Falling Leaves ive Warning f Winter

So the falling of the hair tells the approach of age and lining power.
No matter how barren the tree how leafless it may seem, u confidently expect leaves in. And why?
Because there is life at the ots.
So you need not worry about falling of your hair, the reatened departure of youth d beauty. And why?
Because if there is a spark of remaining in the roots of hair

AYER'S HAIR VIGOR

ill arouse it into healthy activ-y. The hair ceases to come ut: it begins to grow: and the lory of your youth is restored o you.
We have a book on the Hair nd its Diseases. It is free.

The Best Advice Free.
If you do not obtain all the benefits ou expected from the use of the Vigor, rite the doctor about it. Probably here is some difficulty with your gen-ral system which may be easily emoved. Address,
DR. J. C. AYER, Lowell, Mass.

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A little tickling in the throat—now and then a dry, hacking cough—"not bad enough to bother about you say."
But every hack makes a breach in the system, strains the lungs and prepares the way for more serious trouble.
Twould be wise for you to take Dr. Wood's Norway Pine Syrup now, before the lungs become permanently affected.
It is the most certain and satisfactory remedy for Coughs, Colds, Bronchitis, Croup, Hoarseness, Sore Throat and Whooping Cough.
Mrs. Geo. F. Foster, Lansdowne, N.B., writes this to say: "I was taken suddenly with a cold which settled on my lungs. I had a terrible cough and it gave me great alarm. All the remedies I tried seemed of no use. Then started taking Dr. Wood's Norway Pine Syrup, which cured me so promptly that it was a pleasant surprise. I shall always keep it in the house during the winter season."

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The Sabbath School.

INTERNATIONAL LESSON.

Second Quarter Lesson 10 June 3, 1900

THE TWELVE SENT FORTH. —Matthew 9: 35 to 10: 8.

Read Matthew 9: 35 to 11: 1; Mark 4: 35 to 5: 21.

Commit Matthew 9: 36-38.

GOLDEN TEXT.—*It is not ye that speak, but the Spirit of your Father which speaketh in you.*—Matt. 10: 20.

HISTORICAL SETTING

Time.—Autumn A. D. 28 and winter of 28 and 29.

Place.—Some village or town in Galilee. The exact place is unknown.

The Third Circuit of Galilee was begun at this time by Jesus with his disciples, the instructions for which are given in the chapter of to day's lesson.

THE SPIRITUAL HARVEST FIELD —Vs 35, 36. *Jesus went about all the cities and villages.* This was his third evangelizing tour. *Teaching in their synagogues*, where he could best reach the people on the Sabbath. He unfolded the Scriptures to them with new and deeper meanings. *Preaching the gospel of the kingdom.* Heralding far and wide the good news of the kingdom, that it was at hand, how to enter it, what it would do for all who came into it. *Healing every sickness*, positive disease, severe, dangerous, even violent. *Every disease.* Weakness, debility; it refers rather to chronic cases. There was a triple reason for those miracles of healing. They helped and confronted the people. They illustrated the gospel he preached, showing its effects upon the bodies and souls of men. They showed the authority behind his teaching and his preaching. *When he saw the multitudes.* Many more than any one person could reach or help. *He was moved with compassion.* Infinite love and compassion is the keynote of the gospel, the motive for missionary work and all deeds of helpfulness. *Because they fainted.* R. V., "were distressed." *Were scattered abroad.* Not dispersed, but prostrated by disease, by weariness, by sin, by hunger of soul. *As sheep having no shepherd.* Those who should have been their shepherds, were no true shepherds, but hirelings, who ate the sheep they should feed.

THE DEMAND FOR MORE LABORERS.—Vs. 37, 38. *Then saith he unto his disciples.* To all who accepted him as well as to the twelve. *The harvest truly is plenteous.* The seed had been sown during the past ages. It had been sown by the word of God, and now especially by Jesus himself. The people were prepared so that it was possible for them to be gathered into the kingdom. The fields were "white already to harvest." *But the laborers.* Those who were willing and qualified to gather this harvest. *Are few*, compared with the greatness of the work. It was apparently for this reason that Jesus, after the the twelve had known him for a year or two, had been instructed by him, and had seen his works, began a new method, that of setting his disciples to work for themselves. *Pray ye therefore.* It is is instructive to note that the laborers themselves, and those who ought to be laborers, were the ones instructed to pray for more laborers. (1) They felt the need and would, therefore, pray with heart and soul. (2) The prayer was an inspiration to enter more heartily into the work themselves. (3) No one has greater need of praying than those who would gather in his harvest. *That he will send forth.* The word is stronger; thrust out, force them out, as from urgent necessity. *Laborers into his harvest.* (1) God gathers his harvest by human instrumentality. (2) An increase of laborers can come both from an increase of numbers and from an increase of power in those already working. (3) Man-made ministers are useless. (4) God's laborers are impelled by the love of God, by a sense of duty, by the needs of men, by opportunities offered, by fitness for the work.

THE SELECTION OF THE TWELVE FOR SPECIAL TRAINING AND WORK. —Vs. 1-4. *Called unto him his twelve disciples.* Whom he had chosen some time before. In v. 2 they are called *the twelve apostles.* Apostle means "one sent forth" on a mission, "a messenger."

There is not time nor space in teaching this lesson to give the history of each of the twelve, but only some general observations which will prove instructive. *Simon ....called Peter* (the rock), *and Andrew*, were brothers, and among the first five disciples of Jesus. *James....and John* were also brothers, and named by Jesus, Boanerges, sons of thunder, probably describing their fiery, vehement temperament. Yet John was "the disciple whom Jesus loved," and had the deepest insight into Jesus' heart. These first four called were fishermen. *Bartholomew* is undoubtedly the Nathanael of John 1: 45. *James* is the modernized form of Jacob. *Lebbæus* is the same as *Thaddæus*, and as Judas (Jude) the son of James in Luke 6: 16. *Simon the Canaanite* means not "of Canaan," but "Zealot," a party of fanatic nationalists among the Jews, leaders of the national revolt against foreign yoke. *Judas Iscariot*, *i. e.*, man of Kerioth, a town of Judah. He was the only one of the disciples who was not a Galilean.

THEIR QUALIFICATIONS.—These twelve common men, fishermen, a publican, a Zealot, are a very interesting and helpful study.

Their Enduement with Power. *He gave them power.* The word signifies both "power" and "authority" or "right." He both qualified and authorized them. This endowment was vastly increased on the day of Pentecost.

Their Great Variety of Character. Jesus chose twelve disciples, that every man, in all time, might find himself represented among the apostles. The doubter finds himself in Thomas; the fierce, hot-headed, quick-tempered man finds himself in John, the son of thunder; the opinionated, impulsive man in Peter; the hard headed, practical man, desiring the first place in the kingdom, in James, etc. We are all there. And to all of us can come like fitness, worthy of apostleship. All kinds of men can become Christians; all kinds can serve the Lord in the same good way. This great variety in Christians enables Christianity to meet the vast variety of men in the world. But all were one in heart, in the love of Jesus, in building up the kingdom of heaven.

Their Grouping. One of the ways Jesus takes to overcome their imperfection in doing a work which called for perfection in the workers was in his grouping of the apostles.

Peter, the bold, impetuous man, is joined with Andrew, the cautious careful, full of the sense of difficulty.

James and John differed in age. John must have been very young, for he outlived Jesus nearly seventy years. So the Master paired old and young.

Philip, the slow witted, was paired with Nathanael Bartholomew, the quick witted.

Thomas, the doubting, skeptical intellect, was joined with Matthew, one of the heroes of faith.

James, the most practical of men, was united with Jude, the man of doctrine.

Simon, a man of zeal, enthusiasm, independence, and patriotism, was with Judas Iscariot, the business economist. So the Master made one whole man out of two half men. And so his church should go forth, two by two, each with the one most unlike himself, and therefore best able to help him.

THEIR METHODS OF WORK.—Vs. 5-8. *Go not into the way of the Gentiles.* Do not take any road that leads to the surrounding nations. *City of the Samaritans.* Though nearer the Gentiles. The time had not come for this more distant work; it would come later. *Go rather to the lost sheep of the house of Israel.* These belonged to the flock of God, but had wandered far away. This limitation was only temporary. The soil of the Jewish nation had been prepared for the good seed for generations, and here it would be easiest to get it rooted and growing. They were not yet prepared to understand the universality of the gospel. They were best acquainted with these people. Begin at home and then reach out into the wide world. They were to *preach, saying, The kingdom of heaven is at hand.* The King had come. He brought pardon and peace and salvation from sin. Everything good was waiting for them. Therefore repent and believe. *Heal the sick.* (See on Lesson IX., First Quarter.) Only by visible help for the body that costs us something is it possible to prove that our efforts for men's souls are sincere. Sickness and demon possession were fruits of sin. Jesus came to undo the works of the devil. By healing sick bodies he proved his power and willingness to heal sick souls. *Freely ye have received.* Jesus had charged nothing for what he had done. He gave his life freely, he brought salvation to the disciples freely. *Freely give.* Be like your Master, filled with the spirit of love.

INSTRUCTIONS.—The rest of the chapter contains instructions as to their work.

They were to go on their journey with no more preparation, and no less, than about their ordinary business at home. It was the best way to reach the people. The religion of Jesus was for daily life. There was no show, no self-seeking, no expense.

They were to go two by two (Mark 6: 7).

They were warned of dangers and told how to act.

They were encouraged by promises of God's care and future rewards.

PRACTICAL APPLICATIONS. 1. There is the same need for workers now as then.

2. We should look at the spiritual harvest field as Christ and the disciples did, feeling the greatness of the evil, but looking at it in the light of the heavenly remedy and help.

3. We are trained by this work for greater work here and hereafter.

4. We are to follow the principles laid down by Christ for the twelve.

A Plain Case of Cause and Effect.

A humorous writer says, Bring up a child in the way he should go, but first go that way a few times yourself. The Epworth Herald shows how a gentleman was convinced of the wisdom of this remark. It was at a patriotic State convention in Indiana, when the music was furnished by a boys' band from one of the State benevolent institutions; though several of the little fellows were not over seven or eight years of age, the quality of their music was really excellent. The Herald says:

The organization was under the leadership and guardian care of a gentleman whose especial duty upon such an occasion as this, when the boys were removed from the restraint of the institution, was to see that they were kept within legitimate bounds. There are certain restrictions placed upon the youth admitted in the State home, one of which is that the use of tobacco in any form is prohibited.

A certain citizen of the convention city, wishing to show his appreciation of the leader and his juvenile company, invited them around to the leading restaurant to partake of cream and cake. While the little fellows were enjoying their refreshment, the following took place between the host and the leader:

Will you not smoke, Mr. B.? asked the citizen.

No, I thank you, returned the leader. You do not know, though, how I crave a smoke. But, you see I do not dare let the boys see me indulge; they are prohibited from using tobacco, and my example would demoralize them.

Then I shall not insist, returned the citizen.

Is there not a private room where we could retire for a friendly cigar? asked the leader. I declare, I would enjoy just one cigar hugely! The two stepped back into the inner parlor, and there, away from the boys, the guardian indulged his desire in a social way.

The following evening, as this same citizen was entering a hotel, he noticed groups of these same band-boys seated on the sidewalk and in the corridor. He was astonished, as his eyes went from one group to another, to observe that every boy was puffing away at a cigarette. Approaching one group, he asked, Boys, are you not afraid that your leader will see you?

Oh, we have our eyes on him; we know just where he is, came back with a laugh.

But do you not know that it is against the rule to smoke?

I guess we're no worse than Mr. B, answered the largest boy in the group.

We've seen him smoking when he thought we didn't, piped the smallest, and they all laughed.

And a third one said, If he can smoke, I guess we can.

The citizen could not consistently say anything more, but he was convinced that the only safe way to make a boy go the right road is to go that way ourselves.—Temperance Banner.

Saved by a Song.

When the English steamer Stella was wrecked on the Casquet rocks, twelve women were put into a boat, which the storm whirled away into the waters without a man to steer it, and without an oar which the women could use. All they could do was to sit still in the boat, and let the winds and waves carry them whither they would.

They passed a terrible night, not knowing to what fate destiny was conducting them. Very cold and wet, they must have been quite overcome but for the courage, presence of mind, and musical gifts of one of their number. This one was Miss Marguerite Williams, a contralto singer of much ability, well known as a singer in oratorios.

At the risk of ruining her voice, Miss Williams began to sing to her companions. Through the greater part of the night her voice rang over the waters. She sang as much of certain well known oratorios as she could, particularly the contralto songs of The Messiah and Elijah, and several hymns. Her voice and the sacred words inspired the women in the boat to endure their sufferings.

At about four o'clock in the morning, while it was still dark, a small steam craft, which had been sent out to try to rescue some of the floating victims of the wreck, coming to a pause in the waters, heard a woman's strong voice some distance away. It seemed to be lifted in song. The men on the little steam craft listened, and to their astonishment heard the words, Oh, rest in the Lord, borne through the darkness. They steered in its direction, and before long came in sight of the twelve women, and they were taken aboard.

If it had not been for Miss Williams's singing they would not have been observed, and very likely would have drifted on to death, as so many other victims of the wreck did.—Young People's Paper.

Something About You.

You are a complex and ingenious machine, fearfully yet wonderfully made. If your age is fifteen years or more, you can be figured up to a dot.

You have 160 bones, and 500 muscles; your blood weighs 25 pounds; your heart is nearly five inches in length, and three inches in diameter; it beats 70 times a minute 4,200 times an hour, 100,800 times a day, and 30,722,200 times a year. At each beat a little over two ounces of blood is thrown out of it; each day it receives and discharges about seven tons of that wonderful fluid. It is the most remarkable pump in the world.

Your lungs will contain a gallon of air and you inhale 24,000 gallons a day. The aggregate surface of the air-cells of your lungs, supposing them to be spread out, is 20,000 square inches.

The weight of your brain is three pounds or more. Your nerves exceed 10,000,000. Your skin is composed of three layers, and varies from one eighth to one-fourth of an inch in thickness. The area of your skin is about 1,700 square inches, and you are subjected to an atmosphere pressure of 15 pounds to the square inch, a total of 127 tons.

Each square inch of your skin contains 35,000 sweating tubes, or perspiratory pores, each of which may be likened to a little drain-tile one fourth of an inch long, making an aggregate length in the entire surface of your body of 210,166 feet, or a tile ditch for draining the body almost 40 miles long.

Speak Like You Do When You Laugh

A baby of three years, says a recent writer, once preached me a sermon, and I pass it on for the benefit of other downcast and despondent ones who need to learn to rejoice evermore.

How is the baby? I asked drearily, standing at the foot of the staircase leading up to a chamber where the little one lay ill. I was tired, unhopeful; my mood came out in my tone.

'Peak like you do when you laugh, called the weak little voice upstairs; and if ever I felt rebuked by an angel, that was the moment. It has come up to me a hundred times since. I hope I am the brighter and cheerier for it.

Speak like you do when you laugh. That means sparkle and gladness and good will. Those fretful lines at the mouth corners don't come from laughing. The weary ones around the eyes have another origin. But the plainest, outward sigh of despondency is that in the tone. The sick feel it; that is why visitors are forbidden. Little children are infallible weather prophets; they will not take to you. And you and I—just common working men and women, neither sick nor young nor old, but busy and often tired—we love—yes, that is the word—we love the bright, loving, laughing, happy voice. Speak like you do when you laugh.

Most people would succeed in small things if they were not troubled with great ambition.—Longfellow.

The three things most difficult are to keep a secret, to forget an injury, and to make good use of one's leisure.

BICYCLISTS, young or old, should carry a bottle of Pain-Killer in their saddle bags. It cures cuts and wounds with wonderful quickness. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. 25c. and 50.

A severe cold settled on my throat and lungs so that I could hardly speak. After other remedies failed I tried Dr. Wood's Norway Pine Syrup and one bottle of it completely cured me.
MRS. THOS. CARTER,
Northport, Ont.

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During the fall and winter of '96 and 97 I was greatly distressed with indigestion. I tried several remedies each of which gave me no relief. I was advised to try your Invigorating Syrup, which I readily did, and have felt grateful ever since to the one who gave such good advice. The very first dose helped me, and before half of the first bottle was used I was completely cured. Have not been troubled with the disease since. I have taken occasion to recommend your medicine publicly upon several occasions, and heartily do so now. You are at liberty to use this in any way you please.

Yours truly,
(REV.) F. M. YOUNG,
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