

With-
out help, a
bald spot
never
grows
smaller.
It keeps
spread-
ing, until
last your friends
say, "How bald he is
getting."
Not easy to cure
old baldness, but
easy to stop the first
inning, easy to
check the first falling
hair. Used in time,
it stops falling,
promotes growth, and
restores all dandruff.
It always restores
color to faded or gray
hair, all the dark, rich
color of early life. You
depend upon it
every time. It brings
back the hair.

**AYER'S
Hair
VIGOR**

It stops falling,
promotes growth, and
restores all dandruff.
It always restores
color to faded or gray
hair, all the dark, rich
color of early life. You
depend upon it
every time. It brings
back the hair.

John G. Adams
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are eating, without a gripe or
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aches, and Dyspepsia, and
you feel better in
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chimes and peals
and tin only. Terms, etc., free.
BELL FOUNDRY, Baltimore, Md.

The Sabbath School.
INTERNATIONAL LESSON.

First Quarter Lesson 11, Jan. 13, 1901

THE TRIUMPHAL ENTRY.
—Matthew 21:1-17.
Print Verses 6, 16.

HISTORICAL SETTING.

Time.—Palm Sunday and Mon-
day, April 2 and 3. The days fol-
lowing the anointing by Mary. The
last week of Jesus' life.

Place.—The Mount of Olives,
between Bethany and Jerusalem;
the city and the temple.

GOLDEN TEXT.—"Blessed is he
that cometh in the name of the Lord."
—Matt. 21:9.

**PREPARATIONS FOR THE PUBLIC
ANNOUNCEMENT THAT JESUS WAS
THE MESSIAH KING.**—Vs. 1-7.—The
events of two days form the subject
of this lesson. They all bore upon
one purpose, the presentation of
Jesus to the people as their Messiah.

Sunday morning, the day after
their Sabbath, in the evening of
which Jesus had been anointed, he
left Bethany, and soon came to the
neighboring village of Bethpage.
Here he sent two of his disciples to
bring him an ass's colt, which prob-
ably belonged to one of his friends.
The disciples... did as Jesus com-
manded them. As a King he had
the loving obedience of his subjects.
The ass, and the colt. The colt pro-
vided had never before been ridden
by man, in accordance with the rule
that animals used for a sacred pur-
pose must never have borne the yoke.
Put on them their clothes.
Outer garments. As was frequently
done in place of a saddle.

1. The fact that the triumphal
entry is one of the few events re-
corded by all four of the evangelists
shows that it had great importance
in their eyes.

2. The riding of the ass was in
accordance with prophecies uttered
centuries before. The words quoted
in Matt. 21:5 are a combination
of two prophecies, Isa. 62:11 and
Zech. 9:9. They were familiar to
the Jews. Jesus by fulfilling this
prophecy presented himself as the
Messiah.

3. Riding on an ass instead of a
horse presented him as the Prince
of Peace, not a hero of war. His
kingdom will be one of peace
through righteousness.

4. All was in accordance with
Jesus' plan of a spiritual kingdom.
There was no herald, nothing to
excite the antagonism of the
Romans. There was no worldly
pomp. It was a visible presentation
of his spiritual Kingship! his king-
dom of truth, of peace, of brother-
hood, of love.

THE TRIUMPHAL PROCESSION.
JESUS PRESENTS HIMSELF TO THE
PEOPLE AS THEIR MESSIAH.—Vs.
8-11. Jesus left Bethpage and rode
toward Jerusalem. And a very
great multitude, "the
most part of the multitude," for
there were some cold and scowling
critics. There were crowds of
pilgrims from all parts of the
country coming up to the Passover
festival. By a census taken in the
time of Nero, it was ascertained
that there were 2,700,000 Jews
present at the Passover. Spread
their garments in the way. This
was a recognized act of homage to a
king. Others cut down branches.
As Jesus advanced, they kept
cutting branches and spreading
them, and the multitude kept cry-
ing. The multitudes that went before,
and that followed cried, saying,
"Hosanna." "Hosanna" is like a
shout of "Salvation! Salvation!"
It was a kind of holy hurrah.
Blessed is he that cometh in the name
of the Lord. Sent and approved by
the Lord, his Messiah. Hosanna
in the highest. In the highest
degree; in the highest strains; in
the highest heavens. Come into
Jerusalem. The royal city of the
Jews. All the city was moved.
Stirred, shaken. They did not
know what was coming next. The
promised redemption, deliverance
from Rome, might be at hand. Who
is this? Is this the Messiah who
comes proclaiming himself a king?
This is Jesus the prophet of (from)
Nazareth. Jesus is revealed in a
new light to most of them. He
now stood forth before the nation
as the Messiah.

**THE NOTE OF SADNESS. JESUS
LAMENTED OVER JERUSALEM.** One
touching incident is related by Luke
(19:41-44). "For a mile or so
beyond Bethany you are in the
country; to the right are wheat-
fields, dotted with the olive trees;
to the left, the rocky, cave-pierced
slopes, brilliant with many colored
flowers springing up among the
stones. You seem to be miles away
from a town. And then the road
turns, and suddenly the city of
Jerusalem bursts upon your vision.
Here Jesus paused, and lamented
over the city which might have
been saved had its people been
willing to accept of him; but which
was doomed to destruction because
it refused to repent and to accept
the kingdom of God. He was
crying over the city, and saying,
"How often would I have wished
to gather thy children together as
a hen gathers her chickens under
her wings, and thou wouldest not."
—Luke 13:34, 35.

crossing the ground on which, a
generation later, the Tenth Roman
legion would be encamped, as part
of the besieging force destined to
lay all the splendor before him in
ashes.

In vision he saw the most terrible
siege on record, in which the
besieged "fought for miserable
scraps," chewed belts and shoes,
and tore off the leather from their
shields, and ate scraps of hay, and
even then died by thousands from
the horrors of famine, 97,000 were
taken prisoners and 1100,000
perished. The ground around the
city was planted thick with crosses
on which Jews were crucified, till
there was room for no more. Did
he not also look beyond this to the
more awful destiny of those whom
even the infinite love of God could
not lead to repentance? Even in
the midst of our rejoicing over the
triumphs of Christianity, we should
weep over those who will not come
and be saved.

**KINGLY DEEDS IN THE ROYAL
CITY.**—Vs. 12-14. On the Monday
following the triumphal entry.
Matthew states the facts briefly
without regard to their order.
Jesus went into the temple of God.
As he had done when a boy of
twelve. Cast out. Now at the
beginning! All them that sold and
bought in the temple. In the court
of the Gentiles was the temple
market; where animals, oil, wine, and
other things necessary for sacrifices
and temple worship were sold for
the convenience of pilgrims who
came from all parts of the world to
offer sacrifices at the Passover
season. The priests made out of the
traffic, and there was large oppor-
tunity for extortion. Noise, con-
fusion, wrangling, bitter words,
wreckless oaths, and dishonest
practice filled the sacred courts
where the Gentiles should have
been taught the holy worship and
the commandments of God. Tables
of the moneychangers, who were
necessary because the pilgrims came
from all over the civilized world,
and the temple tax must be paid in
Jewish money. He cast them out
with authority as a rightful king.
Sold doves for the sacrifices. It is
written. Isa. 56:7; Jer. 7:11. In
their seeming worship they were
destroying the very soul of worship,
and robbing God's house of its
usefulness. They made it a den of
thieves. They not only robbed God,
but were dishonest in their business
transactions.

Practical. This was a type of the
work of Christ in the temple of the
heart, in the church, and in the
world, cleansing them from all
sinful habits, customs, feelings, and
acts. "He is like a refiner's fire,
and like fullers' soap; and he shall
sit as a refiner and purifier of silver;
and he shall purify the sons of Levi,
and purge them as gold and silver"
(Mal. 3:2, 3). Again he exerted
his kingly powers by destroying
the works of the great enemy, the
devil. The blind and the lame came
to him, in the house of God, the
place where all the troubled should
come, and he healed them. A work
of mercy, pleasing to him. This
was a type of his kingly work
among men, comforting, healing,
blessing, redeeming.

THE CHILDREN'S HOSANNAS.—Vs.
15, 16. The children, boys, saying,
"Hosanna to the son of David." They
caught the enthusiasm from their
elders. They, the chief priests,
were sore displeased. Opposed to
any approbation of Jesus that would
make it dangerous for them to work
their will upon him. They asked
Jesus to put a stop to these loud
praises. His reply was that the
very stones would cry out if these
held their peace. No power could
repress the fact that here was the
true Messiah. No hearts, less hard
than stones, could repress their
enthusiasm. Have ye never read.
How is it that you are not familiar
with your own Scriptures? Out of
the mouth of babes and sucklings
thou hast perfected praise? The
children and those who have qual-
ities give forth the most unalloyed
praise.

Application. The church should
take the best care that the children
should join in the services of praise.
They should arrange their services so
that the children can thus have part.
The gospel preached in so direct and
simple a manner, the doctrines stated
in so clear and simple a form that
children can understand them, the
services so devotional and helpful
that children can be uplifted by
them, will most help the largest
number of people.

Good Manners at Home.

Practical jokes are rarely indulged
in by persons of nice perceptions,
and teasing passes the bounds of
good taste when it comes to be a
matter of pure fun on all sides.
Inquisitiveness is always bad form.
Whom is your letter from? What
makes your eyes so red? are inter-
ferences with one's rightful privacy.
A closed door should be respected
and give assurance of seclusion.
One who is so disloyal as to
repeat to any outsider, however

MARRIAGES.

HENDERSON-SNOW.—At the Free Baptist
church, Wilson Beach, Char. Co., Dec.
2nd, by Rev. A. J. Prosser, James
Henderson and Martha Snow, both of
to Wilson Beach.

WHEAT-THORNE.—At the residence of Cap-
tain Robert St. Andrews St. John
parish, the 21st December, by Rev. C. T.
adv. Phillips, Harris Edward Price, of Boston,
Mass., and Miss Mabel Thorne of Johnston
Rhode Island.

WIFE-WARD.—At the Free Baptist par-
ish, Moncton, on the 21st inst., by Rev.
Hudson Swin, John W. Wife, of Elgin,
Ill., and Annie Ward of New Rochelle,
N. Y.

demant.—That by no mischance, no
loss of self-control, shall family dis-
cords be revealed to stranger, chil-
dren, or servants.

An uncontrolled voice is always
unmannerly and undignified.

A readiness to give up in little
things is the most tactful appeal
possible for a return of courtesy at
other times when the matter may
be of importance to us.

Personalities that are made to do
duty as family jokes are never funny
to strangers.—Ladies' Home Jour-
nal.

The Spider in the Helmet.

Major Lawrie was one of the of-
ficers who fought so bravely in the
late Sudan war. One day, before
the battle of Atbara, he found a
spider in the ventilator of his
helmet, and watched it with some
interest. The spider used to come
out in the evening, and, having had
its supper of flies, would return to
the helmet for sleep and rest. Major
Lawrie allowed the spider to
remain in its strange hiding place,
and even went into battle carrying
his friend in his helmet. Men
were killed all round at Atbara,
but Major Lawrie escaped without a
scratch, and the same good for-
tune attended him at Oudurman,
where the spider again accompan-
ied him. When the war was over
Major Lawrie packed up his things
to be sent home, and amongst them
the helmet, and not till it was too
late did he remember that the
spider had been sent with the hel-
met. It must die on the road, for
how could it find anything to eat in
tin packing-case? The Major was
sorry; he had taken a great interest
in the spider, and it was sad to
have condemned it to a lingering
death. The first thing he did on
arriving in London was to open the
helmet-box, expecting, of course,
to find the spider dead; but not only
was the spider alive and well, but
it was the happy mother of two
young spiders!

Don't Use Big Words.

In a clever manner the use of
short words and plain English is
set forth in the following article:
Short words are sharp tools for
writers. Some of us remember the
following advice given some years
ago by a wise father to his grand-
child, now at college:

"In promulgating your esoteric
conceptions or articulating super-
ficial sentimentalities and philo-
sophical or psychological observa-
tions, beware of platitudinous pon-
derosity. Let your conversation
possess clarified conciseness, co-
herent consistency, and concen-
trated cogency. Eschew all con-
glomerations, flutulent garrulity,
june babblement, and asinine af-
fectations. Let your extemporan-
eous descantings and unprepared
expatiations have intelligibil-
ity, without rhodomontade or
thrasional bombast. Sedulously
avoid all polysyllabic profundity,
pompous prolixity, and ventri-
loquial verbosity. Shun double en-
tendre and prurient jocosity, whether
obscure or apparent. In other
words, speak truthfully, naturally,
clearly, purely—and don't use big
words."—The Writer.

Curious Bible Facts.

The learned Prince of Granada,
heir to the Spanish throne, impris-
oned by order of the crown for fear
he would aspire to the throne, was
kept in solitary confinement in the
old prison at the Palace of the
Skulls, Madrid. After thirty-three
years in this living tomb, death
came to his release, and the follow-
ing remarkable researches, taken
from the Bible and marked with an
old nail on the rough walls of his
cell, told how the brain sought em-
ployment through the weary years:

In the Bible the word "Lord" is
found 1,853 times, the word "Je-
hovah" 6,855 times, the word "re-
verend" but once, and that in Psalm
111:9.

The ninth verse of the eighth
chapter of Esther is the longest.

The eighth verse of the ninety-
seventh Psalm is the middle verse
of the Bible.

The thirty-fifth verse, eleventh
chapter of John, is the shortest.

Each verse in Psalm 136 ends
alike.

No names or words with more
than six syllables are found in the
Bible.

The thirty-seventh chapter of
Isaiah and thirtieth chapter of 2
Kings are alike.

he word "girl" occurs but once
in the Bible, and that in Joel 3:3.
The four most in pining provisions
in John 14:2, 6:37; Matt. 11:
and Psalm 37:4.

Things Not To Do.

Children are sometimes tired of
being told what to do. We offer
a brief list of things not to do.
Never make fun of old age, no
matter how decrepit or unfortunate
it may be. God's hand rests
lovingly upon the aged head.

Never tell or listen to the telling
of filthy stories. Cleanliness is a
word and act in the sign manual of
a true gentleman.

Never cheat or be unfair in your
play. Cheating is contemptible
anywhere at any age. Your play
should strengthen, not weaken your
character.

Never call anybody bad names,
no matter what anybody else calls
you. You cannot throw mud and
keep your hands clean.

Never be cruel. You have no
right to hurt even a fly needlessly.
Cruelty is the trait of a bully, kind-
ness the mark of a gentleman.

Never make fun of a companion
because of a misfortune he could not
help.—The Home Monthly.

Rothschild's Rules.

When Meyer Rothschild, founder
of the great banking house in Frank-
fort, Germany, died, he left some-
thing better than wealth—an ex-
ample that has become a tradition
in this noted family. He also left
precepts. Among them were the
following:

Carefully examine every detail of
your business.

Be prompt in everything.

Take time to consider, but de-
cide positively.

Dare to go forward.

Bear troubles patiently.

Be brave in the struggle of life.

Maintain your integrity as a
sacred thing.

Never tell business lies.

Make no useless acquaintances.

Pay your debts promptly.

Shun strong liquors.

Employ your time well.

Do not reckon on chance.

Work hard.

Advice to Boys.

Under the caption, "If I Were
You, My Boy," an exchange says:
"I wouldn't be ashamed to de-

Before the Canadian Medical Association
Ottawa a few days since, Sir James Grant
noted physician, made the startling statement
that 5,000 persons die annually in Ontario from
consumption. Truly, consumption is the most
dreadful disease in the world. It is the result
of attacking the weak spot.

For a quarter of a century Dr. T. A. Slocum
of the most eminent scientists of the day, has
the cure of consumption a life study and
succeeded in compounding a system of treat-
ment which positively destroys the germ that
produces the disease, at the same time building
up and creating flesh and blood. This
treatment has been used by Dr. Slocum for
many years, and he knows exactly
that it cures in ninety per cent of cases
doctor has such confidence in the Slocum
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I was greatly distressed with
indigestion. I tried several remedies
of which gave me no relief. I
advised to try your Invigorating
Syrup, which I readily did, and have
not since. The first
helped me, and before half of the
bottle was used I was completely
cured. I have not been troubled with
disease since. I have taken oc-
casion to recommend your medicine
upon several occasions, and
truly so now. You are at liberty
to use this in any way you please.

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

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make, in all the novelties and Staple
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