

## Dark Hair

"I have used Ayer's Hair Vigor for a great many years, and although I am past eighty years of age, yet I have not a gray hair in my head."  
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## The Sabbath School

INTERNATIONAL LESSON.

Fourth Quarter Lesson 7, Nov. 17 1901

THE CHILDHOOD OF MOSES.—Exodus 2: 1-10.

GOLDEN TEXT.—Train up a child in the way he should go, and when he is old he will not depart from it.—Prov. 22: 6.

### HISTORICAL SETTING.

Time.—Moses was born B. C. 1571, according to our common chronology and Professor Orr. Just now the tendency of most scholars is to place the date at about 1380, or lower still. The lesson covers forty years, 1571-1531; or 1380-1340.

Place.—The capital of Egypt was probably Zaan (H. brew), called Tanis in the S-p usung Greek, and San in modern Arabic. These are different forms in the same name. It was near the mouth of the Nile, twenty miles north of the Wady Tanitah. Here Moses was born.

Egypt.—Egypt was then really glorious. Rome had not been thought of. Greece was a den of robbers. There was not a refined people in all Asia. At that time there was but one radiant spot on the globe, and that was Egypt. . . . where were found the acme of the world in all philosophy, in all art, and in all religion.—H. W. Beecher.

MOSES: HIS ANCESTRAL INHERITANCE.—V. 1. His father's name was Amram.

His mother's name was Jochebed. Jehovah is glory, also of the house of Levi, and the aunt of her husband (Ex. 6: 20).

Both were religious people, for we are told in Hebrews (11: 23) that they acted from faith.

Moses was born near Zaan (Tanis), the beautiful capital of Ramesses II, on one of the outlet streams of the Nile.

He was born a slave, of parents who labored under poverty and severe oppression.

Moses means extraction, a son, i. e., one extracted. Moses was extracted, drawn from the water. (v. 10).

He was a beautiful child, very attractive (v. 2; Acts 7: 20; Heb. 11: 13); and this was one of the means through which his life was saved, and he had great opportunities.

Note how large a proportion of the great men of history have been children of persons of little mark and small influence. Note the comfort to every family in this fact, and the incentive to train children aright, because no one knows the possibilities of goodness and usefulness in them.

THE STORY OF HIS INFANCY.—Vs. 2, 8. And bare a son. There were two older children, Miriam, probably 8 or 9 years old, and Aaron, who was three years older than Moses, and probably born before the edict requiring male children to be destroyed. That he was a goodly child. Beautiful to look upon. She hid him three months. That is, kept him within the house, perhaps even in the female apartments. She took for him an ark. A small covered box or basket. She prepared it for her purpose. Of bulrushes. The papyrus plant. This is a strong growing rush, with a triangular stem, which attains the height of from 10 to 15 feet. The Egyptian paper was made from its pith. The rush itself was used for various purposes, among others for boat-building. And daubed it with slime and with pitch. Bitumen, or mineral pitch. And she laid it in the flags. It means weeds and the smaller rushes. By the river's brink. That is the branch of the Nile on which the capital, Tanis, was built. It was the only branch which was not infested with crocodiles. And his sister. Probably Miriam, the original form of the name Mary. A girl of remarkable tact. Her after-life shows that she shared largely the genius for which her brothers were remarkable. Stood afar off. So as not to betray the object of her solicitude. To wit. To know. She was to watch who would find him, or whether he was in danger from reptiles, or whether he was left alone to hunger. And the daughter of Pharaoh. If Ramesses II. was the Pharaoh at this time, then, from the Egyptian monuments, we learn that her name was Nefertari who was the daughter of the previous Pharaoh, and first the sister and then the wife of Ramesses II. She was about 16 years old. To wash (bathe) . . . at the river. At least one monument shows an Egyptian lady of rank doing just what this princess did. Probably she was performing a religious rite. Her maidens. Her young female companions. Walked along by the river's side. And beheld the baby wept. And she had compassion on him. Thus the babe found a protector in the very family of the

king who decreed its death. This is one of the Hebrew's children. She recognized this fact, either from the complexion, which in the Hebrews, was lighter than that of the Egyptians, or from the features, or from the circumstances, for only a Hebrew mother would have need to hide her child. Then said his sister. Who was watching near by and overheard what the princess said. A nurse of the Hebrew women. The servant class. An Egyptian would not be likely to nurse a slave. This plan of getting the mother to nurse her own child was very shrewd.

2. God's simple instrumentalities in the interweaving of the divine and human in his plans. (1) He uses a humble slave family. (2) A very small ark. (3) A little girl. (4) A baby's tears. (5) Pharaoh's own daughter. (6) The child's own mother. (7) A royal court. This lesson is one of the best illustrations of a perfect combination of the best co-working of human effort and divine providence.

2. Pharaoh's daughter went out to incidental duty. She strolled along the river bank. But she was on an errand of the Almighty. So life's daily walks, its most ordinary pursuits, are surrounded by opportunities on which destiny may swing.

3. What infinite possibilities in a little child! a Moses, a Paul, a Luther.

His HOME TRAINING.—V. 9.—Takes this child away, and nurse it for me. By taking the child the mother became the recognized servant of the princess. I will give thee thy wages. She was doubly paid. She had not only the wages which made her safe as the servant of the royal princess, but she had the infinitely better wages of seeing her son safe, and having the privilege of caring for him and training him.

It is thus with our service of God,—delight in the work itself, and the blessings and favor God confers on those who do all things for him as his servants.

1. He was trained in an atmosphere of love and religion.

2. He was taught the knowledge of the true God.

3. He was trained in the religious writings and traditions of his people.

4. He was taught to hold as his most precious inheritance the great promises and hopes made known to Abraham and Isaac and Jacob and Joseph. They were to become a great and glorious nation, blessing all the world.

5. He was trained in the best morals then known.

6. As a slave he was trained to work, to be self-reliant and ingenious.

Moses' after-life and his decisions show the effects of this home-training.

HIS TRAINING IN COURT LIFE AS A PRINCE.—V. 10. And the child grew. Under all the influences noted above. Brought him unto Pharaoh's daughter. At what age we can but conjecture; he was at least seven, and not more than twelve. He became her son. And thus an Egyptian prince in the most luxurious and learned court of the then known world. He lived amid wealth and luxury at the capital, Zaan. And there he was taught until he became "learned in all the wisdom of the Egyptians." This "wisdom" though not perhaps very deep, was multiform and manifold. It includes orthography, grammar, history, theology, medicine, arithmetic, geometry, astronomy, and engineering. By the more advanced, poetry was read, and poetic composition occasionally practised. Being adopted into the royal family, he was no doubt, received into the priestly caste, and knew all the secret learning of the Egyptian priests.

The result of this training, and how it was manifested, and the great decision which came to him when he was 40 years old, will be considered in Lesson IX.

The one great lesson to be learned is that when God would have a great work done, he not only uses human instrumentalities, but prepares his agents by a long discipline and training. The person must learn his lessons, stand the test, choose the right and the good, but for the most part, he does not know what his work is to be. And some time our work will come to us, and we will see the reason of the discipline to which we have been subjected.

Dyspepsia and Indigestion is occasioned by the want of action in the biliary ducts, loss of vitality in the stomach to secrete the gastric juices, without which digestion cannot go on. The being the principal cause of Head-ache, Paralytic, Vegetable Pills taken before going to bed, for a while, never fail to give relief and effect a cure. Mr. F. W. Ashdown, Ashdown, Ont., writes: "Paralytic Pills are taking the lead against the other makes I have in stock."

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E. W. SLIPP, Treas.

John, Oct. 31st, '01.

### NOTICE.

Shelburne Co. Free Baptist Meeting will convene on 15 17, with the Church at e's Harbor. Cape Sable Island. First session will be on Friday 7. m.

J. E. GOSLINE Sec.

Barrington, N. S.

Oct. 19, 1901.

### NEW BRUNSWICK CONFERENCE.

erator, Rev. David Long, St. (north) N. B.

ording Secretary, D. McLeod

Esq., Woodstock.

Responding Secretary, Rev. Dr. Ed, Fredericton.

asurer, James Patterson, Esq., John.

### MINISTERS' CONFERENCE.

love your mother and father, and brother. Do not say you love candy, or melons, or peaches, or anything you eat. Love is an emotion of the heart, but not of the palate. You like candy or peaches or melons.

Many speak of catching the car, meaning they reach the car; or, if the car is in motion, they run and overtake it, or catch up with it. They may catch the smallpox, but they do not catch the car. To catch is to seize, to take, to capture.

Sometimes you ask your mother, Can I go out? You should say, May I go out? That is, ask if you have her permission to go. To inquire if you can is to ask if you are physically able.

Some speak of their friends, referring to those with whom they are acquainted. They should speak of such persons as acquaintances. A philosopher says, He who finds a dozen friends in the course of a lifetime may esteem himself fortunate. To judge from the conversation of many, one would suppose that friends could be picked up daily anywhere. A friend is one joined to another by affection, by mutual good-will and esteem, a well-wisher. Solomon says, There is a friend that sticketh closer than a brother.

One of the most abused words is got. A boy says, I have got a cold, when he means, he has a cold. A girl remarks, My mother has got a fine head of hair, which would only be true if she wore a wig, otherwise the word got should be omitted. A boy says to his teacher, I have got to go home at recess; my mother says so, when he should say, I must go home at recess; my mother desires it. When you go to a store, do not ask the proprietor Have you got sugar, or canned corn? Correctly speaking, to get is to acquire, to earn, to gain, to come in possession of. Hence a man may say, I have got (or gotten) more corn this year than my neighbor because I tilled my field better than he. But he should not say, I have got a longer nose than my neighbor, however long his nose may be, unless it be an artificial nose, in which case he would hardly boast of the fact.

Many of you say, We have twenty scholars in our class, or ninety scholars in our school, when you should say pupils. A scholar, strictly speaking, is a learned man, or one who devotes himself to writing, in the sense of literature. A pupil is one who is under instruction, a young person who attends school.

Do not mistake the use of the words purpose and propose. To purpose means to intend, while propose is to offer. I propose to give you a good thrashing, said William's father. Thanks, but I decline the proposal, replied William, with more exactness than politeness. The father intended saying, I purpose giving you a thrashing.

Mary looked beautifully is not correct; Mary does not perform any act of looking with her eyes. It is not the manner of looking that is meant, but Mary's appearance to the speaker. Mary looked beautiful is correct. We qualify what a person does by using the adverb; what a person is by an adjective. It is correct to say, She looked coldly on him, referring to her manner of looking, but She looks cold,

if she is suffering by reason of the father.

A landlord notified his tenant that he would raise his rent. Thank you, I find it hard to raise myself, as the reply of the tenant. What the landlord meant to say was that he intended to increase the rent. Some people say, I was raised in the country. Boys and girls are not raised, but calves, cabbages and corn are. Children are reared or brought up.

These are a few of many errors that we fall into in conversation. If you will pay any young person to keep his ears open, and to correct his own mistakes.—Christian Work.

### Sunday-School Library.

The province of the Sunday-school is not only to teach good, but to combat evil, and the Sunday-school library is to assist in that work. It is to supply clean, healthy books, which will be read in place of the stuff which otherwise would be read; content if it keep out the evil, even though it cannot bring about the reading of things which would be of greater benefit. Its province is to be helpful. To be helpful, it must be practical; it must protect as well as educate, and its character must be of the sort which will best attain its end. The books need not be all religious, nor written to impress a moral. They do need to be clean and pure, free from any taint of immorality, of any sort of evil tendency, and good for every age; books which healthy, normal boys and girls, and older scholars will read and enjoy; books which will meet their wants, and create a taste which will no longer be satisfied with the trash which poisons the minds and imaginations of its readers. If the Sunday-school library serves this end, its existence is more than justified, and it becomes a practical adjunct to the work of the school and the church; not, perhaps, as the old idea would have it, in the way of exclusively spiritual education, but in the prevention of the sowing of seed that so often bears a bitter harvest.—Lutheran Observer.

### The Oldest Bible.

What is said to be the oldest Bible in the United States belongs to the Rev. John Herr, of Lima, Ill., in whose family it has remained for twelve generations. There are but three copies in existence, though originally fifty were printed. The original binding is of beechwood covered with stamped leather, and is in a good state of preservation. It is a fine example of the printing of the Middle Ages, it having been printed in 1553, at Zurich, by two apostate Carthusian monks, who, we are told, were burned at the stake, three years later, for printing in German when Latin only was permitted to be used in religious books. It contains a picture of the last judgment, and wood engravings with hand-painting.

TOO DEEP FOR THE SKEPTIC.—Dr. George P. Hays was relating an incident not long ago which illustrates some familiar things of every day life which are difficult to explain. A German skeptic was announced to deliver an address in a little village and, being met by one of his less educated countrymen, he was accosted thus:

Is you the young man what is to schepke dis evening?

Yes, I am.

What is you doing?

Nothing.

What is you doing?

Nothing.

What is you doing?

Nothing.

What is you doing?

Nothing.

What is you doing?

Nothing.

What is you doing?

Nothing.

What is you doing?

Nothing.

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Nothing.

What is you doing?

Nothing.

What is you doing?

Nothing.

What is you doing?

Nothing.

What is you doing?

Nothing.

## CLOTHES WRINGERS

We have just received a new line of Clothes Wringers.

IMPERIAL VOLUNTEERS

CRESENT MARVEL.

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Anything the matter with your eyes?

Can't see as well as you used?

If so call at:

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and get your eyes tested. Won't cost you anything to find out.

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First class line of Spectacles and

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FOR

## Summer Complaints.

Bayside, June 21st, 1901.

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