

this not to stick to our resolutions when they are wrong. Obstinacy is often ruinous, always wrong. Jacob felt parting with Benjamin a sad trial, not knowing that this was a step towards the restoration to his embrace his beloved Joseph.

3. Note how ready men part with their much prized gold and silver and precious fruits in time of famine, for bread. If we value the bread that perishes so much more than silver and gold how much should we value the Bread of Life!

4. From ver. 18 we may well infer that their consciences were still chiding them with respect to their old crime. They declare their story to the steward and his reply. Ver. 23 shows that contact with Joseph had led him to know something of the true God. From the men bringing back the money let us learn to restore other people's property however it may come into our possession.

5. From Joseph's conduct during the whole interview let us learn a lesson of self-control. He could suppress his tears or hide them. He had all his feelings under admirable regulation. Also, "In Joseph's conduct we see that of Jesus who shows those whom he loves more and more of their necessity; makes them perceive that he is their only refuge from destruction; and, consulting their future good more than their present comfort, by salutary terrors and troubles overcomes their reluctance and brings them to himself." *Scott.*

DOCTRINE:—Our sin will find us out, Job. iv. 3, Ps. xlix. 5, Prov. xxii. 8; Gal. vi. 7.

FOURTH SABBATH.

SUBJECT:—*Joseph reveals himself*, xlv. 1—23.

We learn from chapter xlv, that under Joseph's instructions the money is put again in the sacks with which the brethren are allowed to depart; and his own goblet is put in the mouth of Benjamin's sack.—The sons of Jacob go on their way rejoicing, but are rudely stopped; the cup is found in Benjamin's sack. Joseph has planned thus to test his brethren's love towards Benjamin. Their fidelity stands all the strain put upon it. They will not consent on any terms to leave their younger brother behind and break their father's heart. Of the speech of Judah, Dr. Chalmers justly remarks that as a literary composition there is nothing equal to it in Sterne, or Shakspeare, Mr. Mackenzie or any of the great masters of eloquence and poetry.

No doubt Joseph was afraid that his brethren would submit to the proposals he had made and leave Benjamin as a slave. He was therefore quite overwhelmed with Judah's speech and his most generous pro-

posal to remain a slave instead of the "lad." The forty-fifth chapter begins with Joseph's revelation of himself.

V. 3. His brethren are conscience-stricken, ashamed, troubled, fearing that he will be avenged on them. He has his revenge the heart and the power to forgive!

V. 5. How delicately he touches on the old sore:—be not angry with yourselves!

V. 8. He teaches them to look to God's hand in the transaction and thus forget their own ill intentions.

V. 13. He wished them to tell his father all about him, not from vain glory, but to cheer his heart which had been well nigh broken.

V. 15. The kiss was a sign and pledge of entire reconciliation.

V. 17. The King was evidently a sagacious and generous man, and his trust in Joseph was unbounded.

LESSONS.

1. Joseph was ready to forgive his brethren, and do them all the good in his power. We should do likewise; not merely to our brethren according to the flesh, but to all.

2. Observe how God can make the wrath of man to praise him. He turned to good the cruel plans of Joseph's brothers. This does not excuse their wickedness; but it magnifies his power and wisdom. God caused the cruelty of the Jews in the murder of Jesus to redound to His own glory.

3. Joseph sends for his father and cares for him most tenderly. Let this be an example to young persons who prosper in life. Never forget or neglect your parents.

4. Joseph's conduct brought his brothers and all connected with him into good repute with Pharaoh and the Egyptians.—So will our good conduct recommend Christianity and the brotherhood of the Gospel to the world.

5. At v. 24 Joseph says to his brethren "See that ye fall not out by the way." As if he had said: I have forgiven you fully and freely; you must forgive each other and bear with each other. We may hear Christ addressing us in the very same strain. As Christ has forgiven you so also do ye. Christ is the true Joseph, our Brother whom we have offended and who provides so liberally for us.

DOCTRINE:—Duty of forgiveness, Mat. vi. 12; Luke xi. 14; Lu. xvii. 3; Eph. iv. 32.

FIFTH SABBATH.

SUBJECT:—*Jacob's Journey into Egypt*, Gen. xlv. 1—34.

V. 1. Beersheba was the border town of Canaan, and hence Jacob halted there.

Vv. 2—4. The venerable Patriarch is cheered and strengthened by most precious promises.