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"An attack of la grippe left me with a bad cough. My friends said I had consumption. I then tried Ayer's Cherry Pectoral and it cured me promptly."
A. K. Randles, Nokomis, Ill.

You forgot to buy a bottle of Ayer's Cherry Pectoral when your cold first came on, so you let it run along. Even now, with all your hard coughing, it will not disappoint you. There's a record of sixty years to fall back on.

These sizes: 25c, enough for an ordinary cold; 50c, just right for bronchitis, hoarse-ness, hard colds, etc.; \$1, most economical size, and to keep on hand.
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USING MILBURN'S PILLS.

VICTORIA, B.C., March 3, 1901.
L. Milburn Co., Limited,
Toronto, Ont.

Sirs,—Some time ago my daughter, aged 19 years, was troubled with bad headaches and loss of appetite. She was tired and listless most of the time, and was losing flesh. Her system got badly run down, so hearing your Heart and Nerve Pills spoken of I procured a box. By the time she had used them she gained 9 lbs. in weight and is now in good health.
Yours truly,
Mrs. P. H. CURTIS.

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Best Quality Copper and Tin. Get our prices.
MOSHANE BELL FOUNDRY
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The Sabbath School

INTERNATIONAL LESSON.

Fourth Quarter Lesson 4, Oct. 27 1901

JOSEPH AND HIS BRETHREN.—Genesis 44: 1-15.

Print Verses 1-11.

GOLDEN TEXT.—*Be not overcome of evil, but overcome evil with good.*—Rom. 12: 21.

HISTORICAL SETTING.

Time.—B. C. 1707. The second year of the famine, and twenty-two years after the sale of Joseph by his brethren. Joseph was now 39 years old and Benjamin about 25.

Place.—Heliopolis in Egypt, on the Nile, near the head of the Delta, or Zoan (Tanis), near the outlet of the Tropic mouth of the Nile. It was almost two hundred and fifty miles from Hebron, Jacob's home.

Introduction. The pupil cannot understand this lesson unless he have clearly in mind the intervening events. After the exaltation of Joseph (see last lesson), the seven years of plenty, which he had foretold, gave place to the years of famine, of which two have now passed. The famine extended to Canaan, and Jacob sent ten of his sons into Egypt to buy corn. Joseph treated them roughly, imprisoned them as spies, and then holding Simeon as a hostage released the others on condition that they would come back and bring Benjamin with them. They returned to Canaan, not only with plenty of corn for present needs, but also with the money which they had paid for it, which Joseph had caused to be put back into their sacks. Jacob, however, refused to allow Benjamin to go down into Egypt, and the matter was allowed to rest until the famine became so sore in the land that he was obliged to send his sons again into Egypt to buy more corn. Much against his wishes, but compelled by the necessities of the case, he sent his sons away on their errand, and Benjamin with them. On their arrival, Joseph entertains his brothers at a feast, and then commands that they be given the corn they need, and that every man's money be put into his sack. Moreover, his own silver cup is put into Benjamin's sack. Then, after the departure of his brothers, Joseph sends his steward to bring them back, on the pretense that they have stolen his silver cup, which is of especial value. A search being made, the cup is found in Benjamin's sack. Jacob declares that the man in whose sack the cup is found shall be his servant. Judah, wishing to fulfill his promise to his father that Benjamin shall return unharmed, makes an eloquent and touching plea that Jacob's gray hairs may not be brought down in sorrow to the grave through the loss of his youngest born, and urges Joseph to permit him to remain as a slave in the place of Benjamin. At this point our lesson begins.

JOSEPH MAKES HIMSELF KNOWN TO HIS BROTHERS.—Vs. 14. Then, when Judah makes his unselfish plea that he kept as bondsman, so that Benjamin may return to his old father (Gen. 44: 18-34), so touched by Joseph by this plea that he could not refrain himself, i. e., keep himself from manifesting his love for his brothers before all them that stood by him, the officials and the members of his household, and he cried, Cause every man to go out from me. Delicacy forbids the presence of strangers of this unstrained outburst of tender emotion among the brothers. And there stood no man with him, while Joseph made himself known. It was a transaction so tender and sacred, that the presence of an observer could not but be regarded as a profanation. And he wept aloud. Tears of emotion, joy more than sorrow. This is the usual way in which Orientals express excited feeling.

The Egyptians and the house of Pharaoh heard. The sound of Joseph weeping. The news that his brethren had come as in v. 16. I am Joseph. The native tongue, the long-remembered features, would all strike the apprehension of the brothers. Dost my father yet live? This question shows where Joseph's thoughts were. They were troubled at his presence. The memory of all the wrong they had done to their brother came upon their souls. They knew they were in Joseph's power. If he should treat them as they once had treated him, there would be no hope for them. Come near to me. Joseph seeks to reassure them by a gracious invitation. I am Joseph your brother, whom ye sold into Egypt. It was impossible to evade allusion to their early wickedness.

Practical Lessons. 1. Show the real greatness of Joseph. All the honor and the height of his position did not keep him from remembering his home companions. Although these men trembling before him had treated him cruelly, all is forgotten in the thought that they are his brethren.

2. Show his love for his father. For twenty-two years his body had been away from home, but all the time his heart had been there, and now his thought is about the father who so long had mourned him as dead.

3. Show how his greatness and his love found expression in his forgiveness of his brothers. It is what we are, rather than what we do, that counts in God's sight. What we are, however, must show itself in what we do.

JOSEPH SHOWS HOW GOD BRINGS GOOD OUT OF EVIL.—Vs. 5-8. Be not grieved, nor angry with your slaves. How the nobleness of Joseph stands out as he comforts his brethren. For God did send me before you to preserve life. God used their evil to accomplish his purpose. He did not need their evil. But he compelled bad men to carry out his purpose. Two years. The seven years of plenty had passed and two years of famine followed. These were to be succeeded by other five years of famine, according to Pharaoh's dream. Neither bearing. An old English word for plowing. If there were no plowing, there could be no harvest. God sent me before you to preserve you a posterity (remnant) in the earth. During the seven years' famine many races probably dwindled away, and the Hebrews, as mere sojourners in Canaan, would have been in danger of total extinction. By a great deliverance. That is, by a signal interference on your behalf. So now it was not you that sent me hither, but God. The result was to accomplish God's will. They were none the less to blame, but they need not bear the additional burden of great evil consequences to others.

Practical Lessons. 1. It is folly to fight against God. 2. Blessedness can only be found in planning and working in harmony with God's will. 3. The Lord gives free rope to the wicked. We frequently wonder why this is so. We are often tempted to do wrong because the wicked flourish. Success is no criterion of the righteousness of our position or of our action. The brothers were successful, but how far they were from the right!

4. Righteousness shall finally triumph. Truth may be in the dungeon and iniquity upon the throne for a time, but not always. Joseph may be sold as a slave and subsequently imprisoned, but one day he will come to his proper place. 5. God overrules evil for good.

JOSEPH SENDS FOR HIS FATHER TO COME INTO EGYPT.—Vs. 9-13. Haste ye. For two reasons: (1) The sorrow of Jacob has been continued long enough. (2) God hath made me. Pharaoh had only been the agent of the Lord. Lord of all Egypt. This will not only be welcome news to Israel, but will explain why Joseph does not go to his father, instead of asking his father to come to him. Tarry not. Think of the twenty-two years of separation! Thou shalt dwell in the land of Goshen. It probably was an unsettled district, but rich in pastures, and belonged in a very loose way to Egypt. And thy household. In v. 18 Joseph speaks of "their households," showing that each of the patriarchs had now his own body of dependents, besides the still larger clan which belonged to Jacob. And, behold, your eyes see. There is no doubt of my identity, and you can thus prove to father Jacob that there is no danger in accepting this invitation. Benjamin. Who as a witness Jacob would more readily believe. My mouth that speaketh unto you. At the former interviews, Joseph spoke to his brothers through an interpreter, now he addressed them in their own language. And ye shall tell my father of all my glory. Not from pride, but (1) to make him sure that his promises could be carried out. (2) To comfort his father in the good fortune that had come to his long-lost son. (3) To make it easier for the ten sons to confess to their father the crime and deceit of the past. Haste and bring down my father hither. But one object Joseph had now in view: to bring his father and all his family to be near him that he might nourish them.

Practical Lessons. 1. As soon as Joseph had forgiven his brothers he desires to do them good. 2. Joseph was not ashamed of his father and his brethren, or he would never have sent for the patriarch to come to Egypt. 3. So long as successful persons attribute their success to the help of the Lord, they will not become puffed up.

JOSEPH SHOWS HIS LOVE FOR HIS BROTHERS.—Vs. 14, 15. Joseph falls upon Benjamin's neck and weeps, not for sorrow, but in the fullness of joy. Benjamin and his brothers weep with Joseph, and the pledge of full forgiveness is given when Joseph kisses his brothers. The past is not only forgotten, but buried out of sight. Personal Application. Christians, in these materialistic times, need to learn that God not only rules over the heavenly bodies and controls

the affairs of the universe, but that he also will rule in the hearts of men, when they allow him, and will so overrule everything or good that even what seems to be the greatest disaster will result in the highest good. The life of Joseph illustrates this truth. While many acknowledge this truth in Joseph's case, comparatively few live as if they believed it. When things looked darkest to him, then it was that he was truest to God. Let us believe and honor God when we cannot understand nor trace his dealings with us, and let us recognize his hand and his love when he brings us to the large place which he has for every one of his true children.

Dr. Barnardo's Call.

One night Dr. Barnardo was putting out his lights after the children had gone, when down by the stove he saw one poor little ragged urchin standing without hat or shoes or stockings. He said to the boy, Boy, it is time for you to go home. The boy never moved. He went on closing things up, and by and by he said again, My boy, why don't you go home? I ain't got no home. Dr. Barnardo did not believe it, but asked the boy to come to his house, and after giving him something to eat, heard his story. He was an outcast, without father or mother, and without place to sleep. Are there more like you? asked Dr. Barnardo. Lots of 'em, says the boy. Will you show me some of them? Yes, I can show 'em, says the boy. So about midnight he went out with that boy, and they treaded their way down some of the streets of London, and then into a 'close' and the boy pointed out a kind of coal-bin in this area, and he said, There's a lot of 'em in there. The doctor stooped down and lit a match, and there wasn't a boy in here. He thought the boy had been swindling him. But the boy wasn't at all abashed. He says, Cops been after 'em; there up on the roof. And with that the boy went up a brick wall on to a tin-covered roof, pulling the doctor up after him. There, on that winter night—it happened to be a starlight night—the doctor saw thirteen boys cuddled up, and one little boy cuddled close to his brother to keep warm; nothing under them but a tin roof; nothing over them but the starlit sky. The boy said, Shall I wake 'em. It occurred to the doctor that he had one boy there and this boy was going to waken thirteen more, and he didn't know what to do with one, so he said, No. But that night, on that tin roof, he stood and promised God that he would devote his life to the outcast boys and children of London. That was Dr. Barnardo's night. That night he received his peculiar call for that peculiar service, and last night, in or near London, there slept under friendly Christian roofs nearly five thousand boys and girls, gathered by him, in course of training by him for lives of purity and usefulness.—The Lutheran Observer.

Mothers and Children.

Mothers wear themselves out and do an injury to their children in not teaching them to help themselves and to be helpful to others. The amount of care that a child requires is very different from that which it may from indulgence demand. If the child were better for it one would not grudge the time and weariness that the mother or nurse spends, but the child is defrauded in the exercise of those powers which can only develop by being put into use. It is better for a child to go to sleep by itself than when it is rocked and sung to sleep, but as a general thing mothers prefer the bondage of the process of wooing sleep for their children, and so tie themselves up and add to their burdens without in the least increasing the comfort of the child. Mothers would spare themselves greatly if they would only learn that the training of the child begins with the earliest weeks, and that they can make the child understand many things that they would not believe possible.

When the mother is remonstrated with for spoiling the child by over-indulgence she will say: My child is different from others; she is more nervous. If I do not take her up, she will cry and make herself sick. The child in the beginning finding that the mother ran to it the minute it began to cry, of course soon learned this method of summoning her. It also perceived that the louder the cry the greater the indulgence, consequently it develops itself into a habit beneath whose tyranny the mother grows woe and pale. When it is said of her: She is a perfect slave to her children, she looks satisfied and pleased, as if she had won a martyr's crown instead of which she has uselessly squandered her strength and prevented the child from learning proper habits,

which are as necessary to his growth and development as it is that he should learn to walk instead of being kept on his knees creeping the rest of his life, because he may fall and hurt himself, and cry now and then.—Dr. Grace Peckham Murray in Harper's Bazar.

Be Observant.

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But you haven't brought a shovel, he said.

I don't need any, was the reply. And then, very much to his astonishment, she filled her hand with ashes, and then put the live coal on top. No doubt the learned man knew that ashes were a bad conductor of heat, but he had never seen the fact verified in such a practical manner.

Two boys of my acquaintance one morning took a walk with a naturalist.

Do you notice anything peculiar in the movement of those wasps? he asked, as he pointed to a puddle in the middle of the road.

Nothing, except they seem to come and go, replied one of the boys.

The other was less prompt in his reply, but he had observed to some purpose.

I noticed they fly away in pairs, he said. One has a little pellet of mud, the other nothing. Are there drones among wasps, as among bees?

Both were alike busy, and each went away with a burden, replied the naturalist. The one you thought a 'do nothing' had a mouthful of water. They reach their nest together; the one deposits his pellet of mud, and the other ejects the water upon it, which makes it of the consistency of mortar. Then they paddle it upon the nest, and fly away for more materials.

You see, one boy observed a little, and the other a good deal more, the naturalist had something to tell them that surprised them very much.

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Glass globes, which act as lenses, often cause fire, and it has recently been said that the convex glasses used in pavement lights are dangerous, and should be abandoned in favor of lights with flat tops.—Youth's Companion.

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