Every man ought to ask himself the serious question concerning every success that comes to him in life, whether he is giving value received to the world in service for success it confers upon him.—Louis Albert Banks, D. D.

The Story of a Sun Dial.

In the first part of the last century an Irish immigrant named Porter settled near Philadelphia. Among his sons was one named Andrew whom he tried to make into a carpenter. But Andrew would have nothing to do with the p'ow or plane. He hid in corners poring over some mathematical books that had come into his possession.

One day he found the design of a sun-dial in one of them and resolved to make one. He walked eight miles to a soap-stone quarry, found a slab and carried it home on his back. Full of zeal he went to his brothers' shop and used their saws and chisels in his work. When they came home in the evening the dial was finished. Andrew was triumphant, but every tool in the shop was nearly or quite ruined. They drove him into the street in a fury of anger and contempt.

His father, now convinced that he was an idle, good-for-nothing, who would never fully earn his bread, bade him go and find himself for school teaching, which he called the lazy man's work.

Andrew gave himself to hard study for the summer, and then went to an astronomer named David Rittenhouse and asked him to lend him a book on conic sections.

How long have you studied mathematics? asked the great man. Three months.

And what do you know of conic sections? Rittenhouse rejoined, with withering contempt.

But after asking the boy a few questions he not only lent him the book, but advised him not to waste his time in the country but go to Philadelphia and open a mathematical school.

This poor farm boy was afterward Gen. Andrew Porter, a well-known officer in the American army and an authority on mathematical science.

There are plenty of farm boys who now dislike farm work. It wouldn't be wise to infer that because of his indolent disposition they are Andrew Porter's in embryo. An easy basis of judgment is to note the use they make of their idle time. Do they give it to the comic sections or to football?

Better Not.

Dr. Young pins this paragraph in The Central Christian Advocate. It contains both truth and warning! "We overheard a conductor on a train, the other day, counselling a casual acquaintance, a young girl, after the following fashion, avowing at the same time that he was not religious, but only a decent sort of a railroad man: Never go to a dance—there is always harm in it. It has proved many a time the first step toward ruin for both men and women. Not while I live would I allow a daughter of mine to go. I know too much about the harm that there is in it to allow a daughter of mine to go dance. Not long before that we heard a man, who for years has been a consistent Christian, but who had been before conversion very dissipated, say in prayer-meeting, I wish I could make others see as plainly as I do the evil of card playing. I have tested it—it led me down almost to hell. It brought me into bad company, it started me to gambling, it threw a strange fascination over vice, it almost ruined my life for ever. I hate cards now, and I wish I could make others hate them!

Unhoped-for Results.

Do your duty and leave the result with God. A teacher had grown almost discouraged trying to instruct two bad boys in his mission class. He laid his hand lovingly on the head of each, and said, with some emotion, Jesus died to save your soul, and unless he saves you, you are lost forever. Soon the boys drifted away from him. His labor seemed all in vain. Years afterwards, on his way to S. S. convention, a gentleman introduced himself as one of those bad boys saved through that earnest word.

At the convention a speaker told how he owed his conversion to the single sentence of a faithful teacher. And that sentence had been, Jesus died to save your soul, and unless He saves you, you are lost forever. And the teacher looked into the earnest face of him who had been the bad boy of his class, bowed his head, and wept tears of joy. Ah, it is true, He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Word and Work.

A Pointer for Boys.

Nearly everybody agrees that drinking, swearing, smoking, carousing, stealing, lying, are very great obstacles to success. The boy who does these things simply handicaps himself; that is, he makes it harder for himself to be either good or great. In fact, doing them, he cannot very well be good, and he cannot very well be great. You know what a handicap is in a foot-race. One fellow can run faster than another, and it is wrong to start him abreast of his fellows, and so the starters handicap him; that is, they make him begin the race some distance back of the starting-point. He may reach the goal, even thus handicapped, ahead of the other

fellow, but to do so he must exert himself more by so much as he has been burdened in the hand cap, and something in addition.

Now, the Sunday school, with all its tameness and its faults of other sorts, is a place where boys are taught and encouraged not to lie, steal, swear, drink, and do those things which handicap a boy in the race.—The American Boy.

Big on the Inside.

A distinguished theological professor once said: If I had a son, I should tell him many times a day to make himself as big a man on the inside as possible.

Young men too often want to be big men on the outside; to occupy positions which fit them as a turtle's shell fit a clam.

Never mind your position, young man. Whatever it may be, try to fill it. The duties which you have to perform may seem trivial, but because it is a small position is no reason why you should be a small man. You may be big inside, you know, if you are small outside. At any rate, be a big man in a small place than the opposite. A pinch of powder in a small cartridge can make a deal of noise and drive a bullet a long way. What can it do in a Krupp gun?—Selected.

A Girl's Best Counselor is Her Father.

Trust your father's judgment of your men friends rather than your own at first, writes Helen Watter-son Moody to girls, in the Ladies' Home Journal. The gay, witty, responsive young man who will probably most attract you, will not be the one who will be likely to have his serious consideration and respect. Talk over your men friends with your father, and see what standards he will set up for you. I really think if a girl could have but one counselor in her love affairs, it would better be her father than any one else. A man's mind is a great tonic to the somewhat diluted intellect of a girl in her first sentimental experiences.

Ruskin's First Lesson.

Mr. Ruskin, who wrote so many famous books, said that the first lesson he learned was to be obedient. One evening, he says, when I was yet in my nurse's arm, I wanted to touch the tea-urn, which was boiling merrily. It was an early taste for bronzes, I suppose; but I was resolute about it. My mother bade me keep my fingers back; I insisted on putting them forward. My nurse would have taken me away from the urn, but my mother said, let him touch it nurse. So I touched it, and that was my first lesson in the meaning of the word liberty. It was the first piece of liberty I got, and the last which for some time I asked.

Unpaid Accounts Drove a Woman to Suicide.

Not so very long ago a woman threw herself before a New York elevated train, and was instantly killed. Her sister testified afterward that she was a fashionable dressmaker, and had over \$15,000 worth of outstanding accounts which she could not collect. The people from whom she bought the goods were persistently asking her for their money, but she could not pay them because her customers did not pay her for her work. It so preyed upon her mind that after weeks of sleepless nights she determined to kill herself. And she did.—June Ladies' Home Journal.

Salary and Salt.

Many, many years ago, salt was so hard to obtain, but so necessary to have, that Roman soldiers were paid part of their wages in salt. Now the Latin word for salt is sal, and from that came the word salarium, meaning salt money. Finally the soldiers were paid only in money, but the term salarium was still used to designate these wages. From this old Latin word comes our English word salary. Do you see then why we say of a worthless fellow that he is not worth his salt?

There are 531 periodicals published in Mexico. Forty-eight are daily newspapers, 224 are weeklies, and 92 published monthly. Seven are printed in English, two in French, and one in German.

Out of Sorts.—Symptoms, Headache, loss of appetite, furred tongue, and general indisposition. These symptoms, if neglected, develop into acute disease. It is a trite saying that an "ounce of prevention is worth a pound of cure," and a little attention at this point may save months of sickness and large doctor's bills. For this complaint take from two or three of Par-melee's Vegetable Pills on going to bed, and one or two for three night in succession, and a cure will be effected.

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