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April 25, 1899.

Yarrow, I. T.

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**The Sabbath School.**  
**INTERNATIONAL LESSON.**  
Third Quarter Lesson 1. July 7 1901

**GOD THE CREATOR OF ALL THINGS.**—Genesis 1: 1-2: 3.

Print Verses 1: 26: 2: 3.

**GOLDEN TEXT.**—*In the beginning God created the heaven and the earth.*—Gen. 1: 1.

**LEARN BY HEART**  
Vs. 26, 27; John 1: 13; R. v. 4: 11.

The section includes the two accounts of the creation, the beginning of all things.

Genesis. The word means beginning, origin, source, creation.

**THE STORY OF CREATION.**—Vs. 1-25. God is the creator of all things. This is the first great teaching, a fitting preface for the Word of God.

1. Nature is not self-existent. It had a beginning. God is the first cause.

2. There is only one God. The unity of creation proclaims the unity of God. All parts of the universe are constructed on one plan and of the same material. The same light shines everywhere; the laws of gravitation act everywhere.

3. There is an orderly progression in creation. The term "day" and "evening and morning," as well as the succession of days, show that there was a development. There is no theory given, but the simple facts.

Using the common-sense methods of treating the description of the days in Genesis, it will be seen how marvelously accurate they are as brief descriptions of the facts.

First day, light, as all agree.

Second day, the separation of the fluid material.

Third day, the formation of the continents, as separated from the oceans, and the creation of vegetation as the characteristic of the period.

Fourth day, the making of the sun and moon to be "for signs and seasons, and for days and years; and let them be for lights."

Fifth day was the age of life in the waters and in the air. It is not stated which of the living things was created first, whether fishes or birds.

Sixth day. The last action is characterized by the great development of mammals. . . . In the latter of the two eras into which it is divided, man himself appeared as the crown of the animate creation.

This story is not scientific, but it is true as a broad description of the facts in common language for all people.

Practical Lessons. We learn from God's works of creation something of his wisdom, power, goodness, and love. The more we study them the more we learn to love, to wonder, and adore. This wise and good God is our Father. We rest in the love of the Strongest; we trust in the guiding care of the Wisest.

We should study God's works as well as his Word, because each throws light upon the other, and we will not truly understand either without the help of the other.

Progress is God's law of nature, from the evening to the morning. Such should be the progress of each individual soul. Such is the progress of God's kingdom.

**THE SECOND STORY OF CREATION.**—2: 4-25. It is evident that here begins another account of creation. It is equally evident that it is not a parallel with the other account. It is rather an account whose central point is the creation of man, and is presented from that standpoint. This account is an enlargement of the portion of the first history which is connected with the creation of man.

This can be made to contradict the former account, only by confounding two different things, by insisting that the last account states the order of creation which it does not pretend to do, but simply states the fact that God created all things.

**THE CREATION OF MAN.**—Vs. 26-31; 2: 17, 21-24. *And God said.* Expressing the fact that God planned beforehand, and now excluded his plan. *Man.* Adam, meaning either red, or formed, builded, created. *In our image, after our likeness.* This likeness cannot refer to physical likeness, because God is a spirit, and no physical likeness can exist of God. Man's soul is like God, a spiritual personality with intellect, memory, reason, self-determining will, conscience, emotions, moral and religious faculties, immortality. Man is like God as a candle is like the sun, which kindles it from its own light.

**Created Body and Spirit.**—A more detailed account of the creation of man is given in the next chapter (Gen. 2: 7), in which is made clear the distinction between body and soul, between the animal man and spiritual man. The body was made of the dust of the earth. The Bible does not say how it was made. It simply states the fact. Men's bodies

to-day are made of dust as really as Adam, for they "consist of the very same elements as the soil which forms the crust of the earth." All that we eat is made of the dust of the earth, and the same elements as the dust, derived from the air.

An absolutely perfect body without a soul would not be a man. It was only when God gave the body he had formed from the dust a living soul, formed in God's own image, that the creation of man took place. The highest spiritual nature was not evolved; it was created. He is the son of God, God's child. *So (and) God created man.* Here it is stated that God actually did what is the previous verse is said that he proposed to do. *Male and female created he them.* The plural pronoun is used in order to show that the creation of man included the woman who also was made in the image of God. The story of woman's creation is given in 2: 21-24.

Note (1) that woman was taken out of man; not out of his head to top him, nor out of his feet to be trampled under foot, but out of his side to be equal to him, under his arm to be protected, and near his heart to be beloved. (2) This method of creation expresses the utmost possible unity of husband and wife; unity of life, of soul, of feeling, of home. "They two shall be one flesh." Hence *God said unto them, Be fruitful and multiply. In this he blessed them.* He gave them his favor, would be a blessing, a happiness, to live. God blessed them by making them fruitful. (1) Children are a great blessing in a family. (2) Family life is best also for the children. *And hath dominion over the fish. . . . every living thing.* These are by nature subordinate to man; and by his higher nature man would have the power to benefit the lower animals, supply them with food and care. As fast and as far as man becomes Christianized and recovers the holy image of God, he regains his dominion over all nature, and enlarges his kingdom. *And subdue it.* Bring it under cultivation, master all its trees, subject it and all that it contains to their use. This man is gradually learning to do in the advancement of knowledge and the progress of science and the arts.

What an education for the race has been this labor of subduing the earth! How it has developed reflection, stimulated invention, and quickened the powers which would otherwise have lain dormant. *Behold, I have given you.* The world "is a divine gift to man, expressing God's love, teaching his truth, sustaining his life, ministering to every sense. *To you it shall be for meat, for food.* Vegetables and fruits were the natural food of man. The grant of animal food was first given in Gen. 3. The inference seems to be that, if man had remained unfallen he would have subsisted upon the fruits of the earth. *And so every beast of the earth.* The support of the whole animal kingdom is based on vegetation. *And behold, it was very good.* Each part of creation was good, but the sum total was very good—good in itself, good as showing God's love to his creatures. *And the evening.* The dark time when all these things were absent. *And the morning.* The dawn of these created things unto existence. (Gen. 2: 1-3). *Thus (and) the heavens, etc.* There should be no division of chapters here, but at v. 4. *And on the seventh day God ended (finished, completed) his work of creation.* The world was done, as far as creative energy was concerned. He still exercises his providence, his guiding, developing, sustaining care. *And he rested on the seventh day.* Not because he was weary, but because the work planned was done. *And God blessed the seventh day, and sanctified it.* He allowed, made it sacred. The Sabbath is the opportunity for caring for the spiritual nature, the highest and noblest part of man. It is as necessary for the soul as food is for the body.

Practical Lessons. 1. The glory of man is that he is made in the image of God.

2. We should take the utmost care not to mar or defile that glorious likeness by which we can know God and be fitted to dwell forever in his home.

3. Man is made ruler over nature. He should rule with wisdom, and goodness like God's.

4. Man's duty is to love, honor, worship, and obey his Maker. To know God. To give his chief powers and care to cultivating the divine portion of his nature. To care for his body because it is the instrument of such a soul, and the temple of the Holy Spirit.

5. The two great essential foundations of man's progress and true prosperity were ordained at the very beginning,—the family and the Sabbath. These two primeval institutions, kept sacred and wisely used, are the remedy for most of our social and moral evils.

**A Century's Growth.**  
The first religious newspaper, 1813  
The first paper 1811—\$1 a paper.  
In 1880 the piracy was still in use.  
In 1880, 903 postoffices; in 1900, 75,000 postoffices.  
First woman's suffrage law, in Wyoming, 1870  
First labor organization, 1805.  
Then business offices were of two now thirty stories.  
The first woman's club, Sorosis, 1868  
In 1800, 200 newspapers; in 1900, 21,000.  
In 1800 30 American colleges; to-day 419.  
Number of immigrants, in 1800, 5,000; in 1899, 311,715.  
Total number of immigrants during the century, 18,500,000.  
In 1800, six weeks to California; in 1900, five days to California.  
The first woman's hospital in the world was built in New York in 1854.  
In 1800, labor earned two shillings a day, now two shillings an hour.  
Of the cities now having over 100,000 population only thirteen had a postoffice in 1800.  
The first lectures ever given by a woman were delivered by Fanny Wright in 1812.  
In 1800 the first patent ever issued to a woman was granted—for straw-weaving.

**Whose Happiness?**  
The small boy was drawing his still smaller neighbor along the walk in his little wagon. He looked up beaming, when a watchful face appeared at the doorway.  
"I'm trying to make Fanny happy, aunt," he said.  
"What a beautiful spirit for the child to have! exclaimed the admiring aunt, as she closed the door.  
"But presently, as she gazed from the window, it seemed to her that the effect, however commendable, was not very successful.  
"Wee Fannie was evidently afraid to ride, and was much more inclined to climb out of the wagon and draw it herself. This Master Robbie stoutly resisted.  
"She doesn't like riding, Bobbie, explained the aunt. You must let her be horse if you want to make her happy.  
"But I want to draw it myself. I want to make her happy doing things I like her to do, answered Robbie, with a very unamiable scowl.  
"Poor little boy! It was selfishness, after all.—Wellspring.

**The Teacher's Responsibility.**  
Speaking of the Sunday-school teacher's responsibility, Dr. J. Wilbur Chapman says that probably he stands between the scholar and life or death. A flippant teacher may turn a child forever against sacred things; a careless teacher may plant in a little life a seed which would produce a bad harvest; an unsaved teacher may be the cause of a loss of a soul; while a faithful, consecrated, godly teacher may in one lesson lead a scholar to Christ, and add a nation to the kingdom of God. I have in mind a missionary of wide reputation, a minister of international reputation, a man of an evangelist of world-wide fame, all led to Christ as boys in the Sunday-school, the teacher being used of God to reach them. The missionary has made continents glow with the glory of God, the minister has led multitudes to a better Christian experience, the evangelist has led tens of thousands to the Master. Only God knows the turn that might have been given to these lives if these boys had fallen into the hands of a flippant, careless, or unsaved teacher.

**Home Duties First.**  
A girl of fourteen, who had lately been converted, asked God to show her what to do for him, and what was her special work. After praying for some time, said Mr. Bonar, who related the incident, she thought came to her mind that she could take her baby brother, only a few months old, and nurse him for the Lord. So she took the charge of the child, and relieved her mother in the work and care of the little one.  
Home duties and fireside responsibilities have the claim upon every child of God. We need not go abroad for work, when God places work within our reach. The daily round, the common task, provide ample opportunities for serving God, doing whatsoever our hands find to do. We may feel capable of doing greater things, but the Lord has put us in the very place where we can serve him best.—The Presbyterian.

**They Knew It.**  
Let me tell you how I had my eyes opened about the theatre question. I had an assistant superintendent of a Sabbath school, a very promising young man, who seemed to be very happy in his work. A star actor came to the city, and he went to see him. I knew nothing of it, but the next Sunday when he came into the Sunday-school all over the building the boys cried out:  
"Hypocrite! Hypocrite!  
The perspiration started out of every pore of my body; I thought

they were looking at me. I said to the little newsboys:  
"Who are you calling a hypocrite?"  
They mentioned the assistant's name. I asked the reason, and they said:  
"We saw him going into the theatre."  
I had never said anything about the theatre to those children, but they saw that man going in, and called him a hypocrite. They seemed to know it was no place for a Christian to go. He lost his influence entirely, withdrew from the school, and after a while gave up Christian work altogether. He was just swept along with the tide in Chicago and his influence was lost.—D. L. Moody.

**Moral Microbes.**  
Folks are most all guide-boards or red lanterns if they ain't anything else to speak of—examples of warning, I mean—though generally they don't know it either way, said Aunt Betty. There's plenty of folks would be surprised if they knew how much I'd got from 'em when they didn't think they was giving a'e anything.  
"I's like my bag of patches. I've helped so many places where there's been a rush with sewing that I've picked up lots of pieces here and there. So when I sit down at home to make a quilt it seems as if I was fitting bits of different lives together; weddings and journeys, sad times and glad times.  
"And it's a good deal that way with what we are and how we do things. There's a streak of patience learned from some one who never knew we watched him, and here's a bit of selfishness knocked off because we couldn't help seeing how hateful it was in somebody else. We're braver many a day on account of some one who didn't know any human eye took notice of how she tried to be courageous, and we have many a distrustful hour, maybe, because somebody else boasted their unbelief. Yes, we're a good deal of a patchwork, made up of what we get from others; but then we give as well as get, and sometimes I wonder what kind of bits I'm furnishing.—Forward.

**Our Sins Pursue Us**  
How wrong pursues its perpetrators for many years! When Joseph's brethren saw that their father was dead, they said: "It may be that Joseph will hate us, and will fully requite us all the evil which we did unto him. They, however, understood the character and disposition of Joseph. But Joseph did not misunderstand the character and disposition and design of divine providence in all that had transpired. Fear not: for am I in the place of God? As for you, ye meant evil against me; but God meant it for good, to bring it to pass, as it is this day, to save much people alive. God meant to overrule their wrong for good. Joseph meant to carry out God's purpose. How easy it is for true spiritual discernment to read into biography and history that God's ways are as high above our ways as the heavens are high above the earth. And how our preference for God's ways lifts us as high above all the selfish stavings of ordinary men as heaven is high above the earth. Talk about high thinking and high living and high talking, can any behavior be higher than such behavior? How Joseph has towered, in all the ages and in all nations, above average human conduct! Shall we do likewise? If never yet, as we ought, shall we do so, now and henceforth?

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