

Sabbath School.

BIBLE LESSONS.

Adapted from Publishers' Bible Notes

SECOND QUARTER.

Lesson V. April 20. Gen. 45: 1-18-

JOSEPH FORGIVING HIS BRETHREN.

GOLDEN TEXT.

"If thy brother trespass against thee, rebuke him; and if he repent, forgive him."—Luke 17: 3.

THE SECTIONS OF HISTORY.—41: 53 to 45: 25.

NEW TESTAMENT LIGHT.—Overcoming evil with good (Rom. 12: 20, 21). How to treat enemies (Matt. 5: 44; R. m. 12: 14). Forgiving (Matt. 6: 12, 14, 15; 18: 21-35). How God leads to repentance (Rom. 2: 4; Matt. 5: 45).

EXPLANATORY.

I. THE FAMINE.—After the seven years of rare plenty there followed seven years of bitter famine.

The CAUSES OF THE FAMINE.—This plenty was occasioned by the annual raising of the waters of the Nile to an unusual height. The waters deposit on the land a rich loam which they bring down with them from the mountains above. It is this deposit which may be considered as constituting the wealth of Egypt. This will serve to explain the cause of that plenty which prevailed in Egypt during the seven years. The rains in Abyssinia were abundant, the Nile rose to its wonted height, the deposits of the water were perhaps unusually rich, and spread over an unusually large area, and the people sowed large quantities of grain, and reaped very abundant harvests.

Such severe famines have been very rare in Egypt. The most remarkable, since that in Joseph's time, was that in the reign of the Fatimee Kalesfeh, El-Mustansir-billah, which lasted for six years' duration in Egypt since the time of Joseph (A. D. 1064-1071). This famine exceeded in severity all others of modern times. Vehement drought and pestilence accompanied the famine, and the people perished by thousands. The writer, continued for seven consecutive years. This famine was so severe that dogs and cats, and even human flesh were eaten.

JOSEPH REVEALS HIMSELF. Vs. 1-4. When Joseph had sufficiently tested his brothers, and found them tender of heart, repentant, full of kindness to Benjamin and his father, Judah being willing to become a slave to save his brother, that they had got rid of the evil passion which had led to their sin; then Joseph saw that the hour had come to reveal himself to his brothers.

1. Then Joseph could not refrain himself (v. 6). Keep himself from giving way to the impulses of love, before all them that stood by him (v. 7). The Egyptian officials of his household; and he cried (or made proclamation, issued an instruction). "Cause every man to go out from me." For two reasons: (1) Delicacy forbids the presence of strangers at this unrestrained outburst of tender emotion among the brothers. Besides (2) the working of conscience bringing up the recollections of the past, and the errors, to which some reference is now unavoidable, are not to be unveiled to the public eye.

2. And he wept aloud. Tears of emotion, joy and sorrow. This is the usual way in which Orientals express excited feeling. "The Egyptians and the house of Pharaoh heard." The sound of Joseph weeping. The news that his brethren had come, as in v. 16.

3. "I am Joseph." The natural voice, the native tongue, the long remembered features, would all at once strike the apprehension of the brothers. "Doth my father yet live?" This question arose where Joseph's thoughts were. "They were troubled at his presence." The memory of all the wrong they had done to their brother came upon their souls like an avalanche. They would have seen the expected lightning flash its bolt from a clear sky to strike their injured brother on a throne in Egypt. "Conscience makes cowards of us all." They knew they were in Joseph's power. If he should treat them as they ought to have treated him, there would be no hope for them.

4. "And Joseph said . . . I am Joseph, your brother, whom ye sold into Egypt." It was impossible to evade allusion to their early wickedness, and this Joseph does in a spirit not of angry upbraiding, but of elevated piety and tender charity. So Jesus reminded Peter of his sin in order to make the forgiveness more complete. (2) Go to, my brothers. (1) The question seeks us before we know Him. He knows us and our wants and sins, and He makes the first move toward reconciliation and pardon. (2) Before he can do us the good we need, there must be an awakening of our conscience. We must see and feel our sin. Then (3) we need to repent in dust and ashes; to show by our actions that we repudiate the old evil, and desire to do the better deeds of the new man. (4) Jesus comes to us as our brother. He is not ashamed to call us brethren (Heb. 2: 11). All brotherly feelings are in Him toward us. (5) He bids us come to Him (Matt. 11: 28-30), and be not afraid, though (6) we have rejected and neglected Him, and crucified Him afresh, and we know we deserve nothing but reproof and condemnation. "He came unto His own, and His own received Him not." (7) Jesus forgives all the past. There is no salvation without forgiveness. The crimes must be blotted out. (8) Jesus comes to us to supply our needs, to save us from the famine of worldliness, "he hunkers the wine did eat," and welcomes us to the infinite abundance of His kingdom. (9) This salvation is not for us alone, but for our friends, our families, our children. We are to go forth with the proofs of the divine abundance, and press the invitation on all to come.

IV. GOD BUNDS GOOD OUT OF MAN'S EVIL.—17: 35. (9) "Now therefore is not grieved." Joseph here shows the nobleness of his character. Wounds once healed leave a scar behind them. But what is left is not an open wound.

B. Y. P. U.

OUR OBJECT.

The unification of Baptist young people; their increased spiritual life; their Christian service; their education in scriptural knowledge; their instruction in Bible history and doctrine; their enlightenment in missionary activity, through existing denominational institutions.

OUR FOLLOWERS.

All Young People's Societies of whatever name in Baptist churches, and Baptist churches having no organizations are entitled to representation. We depend for our unity not upon any particular denomination, but upon the fact that we are in the New Testament, in the full admission of whose teachings.

WE ARE ONE PEOPLE WITH ONE MISSION.

Correspondents to this department should address their communications to Rev. J. J. BAKER, St. John, N. B.

FOR THE WEEK BEGINNING APRIL 22nd.

TOPIC: "The Water of Life."

SCRIPTURES: Jno. 4: 14, 7: 37-39; Rev. 7: 13-17.

We are all familiar with water. So the figure will be suggestive to everyone. Christ gives us living water. How refreshing the water from the living spring! "Oh, every one that thirsteth, let him come to the water of life free." "Whoever will let him take the water of life free!"

It forever quenches thirst. He that drinks shall never thirst. "They shall hunger no more, neither thirst any more." Jesus alone can give this water. "If any man thirst, let him come unto me and drink." You will have within you an abiding spring.

C. E. THIERM: "What and how to provide for the future." Matt. 25: 31-46.

Who are the most liberal contributors to our denominational enterprises, those whose attend the various meetings of the body or those who stay at home? Do our missions lack generous support because our people are not able to give, or because they lack enthusiasm and a clear knowledge of the needs of the work? Is money spent in attending religious meetings lost? Shall we do without our great benefactors? Will the Lord's work be advanced thereby? Question?

On to Toronto.

I am planning to go to Toronto, and to have an enjoyable time. Meeting the friends that I want to. Getting to call them all mine. O Jesus our Lord will be there! In His name we are going to meet. No friend would I rather see there. God's presence with us!—a treat!

To lead us through all of our meetings.

Our work so important to plan; To cheer us in partings and greetings; Our Saviour who once was a man. Remember to pray for His guidance; He will reflect comfort and hope, in the past evil, so that the evil would be little noticed in the radiance of the good, as a black coal in the sunlight does not seem black, but radiates the glowing rays of the sun.

14. "And he fell upon his brother Benjamin's neck, and wept." Tears of joy. Benjamin was the only one who was full brother to him. "God's people are not senseless Stoics or flinty Nabal, but have nature's affections in them." Indeed, piety cherishes all the tender feelings.

15. "After that his brethren talked with him." They were now at rest, the past forgiven, the present full of hope, and they could go on to the thousand things Joseph wished to know about them, and learn his history from him, to repeat the marvelous tale to their father.

GOSPEL APPLICATIONS. 1. We have a prince, a king, holding all riches in his power for our friend. 2. When God invites us to come, it is to abide in His kingdom, and eat of the richness of the land. 3. There is the perfect assurance of forgiveness. 4. God brings good out of evil, and teaches us, as we look at the depth of our sins, to see the height of His love, to wonder and adore the marvelous love that could save such sinners with so wondrous a salvation. 5. Jesus expressed His love to us, and loads us with kindness. Him rejoices with us. 6. We talk with Him now as a friend, and walk in sweet and loving communion.

Literary Note.

The April number of the Treasury of Religious Thought is on our table. It is the closing number of the eleventh yearly volume of this excellent magazine. Its intrinsic excellence and its age are indicative of careful work and of success. It gains in every way as the years pass, and it will enter on its twelfth year with unabated vigor and brightened hope. Annual subscription \$2.50. Clergymen, \$2. Single copies 25 cents. E. B. TRUBET, Publisher, 6 Cooper Union, New York.

"The Progress of the World" of the April Review of Reviews contains a timely discussion of the question why the English game of politics is more exciting than the American game. This question is suggested anew by the resignation of Mr. Gladstone and the intense interest aroused by that episode among Americans, to the partial neglect of Washington politics. Other topics covered in "Progress of the World" are, the Seigniorage bill, filibustering in Congress, the outlook for binetallism, the Wilson bill in the Senate, Louisiana and free sugar, the Senate report on Hawaii, the triumph of the Brazilian republic, the Buiselids incident, the prosecution of electric crimes, the present position of the Democratic and Republican parties, the fight against the House of Lords, the Russo-German commercial treaty, and the services of the late Dr. Foote of Chicago, the death of Louis Kossuth and many matters of international interest.

Thousands of bottles of Putner's Emulsion are annually sold in the Maritime Provinces where it is best known. None but an article of sterling worth could stand this test. Minsard's Liniment Lumberman's Friend.

I could do. I came home feeling sure that it was. On Monday evening we had addresses on Foreign Missions, Grand Ligue Mission, and that cloud that is hanging over us—the deficit in connection with our denong national work.

We found out that the poet who talked about every cloud having a silver lining told the truth, for we got some of the silver; during the meetings the amounts collected and pledged came to about twenty-five dollars. A good many of these people are poor, but their hearts are warm, and so they have money for Jesus; there is a good work going on, and God is blessing them richly as they work for him.

Very reports from all over the island are very encouraging, a large number of young people are coming to Jesus, and our pastors are eager to assist them in their spiritual life. Our Master's work. Pastor Higgins reports that he has a Bible class at North River, and we will soon have a Union there. Pastor Carter has a Bible class at Tyne valley, too, and they will be ready to enter more actively in the work.

We hope to organize in both places in time to take up the C. C. C. courses next October. It is best to go slow and sure. Listen! tramp, tramp, tramp, the boys are marching. We may not be very much on a galloping charge, but we'll not boast any. With Jesus as our captain we mean to train ourselves so that we may be able to do great things for Him. Our young and sister Union at Summerside is going to work vigorously. May God richly bless them.

The conference met at Alexandria next month. I expect I will not be able to leave farm then, but if I can go to be sure and be there to encourage the brothers and sisters there to train themselves for Jesus and to go on in His work.

"There's a work for me and a work for you, something for each of us to do." Yours heartily, JEREMIAH S. CLARK.

The Days Gone By.

O the days gone by! O the days gone by! The chirrup in the orchard and the patter of the feet on the gravel. The chirrup of the robin, and the whistle of the quail. As he piped across the meadows sweet as any nightingale: When the bloom was on the clover and the blue was in the sky. And my happy heart brimmed over in the days gone by.

In the days gone by when my naked feet were tripped. By the honey-suckle's tangles where the water-lilies dipped. And the ripples of the river lapped the moss along the brink. Where the black-eyed and lizzy-footed cattle came to drink. And the tit-ringing snipe stood fearless of the truant's wayward cry. And the splashing of the swimmer in the days gone by.

O the days gone by! O the days gone by! The music of the laughing lip, the luster of the eye; The childish faith in fairies, and Aladdin's magic ring; The simple, soul-reposing glad belief in everything— When life was like a story, holding neither sob nor sigh, In the golden olden glory of the days gone by.

—James Whitcomb Riley.

The Bible is full of warnings addressed to other people.—Walter Besant.

The note of joy, though not the highest in Christ's Programme, is a loud and ringing note, and none who serve in His society can be long without its music. Time was when a Christian used to apologize for being happy. But the day has always been when he ought to apologize for being miserable. —Prof. Henry Drummond.

It was not for Moses to enter the Promised Land, though he was to lead the children of Israel up to it. It was not for David to build the Temple, although he made preparation for it. It was not for the ancient prophets to see the day of Christ, though they earnestly desired it. "Not for me" is a voice not of today, or yesterday, but of the far-off ages which have passed.—Rev. P. B. Power.

All business and all work should lift up, and not hold down; it should make free, and not enslave; it should ennobles, and not degrade. It is as honorable to make shoes or umbrellas as to paint pictures or write books. The shoemaker should learn the secret through his work of finding the sandals of manhood for his own feet. The blacksmith should learn, through the making of anchors for his great ships, to find the anchor that is to hold his own soul to the truth amid the storms of life.—Rev. J. W. Lee, D. D.

Dwell deep! The little things that chafed and fret. O waste not golden hours to give them heed! The slight, the thoughtless wrong, do thou forget; Be self-forget in serving others' need. Thou faith in God thro' love for man shall keep; Dwell deep, my soul, dwell deep!

Dwell deep! Erego the pleasure if it bring. Neglect the duty; consecrate each thought. Believe thou in the god of everything. And true that all unto the wisest end is wrought. Bring thou this comfort unto all who weep; Dwell deep, my soul, dwell deep! —James Buchanan.

If you go into an organ manufactory you will see the pieces of metal being shaped, and the wood being sawed and planed and polished. That workshop is a scene of dust and unsightly shavings and apparent rubbish. But out of that shop will yet emerge the magnificent instrument which shall

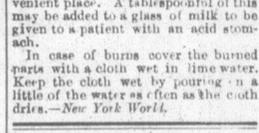
fill the sanctuary with its waves of melody. It is in just such workshop of Divine providence that Hope prepares for the music of the future. She is furnishing pipe after pipe, and putting in key after key; and they will yet praise the God of love with a chorus of hallelujahs.—Theodore Cayler, D. D.

To be able to say, "This or that is not for me," is to have a very calming and sustaining influence operating on the mind. It will make us feel settled. The matter is decided, so far as I am concerned. A calm often follows the settlement of a matter even though that settlement has not taken exactly the form which we should have chosen. We are something like David: when the child was alive, and there was a possibility of its recovery, he fasted and wept; but when it was dead, he rose up and ate and drank—he accepted the inevitable. While things are in doubt, and we do not know which way they will turn, we are often agitated—unsettled—nothing is accepted—and this can only be met by our putting our selves into the hands of God and determining each one to accept what is or is not to be for him ("for me" or "not for me").—Rev. P. B. Power.

Lime Water.

To make lime-water put about a pound of unslacked lime in a large bowl, and add three quarts of boiling water; let it stand for ten minutes, then stir well with a stick. Place the bowl in a cool place for eight or ten hours; at the end of that time pour off the clear water, letting it remain in the bottom of the bowl. Let the clear water stand in a convenient place. A table-spoonful of this may be added to a glass of milk to be given to a patient with an acid stomach.

In case of burns cover the burned parts with a cloth wet in lime water. Keep the cloth wet by pouring on a little of the water as often as the cloth dries.—New York World.



A Racking Cough Cured by Ayer's Cherry Pectoral. Mrs. P. D. HALL, 217 Genesee St., Lockport, N. Y., says: "Over thirty years ago, I remember hearing my father describe the wonderful curative effects of Ayer's Cherry Pectoral. During a recent attack of La Grippe, which assumed the form of a catarrh, soreness of the lungs, accompanied by severe spasms, I used, I used various remedies and prescriptions. While some of these medicines partially alleviated the coughing during the day, none of them afforded me any relief from that spasmodic action of the lungs which would seize me the moment I attempted to doze at night. After ten or twelve such nights, I was

Nearly in Despair, and had about decided to sit up all night in my easy chair, and procure what sleep I could in that way. It then occurred to me that I had a bottle of Ayer's Cherry Pectoral. I took a spoonful of this preparation in a little water, and was able to lie down without coughing. In a few moments, I fell asleep, and awoke in the morning greatly refreshed and feeling much better. I took a teaspoonful of the Pectoral every night for a week, then gradually decreased the dose, and in two weeks my cough was cured."

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