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SKIN BOILS.

OUR RUNNING SORES.

My time ago my blood got out of order and nine large boils appeared on my neck, besides numerous small ones on my shoulders and arms. Four running sores appeared on my foot and leg and I was in a terrible state. A friend advised me to take Blood Bitters, so I procured three bottles. After finishing the first bottle the sores started to disappear and the sores to disappear. After taking the third bottle the sores were not a boil or sore to be seen. After this, the headaches from which I suffered left me and I improved so much that I am now strong and robust again.

Yours truly,
MISS MAGGIE WORTHINGTON,
Golspie, Ont.

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The Sabbath School

INTERNATIONAL LESSON.

Fourth Quarter Lesson 3, Oct. 20 1901

JOSEPH EXALTED.—Genesis 41: 38-49.

GOLDEN TEXT.—*Them that honour me I will honour.*—1 Sam. 2: 30.

HISTORICAL SETTING.

Time.—B. C. 1716, two years after the release of Pharaoh's chief butler, to B. C. 1707, when Joseph was made known to his brethren; seven years of plenty and two years of famine (45: 11).

Place.—Chiefly in Egypt, either at Zaou (modern Sais), near one of the mouths of the Nile, or at Heliopolis (On), six or seven miles north-east of modern Cairo.

Joseph.—30 to 39 years old. Jacob still living with his eleven sons in Hbron, 121 to 130 years of age (47: 9).

Egypt.—The Hyksos, or shepherd kings, still rulers of Egypt.

JOSEPH INTERPRETS PHARAOH'S DREAMS.—Joseph in prison had been kind to the chief butler who was released and begged that officer to remember him, when he again had influence with the king. But he forgot all about him.

The Dreams. In due time God sent two strange dreams to Pharaoh. These dreams have a natural coloring. Out of the river Nile came the cattle which furnished their food, and wheat was one of the chief products of the country. The best kind of wheat is Mithian mummy wheat. Ordinary dreams have in our day, and had in those days, no special significance. But "the time in which Joseph lived was the childhood of the world, when God had neither spoken much to men, nor could speak much, because they had not learned his language. If these men were to receive any knowledge beyond what their own unaided efforts could attain, they must be taught in a language they understood." Hence God spoke to them in various ways, which are not necessary to us, because we have the training of ages, the word spoken by prophets, and chiefly by Jesus Christ.

The Interpretation of the dreams. None of the wise men of Egypt could interpret the dreams. Then the butler remembered Joseph, and he was called out of prison, and, declaring the interpretation to come from God, told Pharaoh that the two dreams had the same meaning. Seven years of an abundance were to be followed by seven years of extraordinary dearth. Joseph counseled Pharaoh to give some discreet person authority over all the land, that he might store up the surplus corn of the seven years of plenty.

Practical. 1. We now begin to see some of the fruits of his past hard experience,—his own dreams and the envy caused by them, and the deeper knowledge they gave him. His own dreams were being fulfilled; his faith strengthened and rewarded.

2. The seven lean kine devouring the fat ones, and the seven shriveled ears devouring the rank and good is a symbol of a fact that is always happening, and is happening now. The weak things destroy the strong, as strong drink consuming the property, the intellect, the happiness, and the morals of the land.

JOSEPH DELIVERED AND EXALTED.—Va. 38-46. *And Pharaoh said. In response to the advice of Joseph. Can we find such a one as this is, for the carrying out of the proposed plans? A man in whom the Spirit of God is. He attributed Joseph's wisdom and fidelity to the true source. One in whom God's Spirit dwells (1) will have the truest wisdom and unfailing common sense; (2) he will be faithful to all his duties; (3) God's blessing will attend all his plans and deeds. Forasmuch as God hath showed thee all this. If God had shown Joseph so much, he would also give him wisdom in the future. There is none so discreet, intelligent, having a clear insight into matters. Those shall be over my house. My palace, including all the officers and ministers of the kingdom. The chief over the palace was in ancient times next in power to the sovereign. According unto thy word shall all my people be ruled. This refers to the edict granting official power to Joseph. And Pharaoh took off his ring. This signet ring which Pharaoh placed on Joseph's hand was the seal by which the royal assent was given to all state documents. In the East, the seal alone has the effect which we give to both the seal and the signature. People in the East do not sign their names. They have seals in which their names and titles are engraved, and with which they make an impression with thick ink, on all occasions for which we use the signature. Arrayed him in... fine linen. A costly fabric famous in the ancient world as the Egyptian Byssus, a flax that grew on the banks of the Nile, was*

transparent as lawn and as fine as silk; a robe of it, well woven, was said to be worth "twice its weight in gold." It was Herodotus says "a dress of honor, still conferred as a mark of high favor by the sovereign of the East." *And put a gold chain about his neck. A badge of high office. Made him to ride in the second chariot. Joseph is placed in Pharaoh's second chariot (next to Pharaoh's), and in the midst of a splendid procession conducted through the city. Bow the knee. The heralds that went before him cried, 'Abbeck!' rendered, Bow the knee. I am Pharaoh. That is, I, by my authority as the Pharaoh, or Emperor, raise thee to this position. And without thee, etc. Joseph's authority was to absolute and universal. And Pharaoh called Joseph's name Zaphnath-paaneah. Canon Cook shows that it means bread of life, a not appropriate name. And he gave him to wife Asenath. An Egyptian word signifying the Egyptian Minerva. Daughter of Poti pherah. Belonging to Ra, i. e., the sun. Priest of On. City of sun. The city was famous for the worship of Ra, the sun, as also for the learning and wisdom of its priest.*

Joseph's Success. His success consisted (1) in his worthy character and fitness to serve God and man. (2) In his great work for helping a great number of people, and (3) his thus proclaiming the true God to an idolatrous people. (4) The blessings he brought upon his father's family. (5) The wealth, honor, and position which came to him.

JOSEPH'S GREAT WORK.—Vs. 46-49. *And Joseph was thirty years old.* By this note of time we learn how many years Joseph was servitude, for he was 17 years old when sold into Egypt. *And Joseph went out from the presence of Pharaoh.* He did not remain among the delights and pleasures of the court, but immediately went forth in the performance of his new duties. *And went throughout all the land of Egypt.* To issue the proper orders, and to see their execution. *The earth brought forth by handfuls.* That is, in abundance. *And he gathered up all the food of the seven years.* According to Joseph's advice Pharaoh gather up a fifth part (v. 35). This was the government tax, or was bought up at low prices such as would prevail amid such abundance. This continued during the seven years of plenty. *Corn as the sand of the sea.* The years of plenty produced grain in such abundance that the fifth part would be sufficient for a year's supply, with that which the people stored for themselves.

The Cause of the Fruitful Years. This plenty was occasioned by the annual rising of the waters of the Nile to an unusual height. The waters deposits on the land a rich loam which they bring down with them from the mountains above. This may be considered as constituting the wealth of Egypt. This will serve to explain the cause of that plenty which prevailed in Egypt during the seven years.

The Cause of the years of Famine. The seven years of famine in Egypt must have been caused by the absence of the usual overflow of the Nile. Sir Samuel Baker, the distinguished explorer of Africa, suggests as a possible cause of the famine in Egypt the damming up by enemies of the Atbara River, the first large branch of the Nile, and flowing from Abyssinia. The monuments discovered in Egypt "make several references to droughts of widespread prevalence. One, at least, describes seven years of famine of great severity, during which even the king on the throne is grief-stricken at the distress all about him. The great misfortune is charged to the failure of the Nile flood for seven years. But there is a record of one famine which many have identified with the time of Joseph. The most remarkable famine since Joseph's time was one of seven years' duration, A. D. 1199. The Statesmanship of Joseph. (1) It saved the people from destruction by famine. (2) It widely extended the commercial influence and foreign trade of Egypt. (3) His course consolidated the State into one strong nation. (4) Joseph had all the qualities of a great statesman. He had his natural ability. He trained himself by faithfulness in smaller fields, he had foresight, he sought the good of the whole people. He was chosen simply for his fitness, he gave himself wholly to his duties.

Practical. 1. There is always some good work done by those who have faithfully prepared themselves. 2. In times of prosperity the wise man prepares for the evil days that are to come. We see here, not a contradiction of Christ's command, "Take no thought (anxiety) for the morrow," but an illustration of it. To worry for the future is one thing, to provide for it is another; and the surest way not to worry about the future is to provide for it, and the surest way not to provide for it is to worry about it.

3. Taxes are indeed heavy; and if those laid on by the government were the only ones we had to pay, we might more easily discharge them; but we have many others, and much more grievous to some of us. We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly; and from these taxes the commissioners cannot ease or deliver us by allowing an abatement. 4. To us, the years in which we are living are those of plenty, abundance of spiritual instruction; but the years of death will come. Blessed is the man who makes use of the present opportunity in acquiring spiritual strength. Blessed is he who is laying up for himself, while on earth, a treasure in the heavens which shall never fail.

Origin of Sunday Schools.

BY MISS LULA BENNETT.

Everything that has origin must have an originator; and over the question of the Sunday school movement, many and varied have been the controversies; but to Robert Raikes, of Gloucester, England, is generally conceded this honor.

The principles upon which the Sunday school is based are as old as Christianity itself, and in many cases these principles were reduced to practice before the founding of the Sunday schools, but the schools from which the glorious work of today has grown, were founded by Robert Raikes.

As early as the sixteenth century the Archbishop of Milan, nephew of Pius V., founded in his diocese several schools, of which some still continue to-day.

Years before Raikes was born, Mrs. Catherine Bovey, of Gloucester, had one of the most pleasant of schools; for we read that she had the children visit her house by turns each Lord's day for Catechism and dinner, the latter possibly being a drawing card.

In Scotland in 1756 a Presbyterian minister held a school in his own home, of which very little is known. In America as early as 1740 a Sunday school was held in Lancaster county, Penn., by a Seventh Day Baptist, but this was of short duration. There are many other cases of isolated schools, but almost all seem to have been primarily to teach Catechism and reading.

The idea of the work really came to Raikes from the horrible conditions, in every sense of the word, of the Gloucester jails, where men, women, and even children, were crowded together in filth almost beyond words. Realizing that the child is father to the man, Raikes saw that the only salvation lay in the children. But what could be done? The thought then came, that they must be kept from the streets on the Sabbaths, for on that day the streets of Gloucester were filled with children, cursing, swearing, and in every way making it almost unfit for respectable people to be abroad. Raikes decided to gather the children together for instruction, and secured the aid of a Mrs. King, at whose house in July, 1780, the first Sunday school was formed. Soon this work spread to various parts of the city, and four other schools were formed. Teachers were paid one shilling sixpence, and taught reading and Catechism from ten to twelve. From twelve to one was the lunch hour, after which the children returned for Catechism and church, and were dismissed at five-thirty. Public examinations were held once a month, and rewards of clothing, Bibles, etc., were given.

In four years, we learn that two hundred and fifty thousand children were enrolled in the Sunday schools, in various places, and that the conditions, morally and temporally, had so improved, that the civil authorities publicly thanked Raikes for the good done in the towns where Sunday schools were held.

The carrying on of this work required a great deal of money, four thousand pounds having been expended from 1780 to 1800. Raikes contributed largely to this sum, and even from the rank and file came donations. One poor carpenter, at a public collection, gave a guinea, afterwards giving to Mr. Raikes, in private, four more, saying it would look like ostentation for one in his station to give all publicly. This was the whole price of a piece of work.

About 1803 a Sunday School Union was formed, to better aid the work, which had spread to other countries.

These early schools, though crude in many ways, had some obvious virtues that we of to-day have; among these were the Rally Days, at one of which the music must have been quite a feature; as we hear that the French horns, kettle-drums, etc., had a fine effect in the Coronation anthem and the grand Hallelujah Chorus of the Messiah.

To that great Methodist divine,

Francis Asbury, is due the introduction of the Sunday school into America, improved by the broader idea of unpaid teachers. The first schools of this kind, and which may be called the first American Sunday school, was planted in Hanover county, Virginia, in 1786.

In 1810, in the city of their origin, Sunday schools had declined rapidly, owing to the difficulties in obtaining funds with which to pay the teachers. It is chiefly due to the efforts of six young men of Gloucester that the work was revived. With clasped hands and reverently with uncovered heads they pledged themselves that come what would, Sunday schools in Gloucester should be reestablished and to this end contributed a half crown each. It was they who borrowed from America, and put into practice in England, gratuitous teaching, and thus saved Sunday schools in the city of their birth.

The movement has grown, till now, wherever Christianity, with civilization in its wake, has gone, there Sunday schools have followed, till it may be said of the teachers, "There is no speech nor language where their voice is not heard."

From this short history we see what great results may be had from small beginnings.

Once by the river side
A little fountain rose:
Now, like Severn's seaward tide
Round the broad world it flows.
—Chris. Observer.

Some Truth.

Life is a mixture of sunshine and shadow, an amalgamation of gladness and gloom, says an exchange. The heart that beats wild and high with pleasure today, will to-morrow throb with pain, and tears that trickled down our cheeks are evaporated in the cheery warmth of our smiles. Today the baby in the cradle kicks up its heels and chuckles with innocent mirth, but to-night it will be full of paregoric and colic. The school boy gets a licking and goes off to bed to dream of fire crackers. A few years are added to his life and he begins to raise boils and go to parties with a sweet young thing who has tight shoes and a tight head. Time hurries him on and before he is aware of it he has a wife and the dyspepsia, and at last when he finally reaches the western side of the hill, he finds that his closing days are crowned with grandchildren and rheumatism.

Pleasing God in the Home.

A devout woman, whose life was blessed, and also a great blessing to others, left these lines:

In my own family I try to be as little in the way as possible, satisfied with everything, and never to believe for one moment that any one person means unkindly toward me. If people are friendly and kind, I enjoy it. If they neglect me or leave me, I am always happy alone. It all tends to my one aim, forgetfulness of self in order to please God.

Bite Bigger.

A little London crossing-sweeper found an apple, and offered a companion a bite. The companion took a very moderate one, upon which the generous donor said, you know you're welcome; bite bigger, Billy. If grown-up rich people were as generous as that wail, churches, hospitals, and the deserving poor would be welcomed to bigger bites. —The Quiver.

The fleeting smile of the world may be purchased at the price of eternal tears.

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To that great Methodist divine,

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Summer Complaints.

Bayside, June 21st, 1901.

DE. A. B. GATES,
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I received your kind letter some time ago but was unable to answer it until now. I am selling quite a lot of your medicines and consider them wonderful remedies for sickness.

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RUN DOWN
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CERTAIN CHECK

with the most wonderful results, and in the case of the case of the latter I believe it was the means of saving her life after everything else had failed. One gentleman, a doctor of Halifax, bought a bottle of your Certain Check for his little daughter, who was suffering from Dysentery, and it made a speedy cure. These and numerous other instances show what wonderful medicines yours are. Trusting that you may be spared many years to relieve the sick and afflicted, I am,

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