

JUNE 27, 1900

Housekeepers
kidneys bring
of pains and

How often
give out
bring out
begin and
chair with
out.
But the
must be
though the
ache, and
feels ready
These
understand
are never
the night
are really
are always
em to be paid

After
ing it
for two
three weeks notice how
much younger you appear,
ten years younger
least.

Ayer's Hair Vigor also
restores dandruff, prevents
falling of the hair, makes
hair grow, and is a splen-
did hair dressing.
It cannot help but do
these things, for it's a
hair-food. When the hair
is well fed, it cannot help
it grow.
It makes the scalp
healthy and this cures
the disease that causes
dandruff.

Write the Doctor.
If you do not obtain all the benefits
from the use of the Vigor,
write the doctor about it. Address,
Dr. J. C. Ayer, Lowell, Mass.

My hair was coming out badly,
but Ayer's Hair Vigor stopped the
falling and has made my hair very
thick and much darker than before.
I think there is nothing like it for
the hair."
CORA M. LEA,
April 25, 1899. Yarrow, I. T.

Write the Doctor.
If you do not obtain all the benefits
from the use of the Vigor,
write the doctor about it. Address,
Dr. J. C. Ayer, Lowell, Mass.

John G. Adams
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Robes and Mountings.

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Special rates for country orders

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PHONE 26 OPP. COURT HOUSE.

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MRS. WM. DOWNEY King St.
near York, provides good board
with large airy rooms to lady Normal
School Students. She can also accommo-
date a few transient boarders

Old Reliable Remedy for
Diarrhoea and Dysentery.

DR. FOWLER'S
EXT. OF WILD
STRAWBERRY

Grandma Mrs. Thos. Sherlock, Arn-
old, Ont., recently wrote:
"My little girl, three years of
age, was taken very bad with diarrhoea,
and we thought we were going to lose her,
when I remembered that my grandmother
always used Dr. Fowler's Ext. of Wild
Strawberry, and often said it saved her.
I got a bottle and gave it to my child,
and after the third dose she began to get
better and slept well that night. She im-
proved right along and was soon com-
pletely cured."

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The Sabbath School.

INTERNATIONAL LESSON.

Third Quarter Lesson 2, July, 8 1900

JESUS THE BREAD OF LIFE.

—John 6: 22-40

Read John 6: 22-40.

Commit Verses 35-37.

GOLDEN TEXT.—Jesus saith unto them, I am the bread of life.—John 6: 35.

HISTORICAL SETTING.

Time.—Just before the Pass-over, April, A. D. 29, which began that year on April 16. The next morning after our last lesson.

Place.—Gennesaret, a beautiful plain on the western shore of the Sea of Galilee, south of Capernaum.

SEEKING THE BREAD THAT PERISHETH.—Vs. 22-27. The day following the miracle of the loaves and the storm of the Sea of Galilee. The people (multitude) which stood on the other side of the sea. The other side from Gennesaret. Those who remained in the vicinity of Bethsaida, and the place where the miracle was wrought, or went back to that place. Saw that there was none other boat there, etc. This explains why they expected to find Jesus on that side of the sea. Howbeit there came other boats. If this had not been said, some one would have suggested that there was a contradiction. Tiberias. The principal city on the west coast. After that the Lord had given thanks. Showing the deep impression this solemn act made in connection with the miracle. They also took shipping. The boats that came from Tiberias.

Four questions (vs. 25, 28, 30, and 34), are the turning points of this conversation. Rabbi, Master, teacher. When comest thou hither? The question implies that they had been seeking Jesus for some time.

Jesus answered, not their question, but their needs. Ye seek me, not because ye saw the miracles. They were not attracted by the miracles.

The signs of God's love, as proofs that Jesus was the Messiah. But because ye did eat of the loaves, and were filled. They were not hypocrites; they only took a low view, and were selfish. Their motives lay chiefly in the results of the miracles; the healing, the satisfying of hunger, and not in the miracles as signs. Labour not for the meat which perisheth. The food for the body. This is not to be the chief end even of work for daily food. Labour for earthly food should be merely a means to something higher. The seeking first the satisfaction of worldly wants is degrading and unworthy. Solomon tried all that the world could give, and under the most favorable circumstances, yet found all to be vanity and vexation of spirit. Satisfying the soul with this world is like quenching thirst with the salt water of the sea, that makes one still more thirsty.

SEEKING THE BREAD FROM HEAVEN.—Vs. 27-34. But for that meat (food) which endureth unto everlasting life. Put your life not into that which is transient, but into that which is permanent, building up that in you which is eternal. The Son of man. The Messiah, the type and representative of the human race. Him hath God the Father sealed. To seal anything is to attest by some sign that it is genuine. The seal to the ancients was like our signature. God authenticated Jesus by signs all could understand. What shall (or must) we do. The question is suggested by the command to labour in vs. 27. That we might work the works of God. The works required by God, in order that we may obtain that bread of which he had been speaking. This is the work of God. What God bids you do in this matter. That ye believe on him whom he hath sent. This is the one great essential underlying all good works, a committing of body and soul to our Lord, who gives the new heart and right spirit, out of which flow the works of God as naturally as waters flow from a fountain. What sign. The usual word for "miracle" in John. Shewest thou then, that we may see, and believe. True faith must always have a foundation. What proofs do you bring that bear the "image and superscription of God"? Our fathers did eat manna in the desert (see Ex. 16). As it is written &c. Moses proved that he was sent from God by giving the people bread from heaven to eat. Then Jesus said. To prove his claims and to show them that they thought only of bodily feeding. Moses gave you not. Better as R. v., "It was not Moses that gave." He was not the source of the manna. But my Father giveth you. The same God who gave you the manna. The true bread. That which fulfils absolutely the highest conception of sustaining food. The bread which men most need, that sustains the soul to everlasting life. The manna was a type of this true

bread; it was for the body, while the true bread is for the soul; those who ate the manna died, while those who eat of the bread of life live forever. From heaven. The manna came from heaven. For the bread of God is he which cometh down from heaven. Christ does not identify himself with the bread till the next answer. And giveth life unto the world. The manna was for one nation, while the true bread is for all the world. Lord (sir), ever give us this bread. They probably had vague ideas of what this bread was and may have thought of some miraculous supply, like that furnished the day before.

JESUS THE BREAD OF LIFE.—Vs. 35-40. Jesus said unto them, I am the bread of life. By his death and a onement Jesus brings spiritual life to men. He sends the Holy Spirit, who imparts and sustains life.

The soul has many hungers, appetites, and desires for more and higher things. Only sick or dead souls have no hunger Jesus satisfies the many hungers of the soul, and thus is the bread of life. He that cometh to me... he that believeth on him. Coming and believing are the ways in which this living bread is received. Ye believe not. You have not eaten this bread. But the bread of life is not a failure. All that the Father giveth me. This is the divine side of salvation. And him that cometh to me. This is the human side, so that no one may stay away because he imagines that the Father had not given him to Jesus. For I came down from heaven, not to do mine own will, &c. Here Christ gives a reason why none need fear that they will fail of salvation if they seek it. For he came down from heaven for this very purpose. This is the Father's will, etc. No power in earth or hell could destroy those who trusted him. The divine will, instead of being a hindrance, was his assurance of salvation. May have everlasting life. He would give eternal life to all who would receive it.

Qualifications for a Sabbath School Superintendent.

Granted that we need a superintendent, what are some of the necessary qualifications for the office?

1. He should be a man of piety, of pure motives, of unimpaired Christian character. We have no belief in the plan of having an unbeliever to superintend the Sabbath school. His character should be such as will be worthy the imitation of the school. He should instruct the school by example, precept, and question, using his talents and making a straightforward claim for Christ whenever he can.

2. He should be a man of faith and prayer. Before entering the Sabbath school he should go into his closet, carry the burden of his office to the Lord, and seek the assistance of the Holy Spirit in conducting and governing the school aright. It is true, he may occasionally call upon another to lead the school in prayer, yet he should have a fluency in prayer that he may be able to lay the needs of the school before the throne of grace in earnestness and faith, looking for an answer. He should keep promise to God and constantly before his mind that the great responsibility of guiding the work of the school and for the salvation of souls rest with the Holy Spirit; yet he must remember that he is a co-worker with him, and must put forth his best efforts, relying upon his grace to make them effective. He should have grace to wait for results, as well as to pray and work for them.

3. He should have a living interest in and thorough knowledge of God's word. He should be not only a lover of but a student of it. He should conduct the services with a spirit of worship, and strive to impress upon the scholars a love for the word of God and a spirit of reverence for its study.

4. He should have an acquaintance personally with the whole school. This would imply that he be a social person. He should come into the school with a smile of love on his face and a kindly welcome for all. This implies that he have a large amount of Christian courtesy. If there is a stranger at the door, with a cheerful bow and a beckoning hand he invites him to come into the school. With a kind hand grasp he conducts the new scholar to his appropriate class, thus making him feel at home, and at the close of the session he invites him to come again.

5. He should be a consecrated man. He should put forth all his energies in the prosecution of his work, because it is God's work. He should work for the salvation of souls, not for the approbation of the people.

6. He should have professional ability. If he have many qualifications and lack in this one, he will not succeed so well. This implies that he be a good talker. This will assist him in gathering

scholars into the school, and will also be of assistance to him in reviewing the lesson.

7. In addition to his good executive ability, he should have good judgment and a thorough knowledge of human nature, which will assist him in the qualification of scholars, in the selection of the most competent teachers, and in the adjustment of difficulties that may arise. He should try to make his school attractive in its appearance and in its exercises. If he has professional ability he will be a man of method, having his program of exercises arranged before coming into the school, knowing what portions of Scripture are to be read, what selections are to be used in prayer, who is to lead in the prayer, and what review questions he will ask.

8. He should be an enthusiastic man. He should undertake the year's work with the determination that nothing shall dampen his zeal or discourage his spirits, and he will soon be able to communicate the same spirit to others. The school will soon notice the difference between a discouraged superintendent and an enthusiastic, hopeful one. There is something in the grasp of a hand, in the joyous look of the eye, in the cheerful, kindly tone of the voice which marks the enthusiastic superintendent.

9. He should have some knowledge of music, especially if instrumental music is not used. Then, if his leader is absent, he may be independent enough to lead in the singing himself; also that he may be able to select such music as will lead to the proper devotion of the school. A New York superintendent gives the following rules for the singing in the school: The music should be well selected, given out in a clear, crisp voice so as to catch the ear of the listless ones; superintendents should always keep in mind that poor singing and poor ventilation go hand in hand; have your room ventilated, and this will give your scholars clear heads and tongues.

10. Punctuality is a necessary characteristic. He should always ring his bell exactly on time. Teachers and scholars soon learn to imitate their superintendent in this. He looks upon the members of his school as so many precious souls to be taught the way of eternal life. He has a strong desire to win souls to Christ, to be instrumental in training the youth of the land in the way of righteousness.

In view of the many qualifications necessary for a superintendent, we can but exclaim, Who is sufficient for these things? We answer, Through Christ strengthening me, I can do all things.—United Presbyterian.

Hints to Parents.

As the boys grow up make companions of them, then they will not seek companionship elsewhere. Let the children make a noise sometimes; their happiness is as important as your nerves.

Respect their little secrets; if they have concealments, worrying them will never make them tell, and patience will probably do the work.

Allow them, as they grow older, to have opinions of their own; make them individuals, not mere echoes. Remember that without physical health mental attainment is worthless; let them lead free, happy lives, which will strengthen both mind and body.

Bear in mind that you are largely responsible for your child's inherited character, and have patience with faults and failings.

Talk hopefully to your children of life and its possibilities; you have no right to depress them because you have suffered.

If you have lost a child, remember that for the one that is gone there is no more to do; for those remaining, everything; hide your grief for their sakes.

Impress upon them from early infancy that actions have results and that they cannot escape consequences even by being sorry when they have acted wrongly.

Teach boys and girls the actual faults of life, as soon as they are old enough to understand them, and give them the sense of responsibility without saddening them.

Fathers and Daughters.

The letters and editorials in recent issues of our paper dealing with home problems have evidently touched many of our readers at a point where they are thinking. The number of readers who have taken to writing on the various themes is one good evidence. We cannot print all that comes, and have to select what will give most variety and value to the discussion.

Our correspondent, who takes the significant name of Mrs. Evergreen, writes to us concerning the duties of fathers to their daughters, especially of fathers living in country section, where the providing of proper escorts for their

daughters is a matter of great importance. Here are some of the best thoughts from her letter:

1st. A girl should get her ideal of a true gentleman from her own father.

2nd. Many a bright girl's life has been blasted, when it might have been saved by the loving thought and protecting care of a good father.

3rd. One of the best men I ever knew was one with a large family of girls. He never considered it too much trouble to take his horses and go with those girls to places of religious assembly or intellectual privilege of social amusement. Consequently, they never wished to go anywhere if their father thought otherwise. Not one ever went astray. All have homes of their own now, in which boys and girls are growing up to bless the memory of one good father.

Yeast-Cake Johnny.

I'll tell you why he was called Yeast-cake Johnny. Almost every time the boys wanted him to do anything he would say, Wait a minute, I've got to go to the store and get mother a yeast-cake. Her bread won't rise without it.

And they would say, Well, hurry up, then, for we want to get up a baseball club, or a present for our teacher, or a subscription for a crutch or invalid's chair for lame Ben Wells, or Temperance Loyal Legion, and it won't rise without you.

I'll tell you the way Yeast-cake Johnny helped to make things rise. He was a little fellow, not bigger than a pint of cider, his Uncle said, but he had a big, brave heart, full of hope.

And whenever the boys began to say of anything, O, we can't do that, it's too hard, Johnny would answer, Pshaw! I don't believe it's half as hard as it seems to be. Just watch me take hold and show you how easy it is.

Then Yeast-cake Johnny would take hold, just as the yeast in his mother's dough did, and pretty soon the others would take hold, too, and the good work, whatever it was, would begin to grow lighter, just like the dough.

If things got into a snarl in his own home, Johnny would say, Come, now, let's each one take hold and do something to make things go better. He would set the example, beginning to work and whistle. Pretty soon the others would follow his example, and everything would move along all right. His brothers and playmates grew ashamed to act cross or mean when Johnny was around.

PLAYING LIKE A CHRISTIAN.

The spiritual intuition of children is often as accurate as it is impressive. Here is an instance named by a speaker when addressing a Sunday school. He said: I once heard of two little children, a boy and a girl, who used to play a great deal together. They were converted. One day the boy came to his mother and said:

I know that Emma is a Christian. What makes you think so, my child?

Because, mother, she plays like a Christian.

Plays like a Christian! said the mother. The expression sounded a little odd.

Yes, replied the child, if you take everything she's got, she doesn't get angry. Before, she was selfish; and if she didn't have everything her own way, she would say, I won't play with you; you are an ugly little boy.

Each man stands at the centre of a great network of voluntary influence for good. Through words, bearing, and gesture he sends out his energies. Oftentimes a single speech has effected great reforms. Oft one man's act has deflected the stream of the centuries. Full oft a single word has been like a switch that turns a train from the route running towards the frozen North to a track leading into the tropic South.

SUCCESS FOR SIXTY YEARS.—This is the record of Perry Davis' Pain-Killer. A sure cure for diarrhoea, dysentery and all bowel complaints. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. 25c and 50c.

Hoarseness is a common trouble during the summer with those having weak throat or lungs. It can be readily cured, and the throat and lungs strengthened by Dr. Wood's Norway Pine Syrup. Price 25c.

The worst kinds of splitting headaches can be relieved in five minutes by Milburn's Sterling Headache Powders. They don't depress the heart. Price 10c. and 25c.

A Cure for Rheumatism.—The intrusion of uric acid into the blood vessels is a fruitful cause of rheumatic pains. This irregularity is owing to a deranged and unhealthy condition of the liver. Anyone subject to this painful affection will find a remedy in Parmelee's Vegetable Pills. Their action upon the kidneys is pronounced and most beneficial, and by restoring healthy action, they correct impurities in the blood.

Special Attention

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Having decided to drop out of this of business we must sell at a great sacrifice.

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COD LIVER OIL

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HYPOPHOSPHITES

The Best for Lung Diseases.

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An Open Letter from a Prominent Clergyman.

C. GATES, SON & CO.,
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Dear Sirs,—Please pardon my delay in answering yours of weeks ago. Yes I have no hesitation in recommending your

Invigorating Syrup

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,
Pastor Baptist Church, Bridgetown, N. S.

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My stock of Men's Furnishing Goods cannot be excelled. It consists of Hard and Soft Hats of English and American make, in all the novelties and Staple Style for Spring Wear. White and Regatta shirts, Linen Collars, Silk Handkerchiefs, Braces, Merino Underwear, Hosiery and well selected assortment of Fancy Ties and Scarfs, in all the latest patterns of English and American designs.

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