

Cough

have made a most thorough
Ayer's Cherry Pectoral
to say that for all dis-
of the lungs it never disap-
Early Finley, Ironton, O.

Ayer's Cherry Pectoral
cure rheumatism;
never said it would.
don't cure dyspepsia;
never claimed it. But
will cure coughs and
of all kinds. We
said this sixty years
we've been saying it
since.

is just right for an ordinary
cough, just right for bronchitis, hoarse-
ness, colds, etc. It is most economical
and safe and to keep on hand.
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Which Shall It Be?

Which shall it be, lads? which shall it be?
God, or the devil, bond or free?
Will you boldly and cheerfully take your
stand

With the chosen few, with the noble band,
Who are steadfastly doing all they can
For God and the right and fallen man!
Or will you sink, debased and blind,
To herd with the ruck of humankind?
God, or the devil, bond or free—
Which shall it be, lads? which shall it be?

Which shall it be? The home life sweet,
Gay with the patter of tiny feet;
Or the squalid tap-room, grimy and grim,
The drunkard's curse, or the children's
hymn?

Wrecked lives, or the strength that never
flags,
Peace and plenty, or ruin and rags?
Which shall it be, lads? which shall it be?
Which shall it be? Two paths lie here—
The right leads upwards, the left, ah!
where?

Others may give you counsel true,
But the choice, dear lads, is for you, for
you!
And remember now in your seething time;
The set's bent back, or the saint's bent
knee—
Which shall it be lads? which shall it be?

The Sabbath School

INTERNATIONAL LESSON.

Fourth Quarter Lesson 2, Oct. 13 1901

JOSEPH IN PRISON.—Gene-
sis 39: 20-40: 15.

GOLDEN TEXT.—But the Lord was
with Joseph, and showed him mercy.
—Gen. 39: 21.

HISTORICAL SETTING.

Time.—Thirteen years, B. C.,
1729-1716. Ten in slavery, and
three in prison.

It is generally thought now that
the events of Joseph's life took
place during the supremacy of the
Hyksos, or shepherd kings, who had
ruled in Egypt for a long time be-
fore Abraham.

Joseph was 17 years old when he
entered Egypt; about 22 years old
when made ruler of Potiphar's
estate; about 17 years old when put
in prison; about 30 years old
when ruler of Egypt.

Jacob was still living at Hebron
with eleven sons. He was 108 to
121 years old.

LESSONS JOSEPH LEARNED.

In our last lesson we left Joseph
in the hands of the Midianites, who
had bought him as a slave. It was
a great change for him from being a
favorite son of a wealthy sheik to
the rough treatment and hard fare
of a slave; and it doubtless was a
great mystery to him why God
should have permitted it. The
wicked seemed to triumph, and the
righteous to be defeated.

In studying this portion of
Joseph's life, note two things: In
every life there are two elements
intertwined, the divine element and
the human. God's providence and
man's free choice. Our success in
life, the kind of success, depends
upon both. All the open doors in
the world are of no use if we have
not prepared to enter them. We
have seen the human element in
Joseph's life his faithfulness, purity,
energy, skill, courage, piety, disci-
pline. He was what is usually
called a self-made man.

The divine element is as clearly
seen. All through his life there was
a providence and guidance. It
opened doors, it prepared ways, it
directed the concurring actions of
men.

While God was preparing a place
for Joseph in which to accomplish
his life-work, he was also preparing
him for the place. There were
thirteen years of schooling needful,
in a very hard school. Joseph was
gold ore that must pass through
the smelting furnace to get rid of
the dross.

Compare David's early experience
with the sheep, with the sling, with
the lyre, in the open fields, in Saul's
court, in outlaw banishment, as a
preparation for his kingdom.

THE INFLUENCE OF A NEW CIVIL-
IZATION.—Egypt was at this time
the most flourishing kingdom the
world had known. It was cultured
in the arts, in learning, in architec-
ture, printing, writing, weaving,
etc. So that when Joseph entered
into the cultivated city life of
Egypt, it was a bewildering sight to
the shepherd lad.

All these things he saw were (1) a
trial and a test of Joseph's char-
acter. He grew strong by resisting
them, by holding on to the true
God, by retaining his purity. He
knew about evil, as he had never
known before, but only by obser-
vation. (2) They broadened his
outlook, they enlarged his nature,
they furnished him with culture and
polish which he would need in
Pharaoh's court.

OBEDIENCE.—Joseph, when he
reached Egypt, was sold to Potiphar,
"the captain of the guard." The
military caste in Egypt ranked next
to the priesthood; and the entire
force consisted of 410,000 men, a

thousand serving each for a king's
body-guard. Potiphar was probably
the captain of one of these thou-
sands, and a man of great honor
and influence. Joseph felt the
degradation of a slave. Three lessons
Joseph learned in this school, all of
which he needed in later life.

1. He learned to obey. No one
can govern well who has not learned
to be governed.

2. He learned how those governed
or employed should be treated.

3. He learned how they could
improve their condition; how hon-
esty, faithfulness, unselfishness, love
to God, could do more than all else
to elevate them.

FAITHFULNESS.—Joseph was so
wise, so faithful, so blessed of God,
that he was soon raised to a high
position in Potiphar's household,
and had general control of all his
affairs. When his fellow-servants
were squandering the golden mo-
ments, Joseph was filling them with
activities.

The lesson is that faithfulness in
little things is the only way to great
things. Piety is just as beautiful
in a hovel as in a palace; faithfulness,
truth, courage, honor, are no
more noble on the throne than in a
factory or on a farm; love, gentle-
ness, self-denial, are as blessed in
the kitchen as in the parlor.

TRUST IN GOD.—We are told, con-
cerning Joseph, that "the Lord
was with him." He had learned to
love and serve God in his youth,
and he still served and loved him.
The Lord is with those who obey
him; with those who are righteous
for his sake; with those who open
their hearts to him. Joseph had
reason to cling to God in his adver-
sity. He had had opportunity to
meditate upon him, and his law,
and commune with Him, while he
was in a strange land, speaking a
strange tongue. Joseph learned to
keep close to his God.

BUSINESS PRINCIPLES AND ME-
THODS.—The work Joseph had to
do in managing Potiphar's estate
was an excellent training for his
future high position.

SELF-CONTROL.—For nearly ten
years Joseph was a slave, rising
from the lowest position to the
highest. Then came his severest
temptations from the wife of his
master Potiphar. There was much
more than passion to tempt him.
An intrigue with Potiphar's wife
might lead to the very advancement
he sought. Joseph was lonely. He
desired to please. Expressions of
love and sympathy, admiration and
recognition, met a craving of his
spiritual nature. There was little
outward restraint. Lawless love
was popular and common.

Joseph resisted temptation, and
kept his self control (1) by recogniz-
ing the fact that it was sin against
God; and (2) by recognizing the
fact that it was treachery toward
his master. To have yielded would
have been to lose all he had gained,
and blot out his unknown future.

PATIENCE AND FAITH.—Vs. 20-
23. And Joseph's master... put
him into prison. The immediate
result of faithfulness was a loss of
reputation, suffering under false
accusations, a slur upon his religion,
and worse sufferings than he had
hitherto endured. Joseph's impris-
onment seems to have been at first
very severe. He was bound in
fetters. The Lord was with Joseph.
Just as he was in Potiphar's house.
"When thou passest through the
waters, I will be with thee; and
through the rivers, they shall not
overflow thee; when thou walkest
through the fire, thou shalt not be
burned; neither shall the flame
kindle upon thee. For I am the
Lord thy God, the Holy One of
Israel, thy Saviour" (Isa. 43: 2, 3).
Gave him favour. Through his
character, manners, and past con-
duct. So that the jailer released
Joseph from his fetters and dungeon.
Committed to Joseph's hands all the
prisoners. This gave him new
power for good to help others.
Many of these men were not
criminals, but political prisoners,
like the chief butler and baker.
Joseph was now 27 years old. He,
doubtless, was praying and hoping
for release (Gen. 40: 14, 15), and
wondered why the deliverance was
so long delayed. But the time was
not ripe yet. He gained strength,
grip, power to rule.

KNOWLEDGE OF THE COURT AND
GOVERNMENT.—Vs. 14. The butler.
The chief of the butlers (v. 2). The
cupbearer, like Nehemiah, was a
councillor, statesman, courtier, and
favorite. He was a man of great
ability, wealth, and influence. The
cupbearer had a special privilege
of admission to the august presence
of their sovereign. The king's life
was in their hands. The baker. He
had the superintendence of provid-
ing and preparing meats for the
royal table. He, too, was a high
officer. Had offended their lord.
What they had done we do not
know. Charged Joseph with them.
So that he was brought into familiar
contact with them. This was of
great advantage to Joseph in view
of what was (unknown to him) be-
fore him. It gave him ample op-
portunity to become acquainted with
the court and its ways, with details

of the government, and with the
general condition of the people.

A LESSON OF INSIGHT.—Vs. 5-8
These men dreamed a dream both
of them. They told their dreams, and
Joseph interpreted them, asking as
a return favor that the chief butler
who was to be restored should re-
member him and procure his release.

Notice 1 That the best way to
assuage his own sorrow was to min-
ister to the sorrow of others.

2. "Joseph's willingness to inter-
pret the dreams of his fellow-prison-
ers proves that he still believed in his
own. Had he not yet hoped that some-
how God would bring truth out of
them, he would surely have said,
'Don't you believe in dreams; they
will only get you into difficulties.'"

3. Joseph in becoming the inter-
preter of the dreams of other men
became the fulfiller of his own.

4. For two years longer his faith
was tried. Like his great grand-
father Abraham, he was tested
again and again, waiting for deliver-
ance. God's providence was over
him, leading him in the best and
surest way to his life-work and
success.

Eyes Open.

Rachie went off to school, wonder-
ing if Aunt Amy could be right.

I will keep my eyes open, she
said to herself. She stopped a mo-
ment to watch old Mrs. Bert, who
sat beside her door binding shoes.
She was just now trying to thread
a needle, but it was hard work for
her dim eyes.

Why, if there isn't work for me I
exclaimed Rachie. I never should
have thought of it if it hadn't been
for Aunt Amy. Stop Mrs. Bert;
let me do that for you.

Thank you, my little lassie. My
poor old eyes are worn out, you see.
I can get along with coarse work
yet, but sometimes it takes me five
minutes to thread my needle. And
the day will come when I can't
work, and then what will become
of a poor old woman?

Mamma would say the Lord
would take care of you, said Rachie
very softly, for she felt she was too
little to be saying such things.

And you say it too, dearie. Go
on to school, now. You've given
me your bit of help and your com-
fort too.

But Rachie got hold of the
needle-book, and was bending over
it with busy fingers.

See! she said, I've threaded six
needles for you to go on with, and
when I come back I'll thread some
more.

May the sunshine be bright to
your eyes, little one! said the old
woman as Rachie skipped away.

Come and play, Rachie, cried
many voices, as she drew near the
playground.

Which side will you be on?
But there was a little girl with a
very downcast face sitting on the
porch.

What's the matter, Jennie, asked
Rachie, going to her.

I can't make this add up, said
Jennie, in a discouraged tone, point-
ing to a few smeary figures on her
slate.

Let me see; I did that example
at home last night. Oh, you forgot
to carry ten. See?

So I did.

The example was finished, and
Jennie was soon at play with the
others.

Rachie kept her eyes open all the
day, and was surprised to find how
many ways there were of doing
kindness which went far toward
making the day happier. Try it,
girls and boys, and you will see for
yourselves.

Will you look here, Miss Rachie?
Bridget was sitting on the porch,
looking dolefully at a bit of paper
which lay on the kitchen table she
had carried there.

It's a letter I'm after writing to
me mother, an' it's fearin' I am
she'll never be able to read it, be-
cause I can't read it meself. Can
you read it at all, Miss Rachie? It's
all the afternoon I've been at it.

Rachie tried with all her might
to read poor Bridget's queer scrawl,
but she was obliged to give it up.

I'll write one for you some day,
Bridget, she said. I'm going over
to Jennie's to play 'I spy' now.

The fresh air and bird songs and
the soft winds made it very pleasant
to be out of doors after being in
school all day, and her limbs fairly
ached for a good run. But she
turned at the gate for another look
at Bridget's wee-be-gone face.

I'll do it now, Bridget, she said,
going back.

It was not an easy task, for
writing was slow work for her; but
she formed each letter with pains
taking little fingers, and when she
had finished felt repaid by Bridget's
warm thanks and the satisfied feel-
ing of duty well done.

"Our Master has taken His journey
To a country that is far away."

Aunt Amy heard the cheery
notes floating up the stairs, telling
of the approach of the little worker.

I've been keeping my eyes open,
Aunt Amy, and there's plenty and
plenty to do.—Selected.

How a Sunday School Committee May Help the Sunday School.

1. They can make a thorough
census of the district in which the
church is located, for recruits to the
school. A full list should be kept
of the names of children who are not
attending any school, that they may
be visited again, if they fail to accept
the first invitation.

2. They can be at the door of
the Sunday school room every
Sunday, to welcome new scholars,
supply them with hymn-books and
Bibles, and assign them to classes.

3. They can organize a class of
volunteer teachers—those who will
pledge themselves to study the
lessons and to supply the places of
the regular teachers when the latter
are absent.

4. They can invite the older
scholars to attend the C. E. meet-
ing. This can be done either by
visitation, or by sending a note of
invitation, sent to each teacher, to
be read before the class.

These are only a few of the can-
be done that will suggest them-
selves to a wide-awake Sunday-
school committee. In many places
important missions have grown out
of the labors of these committees in
opening and maintaining schools in
neglected neighborhoods. There is
scarcely a society that could not
well undertake such a work, if it
were under the guidance of a wise
committee.—Christian Guardian.

Frightening Children.

Little Arthur R., while visit-
ing his grandmother, came screaming

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Summer Complaints.

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DR. A. B. GATES,
Middleton, N. S.

DEAR SIR:

I received your kind letter some
time ago but was unable to answer it
until now. I am selling quite a lot of
your medicines and consider them
wonderful remedies for sickness.

About two years ago I was very
much

RUN DOWN

and in poor health generally. I be-
gan under your Bitters and Syrup
and at once noticed a marked im-
provement in my health and soon was
as well as ever. My son and daughter
have both used your

CERTAIN CHECK

With the most wonderful results, and
the case of the case of the latter I
believe it was the means of saving her
life after everything else had failed.
One gentleman, a doctor of Halifax,
bought a bottle of your Certain Check
for his little daughter, who was suffer-
ing from Dysentery, and it made a
speedy cure. These and numerous
other instances show what wonderful
medicines yours are. Trusting that
you may be spared many years to
relieve the sick and afflicted, I am,

Yours very truly,

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