

SEPT. 4 1901

HAIR

So many persons have hair that is stubborn and dull. It won't grow. What's the reason? Hair needs help just as anything else does at times. The roots require feeding. When hair stops growing it loses its luster. It looks dead.

Ayer's Hair Vigor

acts almost instantly on such hair. It awakens new life in the hair bulbs. The effect is astonishing. Your hair grows, becomes thicker, and all dandruff is removed. And the original color of early life is restored to faded or gray hair. This is always the case.

\$1.00 a bottle. All druggists.

"I have used Ayer's Hair Vigor, and am really astonished at the good it has done in keeping my hair from coming out. It is the best tonic I have tried, and I shall continue to recommend it to my friends."

MATTIE HOLT, Burlington, N. C. Sept. 24, 1898.

If you do not obtain all the benefits you expect from the use of the Hair Vigor, write the Doctor about it.

DR. J. C. AYER, Lowell, Mass.

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The Sabbath School

INTERNATIONAL LESSON.

Third Quarter Lesson 11, Sept 15 1901

JACOB, A PRINCE WITH GOD.—Genesis 32: 1-32.

GOLDEN TEXT.—Men ought always to pray and not to faint.—Luke 18: 1.

HISTORICAL SETTING.

Time.—B. C. 1739 or 1740. It is difficult to learn from the account of Jacob's service with Laban just how long it lasted. Some commentators figure it 21 years; others reckon it 40 years, understanding the "twenty years," twice mentioned in Gen. 31: 38, 41, to be two periods of 20 years each. Jacob was about 57 years old when he went to Haran.

Place.—Peniel was on the north bank of the Jabbok, which enters the Jordan from the east, about half-way between the Dead Sea and the Sea of Galilee. Peniel was at the ford, probably 15 or 20 miles east of the Jordan. A city was afterwards built there, whose inhabitants Gideon destroyed for not assisting him against the Midianites (Judg. 8: 17).

THE TRICKSTER TRICKED.—Gen. 29, 30, 31. After his vision at Bethel, Jacob completed his journey of about 500 miles, and came to the land beyond the Euphrates. As he drew near his uncle's abode he saw a well, about which were several shepherds. Jacob removed the well-cover. This was the beginning of a beautiful love story. He served seven years for her. But on the wedding night Laban substituted for Rachel her elder sister, Leah, precisely such a trick as Jacob had played upon his own father. Jacob was compelled to serve seven years more for Rachel, though he married her a week after his marriage to Leah. The fourteen years being ended, Jacob drove another bargain for his wages. In a country where brown sheep and speckled goats are rare, he agreed to accept for hire only such among Laban's flocks. By an ingenious device Jacob brought it about that many animals should be born thus marked, so that he rapidly grew richer and Laban poorer, to Laban's anger and dismay. Jacob saw it was time to leave, and slipped away with his household and goods. Laban's pursuit, his warning dream, his covenant with the departing son-in-law, and the Mizpah stone set up as a witness,—all that is a dramatic close to this chapter of Jacob's life.

THE AVENGER NER.—Gen. 32: 1-23. Then a new peril confronted Jacob. He had sent messengers ahead, announcing his coming to Esau. They had returned, bringing the news that the brother was advancing with four hundred men. Jacob's conscience saw retribution approaching, and he made shrewd arrangements. He parted his people and animals into two bands, that one at least might be spared. He made up a great present for Esau, five generous droves, and sent them ahead to be presented one by one. He betook himself to praying, and offered up one of the noblest prayers recorded in the Bible (vs. 9-12).

THE HEAVENLY ANTAGONIST.—Vs. 24-32. And Jacob was left alone. Before him was the ford of Jabbok, over which his goods and retinue had been transported. His name means the turbulent stream. And there wrestled a man with him until the breaking of the day. At first Jacob might have thought that Esau had sent some assassin to slay him; but he soon discovered his error. There was Some One, other than Esau, to be propitiated. He touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. It was the hollow socket of the hip-joint which the angel dislocated. Only a touch from the unseen world, and the proudest heart ceases to beat, the most ambitious brain returns to a child's capacity. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. Here begins our model for prayer. It is the "fervent prayer" that is "effective" (Jas. 5: 16). Christ taught this in the parable of the importunate widow, and practised it himself in the Garden of Gethsemane. He wants us to pray as if we wanted something.

JACOB BECOMES ISRAEL.—Vs. 27-32. And he said unto him, What is thy name? Ask yourself that question, "What is my real name, the name God knows me by? Is it Willing, or Disobedient? Bold, or Coward? We are promised "a new name" for heaven. And he said, Thy name shall be called no more Jacob, but Israel. This was in accordance with the very ancient custom of taking a new name from any important event or experience in life. Jacob's descendants, as the covenant people of God, called themselves by his covenant, children of Israel, or the Israelites. For as a prince hast thou power with God

with men. "Israel" means powerful with God. What were Jacob's principal qualities? Payer especially. Then hopefulness; then patience. And hast prevailed. What is "prevailing prayer"? Not a conquering of God's unwillingness, but a mastery of the Christian's own unreadiness. God would like to give us so many things, if we were only ready for them! And Jacob asked him, and said, Tell me, I pray thee, thy name. "Who is it that claims the right to change my name?" The strongest Christians are those that, by earnest study of Christian evidences, have become able to "give a reason for the faith that is in them. And he said, Wherefore is it that thou dost ask after my name? He showed by the name he gave the place that he understood with whom he had been wrestling. And he blessed him there. There were two things which Christ gave in the encounter,—a wound and a blessing. The wound first, and then the blessing. The wound was small and for a season; the blessing was infinite and forever.

The Parable of Prayer. If we wish to gain a blessing like Jacob's we must be alone with God, even in the midst of a multitude.

Angels of God are with us often than we know, and to the pure heart every home is a Bethel and every path of life a Peniel and a Mahanaim.

The conflict which gained the greatest victory for Scotland, and gave her such freedom and intelligence as she enjoys to-day, was not waged upon the high places of the field, but in the solitary chamber of the man (John Knox) who prayed all night, crying in the agony and desperation of faith, "Give me Scotland or I die."

And Jacob called the name of the place Peniel (or "Penel," v. 31, both meaning the face of God.) For I have seen God face to face, and my life is preserved. It was said to be impossible to see God and live (Ex. 33: 20; Deut. 5: 26; Judg. 13: 22), yet Moses spoke with him face to face, and in heaven the redeemed shall "see his face" (Rev. 22: 4). And as he passed over Peniel the sun rose upon him. The light rises in his soul, never again to go down. And he halted upon his thigh. From the great conflict with sin none comes off without many a scar. We may wrestle and prevail, but there will be touches of the enemy, which will leave their long and bitter memories. Men would better be out of joint in the body, as Israel was, than out of joint in the soul as Jacob was. Possibly the lameness was not permanent, though such a reminder of his broken self-confidence would not have been superfluous in a character like Jacob's. It was like Paul's thorn in the flesh, given him lest he "should be exalted above measure." Therefore the children of Israel eat not of the sine w... unto this day. It was the sciatic nerve that was affected. The Jews eat not of it, nor of the blood-vessels and fat about it, so that the preparation of a hind-quarter for food needs a practised hand.

THE RECONCILIATION.—Gen. 33. Though his fear was gone, and great peace had taken its place, Jacob continued his wise preparations to meet Esau. He placed his family in order, putting in the rear, according to Eastern custom, those whom he honored and loved, Rachel and Joseph, and went forward himself. Seven times he bowed to the ground before Esau, but the impetuous brother ran to meet him, and in an eager embrace all enmity was buried and the ugly past forgotten. Esau would even return Jacob's present, but at last was prevailed upon to keep it.

The moral of the lives of the two brothers lies on the surface. In the elder we see how the finest disposition, if unsupported by steady habits and fixed religious principle, is no safeguard against moral degeneracy and utter failure in all the nobler purposes of existence. In the younger, the refining and dignifying influence of solid worth, even when it has to struggle against the weaknesses and temptation of a meaner nature, is shown no less clearly. The one shines before us in his youth only to darken and lose his glory ere he dies; the other rises amidst clouds and mists, but breaks through them after a time, till, at his setting, the very clouds that darkened round him at first heighten his glory as he disappears.

A Bad Place for a Boy.

Men who wish their sons to be fitted for active life are usually desirous of securing them positions in establishments owned and managed by successful business men. This is but common wisdom and prudence. They also desire that they should be engaged in useful and respectable occupations; but it is equally important that they be placed in association with men who not only do good work, but who do it in good ways, and in the fear of God.

There are business men whose

influence upon the young is little less than deadly. They may profess piety, and appear religious, and be active in Christian work, but if they practice dishonesty, if they indulge in deception, if they are guilty of falsehood and hypocrisy, if they do things in business life which are contrary to the laws of man and the will and Word of God, their success is calamitous, and the influence of their example to be deplored.

Sentence against an evil work is not speedily executed; and a man sometimes holds his place in church and in the religious world long after those who know him in business life have made up their minds that he is a liar, a fraud, a hypocrite. He may perhaps go on to the end of life unchallenged, and die in the odor of sanctity and if he does this, he may rear a whole generation of young men, employees, assistants, and partners, who will be as crafty and as crooked as himself, and who, perhaps, lacking his shrewdness, will speedily come to grief.

It would be better for a boy in this world and in the next to learn his business with an honest hod-carrier or ditch-digger than to be exposed to the tempting and ensnaring influences of a wealthy, crafty, dishonest hypocrite. When employees are under the control of such a man they are sometimes called upon to do things which they know to be wrong, but they excuse them selves because the act is ordered by the employer, who is responsible, rather than the employee. But there will undoubtedly be great disappointments in the judgment day, and many persons who have done wrong for other people may find out that they have to answer for it themselves.

The true principle is to do right by every one and for every one, and to remember that however strong the obligation which may bind us to the service of our fellow men, there is a previous obligation to do right; and we are first to be servants of the Lord who has bought us with his blood.

Fathers, take care of your boys, and see that they are not only trained in honest business, but that they are under the supervision of honest men. Temporary prosperity in business life is a poor substitute for moral power and a conscience void of offense toward God and man. —The Christian.

As Wasps Work.

One of the great industries which has risen in comparatively recent years is that of making paper from wood. A log of wood is floated down the river to a pulp mill, and in a surprisingly short time comes out in a great sheet of pulp ready to be sent on to the paper mill. The discovery of this method was made by the late Dr. Hill, of Augusta, Me., the Box Maker tell us.

The fact was once brought to his notice by his friend and neighbor, the late James G. Blaine, that there was not enough cotton and rags in the world to supply the newspapers with their raw material. That was some twenty-eight years ago, and paper was then about thirty cents a pound. Blaine told the doctor incidentally in conversation that unless the problem could be solved, one-half of the papers in the country would go to the wall. It set the doctor thinking.

At that time there was a small paper mill in Oakland or Waterville, the superintendent of which was a personal friend of Hill. One day the superintendent was surprised to see the doctor walk into his office with a large hornets' nest in his hand.

Handing the nest to his astonished friend, Hill exclaimed:

There! why can't you make paper like that?

Together they sat down and carefully examined the structure of the hornets' nest. They knew, what everyone knows, that it was made wholly of wood. The doctor had discovered, by closely watching the insects, that they first chewed the wood up to a fine pulp before making it into nest material.

The question was, How did they get the fiber?

That has not been exactly solved to this day. Enough was discovered, however, to satisfy these pioneers that if a hornet could make paper cut of wood, man could do the same. That was the starting point of the wood-pulp industry, which has revolutionized the paper trade of the world.

First Sight of His Mother.

A minister living in an Indiana village received a call one night from a parishioner. Will you go to Indianapolis for me? he asked. We have decided to send Johnnie there for an operation. We have received encouragement that he may yet be made to see.

Johnnie had been born without sight, and now, a little lad of six, bright and sunny, and tardy

realizing that he lacked anything to make life happy, he was facing a future of darkness, little hope having until now been given to the parents that anything could be done for his eyes.

Go with my wife and Johnnie, said the father. I cannot go; I dare not go. But stay with her till it is over, and either rejoice with us or comfort us, and send me word as fast as the lightning can bring it.

The minister went, and stayed with the lad while the oculist, not overconfident, began his work, and till at last, with a thrill of triumph in his tone, he said: The boy will see!

The wire tingled with the glad message to the father, and the minister, with the over-joyed mother, retired to wait for the time when the bandaged eyes could bear light enough for a first look at the beautiful world.

At last came the notification of the expected test. In the dimly-lighted room the mother and the minister stood breathless while the doctor carefully raised the shade. The little lad, overwhelmed by the sudden possession of a new sense, cast a bewildered look from one to another of the three.

Johnnie, said the minister, this is your mother.

The little arms went up and clasped her neck, the happy boy verifying his new sense by those already tested; and caressing the loving face that he saw leaning above him, he cried out; Oh, mother, is this really you, or is it Heaven?

It was indeed like a glimpse into Heaven. I felt, said the minister, as if I had witnessed something of the glad bewilderment of a newly translated soul in its first sight of the face of our Heavenly Father.—Selected.

Getting Up.

The Duke of Wellington slept on an iron camp bedstead eighteen inches wide, and argued that when a man wants to turn over it is time to turn out.

Edward Everett Hale quotes this remark of the Duke in the Ten Times One Record, and takes issue with him. The principle is well enough, says Dr. Hale, but I think the detail is wrong. Sleep is far too important to be made uncomfortable.

D. Hale goes on to tell of various ingenious devices for automatically waking a sleeper. A friend of his fixed his alarm so that at the fore-ordained moment the bed clothes were dragged from the bed. The same gentleman found another contrivance which worked better. The alarm struck a match, which lighted the lamp which boiled the water for Rossiter's shaving. If Rossiter stayed in bed too long the water boiled over upon his razor, and clean shirt, and the prayer book his mother gave him, and Coleridge's autograph, and his open pocketbook, and all the other precious things he could put in a basin underneath when he went to bed; so he had to get up before that moment came.

A Clock that keeps the Sabbath.

A London gossip writes: "The aquarium people have organized an exhibition of curious old clocks and watches. Among the two thousand examples acquired are several of special interest. Of the general exhibits, one of the most interesting is a clock built by a pious Scotchman a century and a half ago. To guard against any possible consequences of breaking the Sabbath, he so constructed it that at midnight on Saturday it stopped dead, and never so much as ticked until Monday morning."—Christian Advocate.

Value of Models.

The way to teach children Christianity is to show them a Christian. They need models. Teaching is necessary, but a true character is better. If you would do you must be. The child will not go beyond what he sees you to be.—Pacific.

Out of Sorts.—Symptoms, Headache, loss of appetite, furred tongue, and general indisposition. These symptoms, if neglected, develop into acute disease. It is a trite saying that an ounce of prevention is worth a pound of cure, and a little attention at this point may save months of sickness and large doctor's bills. For this complaint take from two to three of Parmelee's Vegetable Pills on going to bed, and one or two for three nights in succession, and a cure will be effected.

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with the most wonderful results, and in 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 suffering 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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