

forgives his brothers.—Gen-

Joseph forgives his brothers.—Genesis 65, 1-15.

Commentary.—I. Joseph makes himself known (vs. 1-4), 1. Could not refrain himself, the effect of Judah's plea, which immediately precedes this varse, was to produce a tender yearning in Joseph's heart for his brothers. He could not control his feelings any longer. Cause every man to go out from mes-The scene which was to follow was too sacred for the eyes of mere spectators. 2. He wept aloud—Orientals are generally profuse and loud in the expression of their emotions, but in this case the occasion was so unusual that it is natural that the weeping should be loud. The Egyptians... heard—The officers and attendants of Joseph were outside, yet mear enough to hear his voice, and they undoubtedly reported the affair to Pharaoh (v. 16). 3. Joseph said.... I am Joseph—These words must have come with terrille force to the brothers Since Joseph was alone with them, he no longer spoke through an interpreter, but in the language of his family. His declaration, spoken in their own tongue, would cause them longes of the Joseph they delivered to the Ishmeelites. Doth my father yet

to ean his face and form for resemblances of the Joseph they delivered to the Ishmaelites. Doth my father yet live—The brothers had already assured him that Jacob was alive and well, yet his affection for his father demanded further assurance. Could not answer—This revelation had come to them as a sudden blow from which they could not immediately recover. Troubled at his presence—They were filled with amazement and fear, and, perhaps, drew away from him. They were were in the presence of one whom they had greatly injured, some of them even desiring to slay him, and who was now high in authority and able to bring them to justice, if he was so disposed. 4. Come near—These words, uttered in tenderness, reassured them, and tended to allay their fears. Your brother, whom ye sold into Egypt—Joseph said this, not to accuse and condemn them, but to show that he was reall ytheir brother. Memory must have been active at this time in recalling the scene of twenty-two years before. They could not have forgotten any part of their crucil conspiracy and its execution.

II.—God's hand acknowledged (vs. 5-8). 5. be not grieved, nor angry with yourselves—This discovers a truly noble mind. He not only forgives and forgets, but he wishes even those who had wronged him to forget the injury they had done, that they might not suffer distress on that account.—Clarke. God did send me before you to preserve life—This thought is repeated four times. Joseph desired to make the providence of God grominent. He did not say that his brothers had not grievously elined, but he declared that God had overruled their sin to preserve the lives of the Egyptians, as well as the family of Jacob. 6. earing—Plowing and sowing. 7. by a great deliverance—The position which Joseph occupied in Egypt and his cagacity, coupled with his relation to the chosen family, and his love for them, fitted him to deliver that family from starvation. 8. not you but God—Not meant to him selection of the was pharaoh's counselor, and granded carefully all his interests

bring their flocks and heres, and occupy the rich patture lands of Goshen. 11. will 1 aourish thes—This promise was liberal and involved much, for there were still five yeve of faine to follow. 12. your eyes see—Joseph wished his brothers to be prepared to give their father the strongest kind of nesurance that he hiself was alive and ruler of Egypt. Benjamin—Jacob's youngest son was not implicated in the deception regarding the selling of Joseph, and his testimony would be accepted by his father. my mouth that speaketh—He spoke in the language of the Hebrews. 13. all my glory—Great honor and preference had come to Joseph in Egypt. This honor was not of his own seeking, nor did it come to him by his departing from the true God. He was true to the God of his fathers.

IV. Tender greetings (vs. 14, 15), 14. Wept upon his neck—The restraint was now removed and the strongest expressions of affection were it order. Joseph has maintained his stoical attitude toward his brothers as long as it was necessary, and, perhaps, as long as he could. "A moment more saw him and Benjamin locked in cach other's arms, their tears freely fice-ing. And he kissed all his orethren. Simeon? Yes, Reuben? Yes, Those who had tied his hands and mocked his cries? Yes; he kissed them all. And after that they talked with him.—F. B. Meyer. 15, his brethren talked with him—They were assured that Joseph borne no ill-will toward them and they felt safe in his hands. Their wrongs toward him. I year, long past filled their minds and they could not fail to be timid in his presence and fearful of his attitude toward them; but when they saw how kindly disposed he was, the/ gained courage to talk with him. The unusual proceedings attending Joseph's making himself known to his brothers altracted the attention of Pharaoh's househould. The king of Egypt was pleased with the coming of Joseph's brothers, and strongly ura'd the 'amily to make Egypt their home. Thus God had fully prepared the way before his chosen peoply. What were the Egyptians excluded from

PRACTICAL SURVEY.

Topic.—The strength and beauty of foregiveness.

1. Joseph receives his brethren.

111. Foregiveness bes.owed.

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121. Foregiveness bes.owed.

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122. Advertiy embitters or ennobles. To accept exaltation unassumingly evidences true greatness. The forgiveness of great wrongs is both a test and expression of nobility. All of these elements appear in the bearing of Joseph in connection with the events of the lesson. The God-given wisdom which had foreseen the year of famine and had made provision for the same was equally manifest in dispensing the supply. In the wide-spread desolation began the fulfilmentment of phophetic destiny for the thosen people, and the training of individuals merged into the development of a nation. For twenty-two years Joseph's brethren had been exempt from special trial and their sin had siept, but now the time of awakening had come. God had permitted and counteracted the will, but though their designs had been overruled, the actors were not exonerated. The severe conduct of Joseph toward them was necessary for their moral discipline. A reconciliation too casily granted would have begotten a light estimate of their own drong-doing. In the hour of their own distress they recalled the pleadings of their borther who "is not." "We are verily guilty concerning our brother... he besought us and we-would not hear; therefore is this distress come upon us." Joseph's love for his breathren was as wise as it was noble and underserved. Behind an austere vountenance he cherished a tender and yearning spirit. He was dealing with men who had preved themselves wholly untrustworthy; and he had need to prove both themselves and their declarations. Far-reaching interests depended upon the mutual relationships, and it was only at the point of hopelessness in the thickening circumstances about them thickening circumstances about them thickening circumstances about them thickening of G





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Longevity of Customs.

The longevity of customs is curiously illustrated in the case of Lord Forester, the fifth baron, whose death is announced. King Hal took an ancester of Lord Forester so deeply into favor as to grant him leave to wear his hat in the "presence." The right became an helricom, and is one of the trifles of etiquete to be remembered on occasion by officials of the court. The Foresters were originally of Watling street, and had charge of the Wrekin Joreal.



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ential, 46c; No. 2 yellow, 60c; No. 3 yellow, 60c. Canada yellows, No. 1 yellow, differential, 40c; No. 2 yellow, 69c; No. 3 yellow, 60c.

OTHER MARKETS

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Minneapolis—Barley, 94 to 93c. Rye— No. 2, \$1.60 to \$1.60%. Bran, \$27.73. Flax, \$3.54 to \$3.56.

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Authentic Bronte Relic.

Authentic Bronte Relic.

An interesting relic of Charlotte
Bronte, the novelist, has been presented to the museum at Haworth,
England. It is a traveling trunk
used by Charlotte Bronte. Inside is
a label giving the maker's name and
address in Brussels, and there is littie doubt the trunk accompanied Charlote on her journeys between Monsleur Heger's Pensionnat in the Rusd'Isabelle in that city, and her home
at the Haworth rectory.

How Birds Roost.

In roosting, dires usually perch on one leg only, folding the other close to the body. The weight of the body over one foot, according to Borelli, closes the tendons of the muscles which bend the claws with the same firmness that a nail would do, driven through foot and perch. Neither rocking nor pitching by wind or storm, shaking the perch, disturbs the sleep of the bird, nor its balance or centre of gravity. The great length of toes enables other birds to stand steady on one foot.

Who knows most, doubts most; entertaining hope means recognizing fear.—R. Browning.



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