# THE AYLMER EXPRESS : THURSDAY, JULY 18, 1901



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I have known many a crying and rectaiss baby to be perfectly quit and easy to take care of when to the insufficient mother's milk was dided a feeding or two daily of proper subtile condition of hunger made it irritionally executed figures as well as by trumpet calls, the crowing at the elevent month, or figures as well as by trumpet calls, the crowing and procession of worshippers in the of the start of the subscription.
No mother should nurse her child disease, like a forver or an abscess, for from any chronic disease, like a forver or an abscess. For any chronic disease, like a forver or an abscess. The door and the performance of musical airs. The doors of the cartwal as ent forth the dore for consumption. scrotula, malaria or marked debility.
If weaning becomes necessary, nature debility.
If weaning the proper substitute for a child of the given ago. The feedings of the milk mixture can be increased gradually until al the baby's dit should be varified in the start and second and first perfect weating and make their way to be a the ord and receive Hill and patience he had opportant the second and the performance of the size and second and in the second and in the second and in the second and the second the and the second thid is a year old, a bit of orange juice, or baked apple, or stewed prunes strained through a sieve, will often help to overcome the too fre-quent condition of constipation. SUGGESTIONS TO HOUSEKEEP-ERS. How many of our readers know that pieplant makes splendid shortkeep your eye on them and advance upon them, they will retreat. So the most of the trials of life that bound your steps, if you can only get your eye upon them, and advance your eye upon them, and advance ing aves, made a Jordan which that sink and cower. the inst the the trials of life that your at the trials of life that the your at the trial the trials of life that the your at the trial the trials of life that the your at the trial the trials of life that the tri <text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text> brought forth upon the new earth that they might be fruitful and multiply. It they might be fruitful and multiply. It is a new beginning, for in II Pet, iii, 6, we read, "The world that then was be-ing overflowed with water perished." The people had perished, but Noah came forth upon the same earth, perhaps forth upon the same earth, perhaps changed as to its configuration. 18-20. "And Noah builded an altar un-to the Lord." His first act was one of worship in God's appointed way-by sac-rifice; not the way of Cain, but of Abel. God had commanded him to take into rifice; not the way of Cain, but of Abel God had commanded him to take into the ark two of every kind of living crea-ture to keep them alive upon the earth (vi, 19, 20), but Jehovah (God in rela-tion to man as his Saviour and righteous-ness) had said that he should by sevens take of all clean beasts and birds (vii, 1-3), and thus he had abundance for sacri-fice. The thought of sacrifice takes us back for a moment to chapter vi, 14, where we read that the ark which pre-served Noah and all creatures was cov-ered within and without with pitch, tria, of course, to make it to float safely and preserve all in it. But the word translat-ed "pitch" and only here so translated is the very word elsewhere translated "atonement" or "reconciliation" and is surely suggestive of the great truth that there is no safety from coming judgment but by the great sacrifice of Christ but by the great sacrifice of Christ 21, 22. "And the Lord smelled a sweet savour" (margin, "a savour of rest"). In 21, 22. "And the Lord smelled a sweet savour" (margin, "a savour of rest"). In the next chapter we have a full statement of the everlasting covenant with Noah and his seed and all creatures, of which brief mention is made in these two verses, and also of the token of the covenant, the bow in the cloud. When we see the bow, we should remember that God looks upon it, too (ix, 16), and will never again bring a flood upon the earth. But see II Pet. iti, 7-13, and szy if you believe these things or are you, like the prople of Noah's time, among the scoffers? The many who helped Noah to build the ark and could have told all about it perished because they were not in it. You may understand fully God's plan of redemption and be able to tell it and teach it and perhaps be active in some kind of so called church work, but if you are lost.



THE SUNDAY SCHOOL LESSON III, THIRD QUARTER, INTER-

NATIONAL SERIES, JULY 21.

Fext of the Lesson, Gen. vill, 1-22. Memory Verses, 20-22-Golden Text, Gen. vi, 8-Commentary Prepared by the Rev. D. M. Stearns. Bis Daily urda; come lar e one l grega pal j Cup. yard W. eight Victo place Dunc and 48th

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As next week's lesson will take us to As nert week's lesson will take us to Abram, we may be said to have but one lesson on the first 2,000 years of the world's history, for the previous two les-sons kept us at the beginning of the sto-ry. Cain and Abel represent the two-great lines leading on to antichrist and to Christ, Cain being of the devil and Abel of God (L John iii, 12). The Bible does not crize us any more of the bible great lines leading on to antichrist and to Christ, Cain being of the devil and Abel of God (I John iii, 12). The Bible does not give us any record of Adam's numerous posterity, but just the two lines of the righteous and the unright-eous, mentioning some prominent men in each, Abel, Seth, Enoch and Noah being smong the righteous of these first 2,009 years. The tendency in all ages since **an** entered is sway from God, not toward God, and after the first 16 centuries the testimony of God was that all fiesh had corrupted his way on earth and that the imagination of the thoughts of the heart of man was only evil continually (chap-ter vi, 5-12). He instructed Noah to-build an ark for the preservation of him-self and his family and some of all living creatures from the impending judgment, revealing to Noah His determination to-destroy all others, both man and beast, from off the face of the earth. Noah did just as he was told, and probably during the space of 120 years (vi, 2), with no signs of a coming storm, continued to-build his vessel far from any sea and doubtless amid the scoffs and jeers of an ungodly world. We have the manner of their speech recorded in Job xrii, 15-17; Jude, 14-16. In due times the ark way inside just as God had commanded and therefore perfectly fitted for that which God intended. The limit of His mercy was reached, the time of judgment tome. He called Noah and his family unto Him into the ark and thes brought in unto-Noah all the creatures He intended to save alive and shut him in, and after sev-en days the storm began. I.O. This brings us to the beginning of the chapter assigned for our lesson, and in the fourth verse we read that the ark rested upon the mountains of Ararat just five months after the flood began. After this the waters decreased contin-ually until on the first day of the tenth month the tops of the mountains were seen, and 40 days later, which would be the tenth day of the eleventh month, Noah sent forth a raven and afterward a dove. The raven, being an unclean b

Noah sent forth a raven and afterward a dove. The raven, being an unclean bird (Lev. xi, 13-15), could rest on any float-ing dead carcass, and therefore returned not to the ark; the dove, a clean bird, finding no resting place, returned to the ark and makes us think of the Holy Spirit as a dove, finding His first perfect resting place on Christ at His baptism. Hare you the spirit of the raven or the dove?

thou into the ark" (vii, 1); so the Lord was with Noah in the ark. Happy are those who find their joy in God and in His presence and are glad to abide with Him anywhere and as long as He pleases! What matters it whether we are going or staying, shut up in the ark or roaming the earth, if only we are where He wills? 15-17. At the command of God Noah builded the ark, at the command of God he entered the ark and not until God commanded did he leave the ark. He and all the living creatures with him are