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Scott's Emulsion of Cod-liver Oil with Hypophosphites will not cure every case; but, if taken in time, it will cure many.

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The Sabbath-School.

INTERNATIONAL LESSON.

Second Quarter Lesson V (II May 22 '98)

THE DAY OF JUDGMENT.

—Matthew 25: 31-46.

Read Matthew 25 and Revelation

20: 11-15.

Commit Verses 34-46.

GOLDEN TEXT.—He shall reward

every man according to his works.—

MATT. 16: 27.

HISTORICAL SETTING.

Time.—Spoken Tuesday after-
noon, April 4, A. D. 30. Immedi-
ately after the last lesson.

Place.—The Mount of Olives,
where Jesus stopped with his dis-
ciples on his way from Jerusalem
to Bethany.

THE PARABLES OF JUDGMENT.—

This lesson is a picture and a prop-
hecy. It does not liken the king-
dom of God to anything, but de-
scribes "the literal Son of man, in
his literal person, at his literal com-
ing to a literal judgment," in that
language and picture form which
can most vividly and truly express
to us the great reality. It is im-
portant to remember that this sec-
tion closes a series of descriptions
of the judgment, and must not be
taken as if, when isolated, it set
forth all the truth.

THE SCENE ON THE DAY OF JUDG-
MENT.—Vs. 31-33. *When the Son*

of man, Jesus himself, shall come,

referring to his great final coming

in his glory, in his true nature,

divine, honored, and worshiped,

the glorious King of kings and Lord

of lords. And all the holy angels

with him, to be his attendants, to

execute his will. Then shall he sit

upon the throne. A king and judge.

The throne is the seat and source

of sovereign power. Of his glory.

More than "glorious throne," the

throne peculiar to, manifesting, his

glory. *And before him shall be*

gathered all nations. The phrase

is equivalent to the whole human

race. *Shall separate them one from*

another. Into two classes. From

the nature of things there can be

only two classes. All men either

love God supremely, or they do not.

They are grades and degrees in each

class, but there is a real and wide

distinction between the classes. *As*

a shepherd divideth his sheep from the

goats.

The flocks of sheep and goats fed

together in the same field. *And he*

shall set the sheep. Who represent

the righteous. On his right hand.

The place of honor and favor. *But*

the goats. The goat is especially a

repulsive animal, and so a fit image

for wicked men.

THE JUDGMENT OF THE RIGHTE-
OUS.—Vs. 34-40. *Unto them on the*

right hand. The sheep, the righte-
ous. *Cons.* Draw near to your

Father to your home, for here is

the place for you. *Ye blessed of my*

Father, denoting not simply that

they have been blessed by him, but

that they are his. *Inherit.* Receive

not by purchase, or by labors, but

by becoming children of God, and

therefore heirs of God. He that is

a child of sin is an heir of sin; a

child of the devil inherits from the

devil; a child of goodness and of

God inherits from God. *The king-*

dom. The kingdom of heaven, of

which Christ is King, and which

consists in righteousness, peace, and

joy in the Holy Ghost. *Prepared*

for you from the foundation of the

world. There is comfort in the as-
surance that God regards us as

worthy of his thought and plan-
ning. *I was a hungered.* In the

persons of his earthly friends, who

were his representatives. *Meat.*

Food. Took me in. To your hearts

and homes.

A good character, a heavenly

nature, is essential to being the

children of God, and receiving his

reward.

The acts of kindness mentioned

are but specimens and illustration

of the good deeds of God's children.

The good deeds are not substitutes

for faith, and prayer, and love, and

honesty, but are the proofs of a

right heart, from which all virtues

grow. The fruits of the Spirit are

the proofs of the Spirit.

These acts are such as are pos-
sible to all Christians. They are

such as require merely an outlay

of money, but such as involve also

the sacrifice of time, strength, rest,

comfort, etc.

We never know how small a thing

may become a benediction to a

human life.

If ministering to the bodies of

men is a Christian duty and privi-
lege, still more is the ministering to

their spiritual needs, carrying the

bread of heaven to the heathen,

helping men to the water of life.

Christ himself has done all these

things for us. *Lord, when saw we*

thee a hungered, etc. They can

hardly recollect any service at all.

(1) The ministries were so trifling,

that it amazes them to find every

transient item in the book of the

Judge. *Inasmuch as ye have done*

it unto one of the least of these my

brethren, etc. The obscurest, the

most despised of his disciples, and

those with the least of his spirit

and character. Moreover, "the
least of these my brethren" is not
limited to Christians, but includes
all whom we may help for his sake,
as taught us in the parable of the
good Samaritan.

1. The unconsciousness of the
righteous shows that their virtues
were sincere and true. Whosoever
does good deeds for the sake of the
reward, will obtain none, for the
soul of goodness is left out of such
deeds.

2. Unconscious goodness is the
highest form of goodness.

3. Direct and personal service
of Jesus tends to transfigure all our
daily lives with the radiance of
heaven.

THE JUDGMENT OF THE WICKED.

—Vs. 41-46. *Depart from me, etc.*

Those who are far from God in

character are punished by being

made to live far from his heaven,

his joy, his intimate friendship.

There is a natural repulsion and

antagonism between the good and

the evil. The wicked not only

shall not, but cannot see God.

The cursed are cursed by themselves,

in spite of the love and goodness of

the Father. *Into everlasting fire.*

That cannot be quenched or escap-
ed, punishment as terrible to the

soul as literal fire is to the body.

Prepared for the devil and his angels.

Who were the first beings to sin,

and therefore the ones for whom a

place and punishment were pre-
pared. And men who share it,

share it because they have pre-
pared themselves for it. *For I was a*

hungered and he gave me no meat,

etc. Only sins of omission are

mentioned, showing that the ab-
sence of good works, of the domi-
nation of selfishness, disqualifies man

for blessedness.

SINS OF OMISSION (1) There are

two ways of measuring sin,—down

and up; down, by counting all the

actual sins we have done,—all covet-
ings, anger, evil thoughts, selfish-

ness, falsehoods, dishonesties; up,

by seeing what he might have been,
all the good deeds we might have

done, the blessed, useful life we

might have lived. (2) The sins of

omission prove that we have not

true faith and love toward Jesus.

(3) No future good works will do

the deeds left undone. (4) The

poorest hope of heaven is that which

is based on the words, "I have done

no harm." (5) The punishment

is like the sin; it omits heaven and

joy and God and the companionship

of the good from our lives, and adds

the everlasting punishment.

When saw we thee a hungered,

etc. Like the righteous, they were

unconscious of the extent of what

they had done. (1) They looked at

the outward good they had done,

and not at its motives. (2) The

sorrow of others did not make

much impression upon them. (3)

The selfishness and neglect did not

seem so very evil to them. (4) This

unconsciousness of their guilt shows

its greatness. *These....into ever-*

lasting (eternal), the same original

word as eternal in the following

phrase: punishment: but the righte-

ous into life eternal. The punish-
ment is without end and without

remedy.

It seems strange that such words

as these should come from the most

loving Being in the universe, and

just as he was to show the infinitude

of his love upon Calvary. But it is

from the heights of love that the

greatest depth of the guilt and the

danger of sin can be seen, and

whence should come the most

earnest warnings against sin.

THE WONDERFUL LAMP.

A poorly dressed errand boy was

carefully marking the text, "Thy

word is a lamp unto my feet," on

a gate with a piece of chalk. So

absorbed was he with his writing

that he never noticed a kind look-
ing old gentleman, who, after walk-

ing slowly past twice, returned and

stood behind him, carefully watch-

ing his movements.

"My," said the boy, repeating the

letters aloud, as he formed them

with care; "f double e-t, feet."

"Well done, little lad, well done!"

said the old gentleman, with a

smile. "Where did you learn that?"

"At our Sabbath school, sir," re-

plied the boy, half frightened and

thinking that the old gentleman

was going to deliver him up to the

police for writing on the gate.

"Don't run away. I am not

going to hurt you. What is your

name?"

"Nicholas."

"Nicholas what?"

"Nicholas Lambert, sir."

"You are an errand boy, I see

isn't that your basket?"

"Yes, sir."

"So you learned that text at the

Sabbath-school. Do you know

what it means?"

"Well, not quite, sir," said