

ESAU WHO SOLD HIS BIRTHRIGHT

(Continued from page 9.)

ing his supper. Esau was hungry and faint, and as he would express it "about to die." Jacob saw his opportunity. By birth Esau was the chief of the clan. Through the chiefdom the promises of Abraham were to be carried forward till the fulness of time should come. This was worth something, and Jacob appreciated it at its full value. Now was his opportunity; he knew his brother well, knew that in his present condition he would sacrifice everything to gratify his appetite. Esau asks to be fed or to share the meal with his brother. Jacob promises to supply his wants to gratify his appetite. He will sell his right to his chiefdom to the clan. And to make his answer doubly sure, Jacob demanded an oath. Esau, who was the chief of the clan, was concerned the birthright of Esau passed into the hands of Jacob. Thus Esau despised his birthright. I said a little ago, that the Bible reveals man as no other book does. In this one transaction, Jacob and Esau are revealed in their essential nature. Esau failed in his weak point, Jacob triumphed where he was strongest. It required this crisis to bring out the latent nature that each man was carrying about with him. It was a crisis for both lives. It is these crises even in our own civilization that bring out the hidden life, that reveal the inward character. Surrounded by public opinion and civilization we may go on quietly for years without revealing ourselves to our fellow-men, but sooner or later the crisis comes when we are surprised ourselves at our strength or weakness and are a surprise as well to those who thought they knew us best. It is the crisis that tells the world the character that you and I have been building up in the past. The trial of Jesus Christ by the Scribes and Pharisees did not make the Scribes and Pharisees bad men, it only furnished the opportunity for the revelation of their lives. Pilate's vacillation did not make him cowardly and unjust, it only revealed the constitutional peculiarities of the man, that he had neglected to condition by a high ideal of his office. I heard somebody say the other day while speaking against the prohibition law that the prohibition law was making perjurers. No man who knows man believes anything of the kind. The prohibition law is only giving an opportunity for the perjurer to manifest himself. He was a perjurer before prohibition law was framed, and when

he met the crisis he manifested himself. The prohibition law is not making men doctors and druggists, nor is it making men liquor-sellers, it is simply furnishing the opportunity for them to manifest their manhood on their meanness. Again: one thing more I want us to remember. While we have received a great many noble characteristics from our forefathers we have more than likely received our weaknesses; and remember it is on our weak points where we have broken down or will break down when the crisis comes. Esau's weak point was indifference to real values. He might have been attacked on a hundred different points where he would have been Jacob's master, but Jacob knew his weakness and assailed him there. So you and I may be tempted on a hundred points and triumph, but on the weak point we may be carried down. Few men or few women have more than one besetting sin or weak point in their character; in fact few of us could carry more than one, they would run us absolutely before we reached manhood or womanhood. Hosts of men and women have been born upright, honorable, and chaste; the devil himself is not fool enough to attack them there. But as Jacob knew Esau so the tempter knows you and me and waits for his opportunity, and adjusts his temptation to the weakest point in our character, and the one weakness has ruined us. This fact ought at least to enable us to judge men more accurately and with a broader charity. The man who has been born honest and upright is very apt to take too much credit to himself and say with a good deal of complacency, "I am not a member of the church, but I always pay my debts and deal honestly with my fellow-men, and I despise that man who will not do these things." Yes, my dear brother it is conceded that you are honest and pay your debts, nobody ever said you did not, but let me tell you that it is no credit to you, inherited it from your parents, and while you despise the man who has been born with a dishonest tendency, he is doing something that you are not doing, and despises your weakness as much as you despise his. Don't make any mistake my dear man, you have your weak spot and sooner or later unless that weakness be strengthened when the crisis comes you will break down. It is on account of that weakness, whatever it may be, that you are taking such fearful chances today with the future life and judgment.

Again: leaving Esau out of the question and applying the teachings of the lesson to our individual lives, what may we learn to help us in everyday life? One feels almost angry at Esau when you fully realize the facts. Think of it for a moment. He sold his right to be a champion of a wife which God was developing a nation that he could

trust with the great truths of redemption until the Christ Himself should be born. He sold it for a mess of pottage—sold, to gratify his appetite. It has been written that we have been bought with a price, that we are inheritors of eternal glory "in whom also after that ye believed ye were sealed with the Holy Spirit of promise which is the earnest of our inheritance." Such is the inheritance of every man and woman who will fulfil the conditions laid down by Jesus of Nazareth and His apostles, which are repentance toward God and faith in our Lord Jesus Christ. This inheritance is more than all the promises conferred upon Esau, it is fellowship with God throughout eternity; and yet I am satisfied that many of us today are undervaluing our inheritance as much if not more than Esau did, and because we are undervaluing it we are despising it and selling it simply to gratify some earthly appetite or passion. Are not some of you to whom I am speaking this morning forgetting heaven with all it means to the redeemed for the sake of gratifying some weakness of your nature? I do not know what it is, it may be the desire to become wealthy or great or to shape the destinies of nations. Whatever it is I am here this morning, delegated by Almighty God, to tell you that its gratification means that you forfeit heaven. Just for one moment—Let us remember that whatever weaknesses we have received we have inherited. They may be overcome by the grace of God. Here and here alone lies our only safety.

NERVOUS and WEAK

COULD NOT SLEEP AT NIGHT

To the thousands of people who suffer this kind of trouble, who are unable to sleep at night, or who wake up in the middle of the night, and who wake up with aching limbs, and to whose eyes sleep will not come, MILBURN'S HEART AND NERVE PILLS offer the blessing of sound, refreshing slumber.

They restore the equilibrium of the deranged nerve centres, and bring back the shattered nervous system to perfect condition.

Mrs. Wm. Richardson, Painsville, Ont., writes: "I take great pleasure in recommending Milburn's Heart and Nerve Pills. I was troubled at times with my heart, felt weak and nervous and could not sleep at night. I have taken several boxes of the pills and am wonderfully improved. I have recommended them to others and they have found them just what they needed."

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SUNDAY SCHOOL LESSON

LESSON IV.—MAY 12.
JOSEPH FORGIVES HIS BROTHERS
Gen. 45: 1-15; 50: 13-21. Mem. verses 45: 5-7.
GOLDEN TEXT.
Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Ephesians 4: 32.

EXPLANATIONS.
Vs. 1-2. Then.—Read last part of previous chapter. Rejoice—He had known them all the time. Go out—He wished to be alone with them, that he might talk of the past. Wept—Vehemently. Heard—His dwelling was connected with the royal palace.

Vs. 3-4. I am.—They were prepared for something, but not for this. Father—His first question is of Jacob. Troubled—Conscience is quick, and they are filled with fear. Come—His tone had been for giving, but he sees that more is necessary. Brother—This indicates that he forgives. Said—He wants them to know the enormity of their crime.

Vs. 5-6. Grieved.—He hastens to show that their natural conclusion is not the right one. God—Overruling their wicked act. Preserve—Jacob's family was the chosen family, and in this way God has saved them. Five years—His knowledge of its surely impressed them.

Vs. 7-8. God sent—This providential overruling is emphasized for their comfort. Not you—This does not lessen their sin, but magnifies God's power and goodness. Father—Pharaoh called on Joseph as a son on a parent. Lord—ruler.—These terms show the scope of Joseph's authority.

Vs. 9-11. Hasten—He longed to see his father. Thus saith—This would be like a message from the grave. Lord—And so with authority. Come—He may have talked with Pharaoh. Go—The part of Egypt bordering on the Delta of the Nile, and nearest to Canaan. Thou and—He makes provision for all. Nourish—Supply their special needs. Let—Another reason why they should come.

Vs. 12-15. Behold—They should be sure that it is Joseph, Benjamin—His testimony would have special weight with Jacob. Saaketh—Doubtless in their own language. Glory—The fact of it manifested in many ways. Benjamin—Because the son of the same mother. Kissed—Token of reconciliation. Talked—Reassured now by the words and acts of Joseph.

Chapter 50: 15-21. With the coming to Egypt and the settling there of Jacob and his people, and reduction to slavery of the Jewish nation commenced, out of which Moses led them, over 300 years afterwards.

PRACTICAL THOUGHTS.
1. Chooze right times and places. 2. Who should act first. 3. The right spirit and manner. 4. The great purpose desired. 5. Qualities necessary in forgiveness. 6. What sins and faults may be forgiven. 7. Blessings and blessedness in forgiving.

The Hospital



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It is safe to say that certainly nine out of ten operations for female troubles might have been wholly avoided.

The most valuable tonic and re-builder of the female organism, the medicine with a record of thousands of cases literally snatched from the operating table, is

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Do not consent to an operation which may mean death until after you have given Lydia E. Pinkham's Vegetable Compound a fair trial. Note what it did for Mrs. Robert Glenn, whose letter follows:

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I suffered untold agonies from a serious female trouble for nearly three years, and the doctors told me I must have an operation; but I was unwilling to undergo this, and decided to try your Vegetable Compound.

I am so pleased that I did so, for it restored me to perfect health, saved me the pain of an operation and the immense bills attending the same. Please accept my hearty thanks and best wishes.

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Thousands of women, residing in every part of Canada, bear willing testimony to the wonderful virtue of Lydia E. Pinkham's Vegetable Compound. It cures female ills and creates radiant, buoyant female health. For your own sake try it.

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MORNING DAILY OR RURAL DAILY PER WORD—(Six words to each line) Half cent for one insertion, one cent for three insertions, two cents a week, four and a half cents for three weeks, six cents a month. Consecutive insertions only. Headings Arranged Alphabetically.

Double Rate, for Black Type. Yearly rates in Morning Daily or Rural Daily 30 cents per word. Six months 18 cents per word. Three months 10 cents per word. Minimum Charge 10 cents With Order.

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WANTED—three coat makers apply to John McLeod & Co. 4-3110

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MUMFORD BROS.

ARGYLE ST., HALIFAX, N. S.

Particular attention given to the sales of Fruit & Veg., Hops, Potatoes, etc. Proceeds of sales remitted promptly. Market prices sent on application. Consignments Solicited. 4-18117

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J. L. THOMSON, Ticket Agent, Charlottetown

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Eastern Steamship Co.

INTERNATIONAL DIVISION

Winter Reduced Rates Effective to May 1, 1907.

St. John to Portland.....\$3.00
St. John to Boston.....\$3.00
Commencing Tuesday, April 9th, steamers leave St. John on Tuesdays and Fridays at 8:30 P.M. (Atlantic Standard), for Lubec, Eastport, Portland and Boston.

Leaves Boston on Mondays and Thursdays at 8:00 A.M., for Portland, Eastport, Lubec and St. John.

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RAILWAYS

Commencing Monday, April 22nd 1907, trains of the P. E. I. Railway will run as follows:

Trains Outward	Trains Inward
No. 1, P.M.	No. 2, A.M.
10:45	6:30
11:45	7:30
12:45	8:30
1:45	9:30
2:45	10:30
3:45	11:30
4:45	12:30
5:45	1:30
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7:45	3:30
8:45	4:30
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