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Slow growth of hair comes from lack of hair food. The hair has no life. It is starved. It keeps coming out, gets thinner and thinner, bald spots appear, then actual baldness. The only good hair food you can buy is—

AYER'S HAIR VIGOR
It feeds the roots, stops starvation, and the hair grows thick and long. It cures dandruff also. Keep a bottle of it on your dressing table. It always restores color to faded or gray hair. Mind, we say "always."

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He will send you his book on The Hair and Scalp. Ask him any question you wish about your hair. You will receive a prompt answer free. Address: DR. J. C. AYER, Lowell, Mass.

"I have found your Hair Vigor to be the best remedy I have ever tried for the hair. My hair was falling out very bad, so I thought I would try a bottle of it. I had used only one bottle, and my hair stopped falling out, and it is now real thick and long."
NANCY J. MOUNTCASTLE, July 28, 1898. Yonkers, N. Y.

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Coffins and Caskets, Robes and Mountings.
First Class Work at low prices. Special rates for country order.

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(PERRY DAVIS')
From Capt. F. Love, Police Station No. 1, Montreal: "We frequently use PERRY DAVIS' PAIN-KILLER for pains in the stomach, rheumatism, all kinds of neuralgias, cramps, and all affections which afflict men in our position. I have no hesitation in saying that PAIN-KILLER is the most reliable remedy I have used."
Used Internally and Externally. Two Sizes, 25c. and 50c. bottles.

GAINED 9 1/2 LBS.
USING MILBURN'S PILLS.

VICTORIA, B. C., March 8, 1901.
T. Milburn Co., Limited, Toronto, Ont.
Dear Sirs:—Some time ago my daughter, aged 19 years, was troubled with bad headaches and loss of appetite. She was tired and listless most of the time, and was losing flesh. Her system got badly run down, so hearing your Heart and Nerve Pills, I procured a box, by the time she had used them she gained 9 1/2 lbs. in weight and is now in perfect health.
Yours truly,
Mrs. P. H. CURTIS.

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UNLIKE OTHER BELLS, LYMYER'S BELLS ARE DUBLED, LOWER PRICES, AND FREE CATALOGUE. BELLS WENT TO THE CHURCHES OF THE WORLD.
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The Sabbath School.
INTERNATIONAL LESSON.
Third Quarter Lesson 5. Aug. 4 1901
ABRAHAM AND LOT.—
Genesis 13: 1-18.
GOLDEN TEXT.—*Whatsoever ye would that men should do to you, do ye even so to them.*—Matt. 7: 12.
LEARN BY HEART
Vs. 7-9; Prov. 15: 1; Psa. 133.
HISTORICAL SETTING.
Time.—Perhaps two or three years after the last lesson, B. C. 1917 or 1918.
Places.—Near Bethel, twelve miles north of Jerusalem; and the country around Sodom, in the plain or bottom lands either north or south of the Dead Sea.

VARIED EXPERIENCES OF THE PILGRIM FAMILY.—Vs. 1-4. In our last lesson we left Abraham on his way toward the South, the country in the southern part of Judah. With such glorious promises in his mind, with the assurance that he was a child of God, protected and blessed by him, he would naturally dream of a utopia, a paradise, bright, peaceful, luxurious. But now came a famine. The pastures were parched and bare, the water-courses dry, his cattle were dying of hunger and thirst, in strange contact with the evergreen fields and blooming gardens of his native land. And now came two imperfections in his faith, which was only in the process of making.

He left the promised land and went down into Egypt, which had already attained a high civilization, full of heathenism, worldliness, and luxury.

In Egypt he felt in danger of his life, because his wife was very beautiful, and he feared that the Pharaoh would kill him in order to obtain her for his harem, nor were his fears groundless.

To escape this danger he said that Sarah was his sister, for she was his half sister. Pharaoh took her, but troubles arose; he released her and sent her back to Abraham with a reproof.

Lessons from Abraham's Experience in Egypt. 1. We should be careful to judge of the guilt of Abraham, not by our light and circumstances, but by his. To save his life he told a literal truth, but concealed a part of the facts, with the intention to deceive. But we are to judge of the sin itself by all the light from Sinai and from Christ; and from almost four thousand years of divine training; and we are to hate all lying and deception with a perfect hatred.

2. We note that even very good men, especially in the process of their training, have their imperfections. They are not to be imitated, but to be a warning. The record of them is an encouragement in our weakness and failures, lest we despair.

3. Abraham learned that God's children are not exempt from the trials and sorrows which are common to all; "that the call of God was not to ease and prosperity, to land-owning and cattle-breeding, but to be God's agent on earth for the fulfilment of remote but magnificent purposes." The troubles are to be borne with calm assurance of faith, and are a training in faith, and a lesson to the world.

4. God made this experience a means of developing Abraham's character and strengthening his faith.

And Abram went up (from the lowlands to the hilly country) out of Egypt. Abraham did not remain long in Egypt. Into the south. Not southerly from Egypt, but into the southern portion of Palestine, called the South. He was viewing the promised land. He was learning to be a pilgrim and a stranger. He was learning lessons of faith and hope.

And Abram was very rich. The danger of riches appears prominently here, in the very first case in which riches, as such, are mentioned. Abraham was now a kind of prince, or sheik: for we learn that not long after this he had 318 home-born men of war (Gen. 14: 14), which implies at least 1,000 or 1,500 persons in his encampment. Prosperity is often a severer test of faith and character than is adversity. It led in this case to danger of family quarrel. Abraham's faith triumphed, but Lot yielded to its power, and by it was brought under far more dangerous influences. Abraham called on the name of the Lord. At the old altar he re-established his public and family religious life. Abram had returned to a closer walk with God. He proclaimed by his altar, and the kind of life his religion produced, the one true God and the one true religion to his heathen neighbors.

but to have a stated place of worship, around which gather the most hallowed associations. The altar should be a family altar. Nothing so binds together a family in harmony and love as worship and prayer together. This religious home is also a witness and invitation to all around, to come to the true God and the true religion.

WORDLY PROSPERITY COMPELS A SEPARATION.—Vs. 5-7. Lot also. He was a good man. It is said that "he vexed his righteous soul" at the deeds of the Sodomites, his neighbors; but he did not have the strength of faith, the nobleness of character, which his uncle possessed. His goodness depended partly on the company he kept to help the inner fires. And the land was not able to bear them; i. e., the land did not furnish space enough for the numerous herds to graze. Nor water enough for their cattle in the same region (v. 7) added to the difficulty. They could not extend their pasturage so far from that centre as they otherwise would. And there was a strife. "As the inevitable result of the rival shepherds; eagerness to secure the best pasture for their own flocks and the best wells for their own cattle and camels." And the Canaanites. "The lowlander," the descendants of Canaan, fourth son of Ham. And the Perizzites. "The highlander," or dweller in the hills and mountains of Palestine in open country and in the villages, as opposed to the Canaanites, who occupied walled towns. These tribes are mentioned to show one reason why there was not room around Bethel for both Abraham and Lot; and perhaps to show that Abraham felt that the eyes of the heathen were upon him to see how his religion would lead his disciples to live and act under trying circumstances. He was as a city set upon a hill.

Note that wealth is a blessing or a curse, according to the character of those who possess it. It was a blessing to Abraham, but a curse to the Sodomites.

ABRAHAM, THE PEACEMAKER.—Vs. 8, 9. And Abram said unto Lot. As the older, as the richer, as the better and more generous man, Abraham speaks first. Let there be no strife, . . . between me and thee. "It is evident that Lot was beginning to take part with his herdsmen, and regard himself as an injured man." For we be brethren. In kinship, in love, in interests, and especially in religion. The love between brethren of the same family or church should overcome the danger of strife.

Is not the whole land before thee? That is, I willingly give you the choice of the whole.

Abraham's Brotherly Love. It was a most unselfish act, renouncing his own interest in favor of his friend. Abraham had the first right to the land. It was promised to him, and not to Lot.

LOT'S UNWISE CHOICE.—Vs. 10-13. And Lot lifted up his eyes. From some high hill whence a wide range of country could be seen. And beheld all the plain of Jordan. That it was well watered every where. This was the great necessity in the East. It would promise him security from periodical famine. It seemed to him a paradise. Before the Lord destroyed, as described in Lesson IX. Even as the garden of the Lord. Although the immediate vicinity of the Dead Sea is barren and southern extremities, teems with life and vegetation. Like the land of Egypt. The richest and most fertile land then known. As thou comest unto Zoar. Not the Zoar near the Dead Sea, to which Lot fled after the destruction of Sodom, but Zoar, the border land of Egypt toward the east. Zoar was the garden land of Egypt, through which Lot and Abraham must lately have passed, which fact makes the reference natural. Then Lot chose him all the plain. Not only because of its great fertility, but because this region lay on the great route of Eastern travel, and promised to the keen eye of Lot a rich market for the produce of his flocks.

Lot pitched his tent toward Sodom. R. v. "Moved his tent (now here, now there) as far as Sodom." But the men of Sodom were wicked. This is stated to show the mistake of Lot's choice, and the danger he encountered from pitching his tent near them. Sinners before the Lord exceedingly. That is, so openly and boldly sinners that their sin was a defiance of God, and demanded the attention of heaven. Not ten good men could be found in it, including Lot (Gen. 18).

1. Lot's choice was selfish. He should have been gracious toward his uncle, instead of greedily taking the best for himself. His uncle's noble example had no effect upon him. This selfishness was the root of all his later troubles.

The choice was made in the wrong spirit; for worldly advantage. His spiritual life, the character and religious welfare of his family were left out of view.

2. By this choice he left the company of God's people, lost the influ-

ence of their daily lives, the atmosphere of love and piety.

3. He went into the company of sinners. He chose it voluntarily. One is safe with wicked men so long as he is endeavoring to make them good, but he is never safe when he chooses their company. Compare Daniel in the court of Nebuchadnezzar, Joseph in the court of Pharaoh, missionaries in any heathen land.

THE FRUITS OF TWO CHOICES.—Vs. 14-18. Immediately after the departure of Lot, God appeared again to Abraham, as if to reward him for his generosity, and to show him that his apparent losses for the sake of peace and love were no real losses, but would be made up to him a thousand fold in a higher and better way. The old promise was renewed, and intensified, and enlarged.

A long list of evils followed Lot's choice. At first he apparently gained his purpose, but he deteriorated in character. "Lot would have been horrified, that day he made his choice, had it been told him his daughters would marry men of Sodom."

He ruined his family. He lost sons, daughters, and wife, all except two unmarried daughters, and these were tainted with Sodom.

He was not happy, for he "vexed his righteous soul." He was a lonely man.

He soon lost everything, first by war, as a warning of danger ahead, and when that did not cure him, by the flames. In reality his choice of the world before goodness and duty was the means of losing both worldly and spiritual happiness.

Gems from Josh Billings.

Impudence, ingratitude, ignorance and cowardice make up the creed of infidelity.

Did you ever hear of a man's renouncing Christianity on his deathbed, and turning infidel?

Gambler's nor free-thinkers haven't faith enough in their profession to teach it to their children.

It is a statistical fact that the wicked work harder to reach Hell than the righteous do to enter Heaven.

I notice one thing: when a man gets into a tight spot he don't never send for his friend the Devil to get him out.

I had rather be an idiot than an infidel: if I am an infidel, I have made myself one; if an idiot, I wuz made so.

I never have met a free-thinker yet who didn't believe a hundred times more nonsense than he can find in the Bible anyway.

Unbelievers are always so red-dy and anxious to prove their unbelief that if they thought they mite be just a little doubtful about it them telfs.

It is always safe to follow the religious belief that our mothers taught us—there never was a mother yet who taught her child to be an infidel.

If an infidel could not comprehend that he can prove more by his faith than he can by his reason, he is impudence would be much less offensive.

The infidel, in his impudence, will ask you to prove that the flood did not occur, when the poor idiot himself can't even prove, to save his life, what makes one apple sweet and one sour, or tell why a hen's egg is white and a duck's egg blue—Religious Telescope.

The Negro Boy's Experience.

A colored Sunday-school scholar was a great annoyance, being full of mischief and very ignorant in deed, and coming of a very bad family. One teacher reported that he was the greatest dunce he had ever known.

There came a great awakening upon the church; many were converted to God. The colored boy after a time became quite serious and thoughtful. He received help and counsel, and soon gave very marked signs of a change of heart.

One form of special service, made necessary by the condition of the church, was an afternoon meeting each Sunday. This was very much crowded. Many of those present offered their voluntary testimony. One afternoon the African arose and said, "I can give my experience to you." He had in his hand a book, which he began to read, while the people listened: "In the beginning God created the heavens and earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light. That is it; that is my experience" He said no more, but closed the book and sat down.

Christ the Centre of the Bible.

Prof. W. G. Moorehead of Xenia Theological Seminary writes that one day he was returning to his home from one of his journeys, and wanted to take with him a present for his children. He selected a dissected map. When he gave it to his two girls, he said. Now if you can put this together you will know more of geography than if you studied a book. They worked patiently, but at last one of them arose, saying, I cannot put it together. And, says the great Bible teacher, it was an awful jumble. They had part of North America in South America, and other mistakes quite as glaring. Suddenly the older one discovered that on the other side of one piece of the map was a man's hand. Curiosity prompted her to turn over another piece, and there was part of his face. Then, her fingers working rapidly, she turned over every piece of the map, and called to her sister, saying, "Come back; there is a man on the other side; let us put the man together first." Soon the figure of the man was completed, and when the map was turned over every river and lake, every mountain and plain, was in the proper place.

"This," says Dr. Moorehead, is a secret of the Bible study. Put the man Jesus Christ together first. Jesus in Genesis is the same as Jesus in Revelation. The fact is, here is the Name that binds the Rock together. Learn the meaning of that name, and you have gotten hold of the power of the Bible."—Illustrator.

Sunday School Work.

How can we teach unless we know? How can we know unless we study? The work of Sunday schools cannot be indifferently done. Here is an opportunity for saving the youth of the Church and country, and nothing can take its place. For a short time on Sunday the teacher has a chance of sowing seeds of truth, and he needs to remember he has only a short time. It involves great responsibility, for the enemy has the whole week, and seeks to destroy whatever good is done. Hence arise the importance of co-operation between parents and teachers. So many people assume the parental relation without a thought of its responsibility. Many of us can remember when parents and children sat together in the pew to hear the sermon, when from the school the children were conducted to the church. Alas! so many of our scholars now attend only the Sunday school. The plea that it is too much for children to attend both is not supported by facts. The educative influences of the pulpit are superior.

The Sunday School Pastor.

The pastor must be a man who is not skeptical as to the importance of Sunday school work. He should attend the sessions of the school; know every officer, teacher and scholar; have a greeting for each (of course, at the proper time); should, from time to time, at the invitation of the superintendent, speak on the lesson of the day or give words of encouragement to the school.

It is not wise to ask your pastor to teach a Bible class. A busy pastor, who has faithfully watched over the flock not only to see that there be no friction among the members or in the societies, but who has visited the sick, comforted the bereaved, mingled in the social circle, sought out the unbelieving, strengthened the saint, and feasted often on God's Word, should not be expected to preach two sermons on Sunday and teach a class in school.

A Red Hot Season.

During the hot summer season the blood gets over heated, the drain on the system is severe and the appetite is often lost. Burdock Blood Bitters purifies and invigorates the blood, tones up the system, and restores lost appetite.

ATHLETES, BICYCLISTS and others should always keep HAYWARD'S YELLOW OIL on hand. Nothing like it for stiffness and soreness of the muscles, sprains, bruises, etc. A clean preparation, will not stain anything. Price 25 cents.

Mrs. Celeste Coon, Syracuse, N. Y., writes, "For years I could not eat many kinds of food without producing a burning, excruciating pain in my stomach. I took Paralee's Pills according to directions under the head of 'Dyspepsia or Indigestion.' One box entirely cured me. I can now eat anything I choose, without distressing me in the least." These Pills do not cause pain or griping, and should be used when a cathartic is required.

A CURE FOR MOTH FLIES.

We have found in the Rockford Moth-Proof Chest a sure cure for the Moth. It is free from the repulsive smells which are so objectionable and which are always imparted by other so called Moth-Destroyers.

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

Gates' Certain Check

FOR Summer Complaints.

Bayside, June 21st, 1901.
DR. A. B. GATES, Middleton, N. S.
DEAR SIR:
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. About two years ago I was very much

RUN DOWN

and in poor health generally. I began under your Bitters and Syrup and at once noticed a marked improvement in my health and soon was as well as ever. My son and daughter have both used your

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, Yours very truly,
Mrs. NOAH FADER
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