

Sabbath School. BIBLE LESSONS.

Adapted from Fenton's Select Notes. SECOND QUARTER.

Lesson XIII. June 24. Psalms 105, and Hebrews 11: 17-29.

REVIEW.

GOLDEN TEXT.

"The Lord's portion is his people.—D. n. 32: 9.

HISTORICAL BOOKS.—The reasons are given for the Hebrew songs of praise.

PSALMS.—Sever 1 of the events find their place in the Hebrew songs of praise.

NEW TESTAMENT.—In two places in the New Testament we find brief accounts of this part of the history.

SUBJECT.—THE MAKING OF A NATION.

Make this whole period clear in its history of the "mble men of old."

"It is when We gloriously forget ourselves and plunge Soul-forward, headlong into a book's profound, Impassioned by its beauty, and salt of truth—

"This book we get the right good from a book."

TIME.—The lessons extend over about 250 years from Jacob's return from Padan-Aram, B. C. 1740, to the exodus from Egypt, B. C. 1491, according to our common chronology.

PLACES.—Part of the Jordan; Hebron and Shechem in Palestine; Heliopolis, Zoan, and Pithom, and the land of Goshen in Egypt, and the northern part of the Red Sea.

PERSONS.—Jacob and his twelve sons, especially Joseph, Moses, and several other Pharaohs of Egypt, Pharaoh's daughter.

I. WHERE WE HAVE BEEN.

Use the map and follow the travels of Jacob from Padan-aram to Hebron, from Hebron to Goshen in Egypt; Joseph's journey in seeking his brethren and thence to Egypt; the travels of Moses to Arabia, Sinai, back to Egypt; the route of the Israelites from Goshen across the Red Sea.

II. WHAT WE HAVE SEEN.

Let the scholars by previous appointment describe the various events of the quarter, several of which are very picturesque.

Scene 1.—Jacob wrestling with the angel.

Scene 2.—Joseph's dreams.

Scene 3.—Joseph in his coat of many colors, and his brethren at Dothan.

Scene 4.—Joseph as a slave of Potiphar.

Scene 5.—Joseph in prison.

Scene 6.—Joseph interpreting the dreams of Pharaoh.

Scene 7.—The brethren of Joseph in Egypt.

Scene 8.—Joseph's work in Egypt.

Scene 9.—Moses found by Pharaoh's daughter.

Scene 10.—Moses seeking to liberate his people because an exile.

Scene 11.—Moses before Pharaoh.

The plagues.

Scene 12.—The night of the Passover.

Scene 13.—Crossing the Red Sea.

III. PERSONS WITH WHOM WE HAVE BECOME ACQUAINTED.

The life and character of Jacob: of Joseph; of Moses.

IV. SOME THINGS WE HAVE LEARNED FROM THEM.

(1) About prayer. (2) About the providence of God. (3) About growth of character. (4) About faithfulness in daily duties the way to higher things. (5) About forgiving those who have injured us. (6) About faith in God. (7) About deciding to serve God. (8) About God's goodness and power in saving his people. (9) About hardening the heart. (10) About God's guidance.

THE REDEMPTION OF GOD'S PEOPLE.

I. FROM WHAT?

Trouble or danger..... 1 Slavery or prison..... 4 Effects of past sin..... 5 Death..... 8 Exile..... 9 Bondage and oppression..... 10 Enemies and death..... 11

II. DIVINE POWER.

Answer to prayer..... 3, 4, 8, etc. Strange providences..... 3, 4, 8, etc. The call of God..... 9 Miracles..... 9-11 Institutions of religion..... 10 Destruction of enemies..... 11 Guidance..... 11

III. HUMAN WEAKNESS.

Prayer..... 1 Faithfulness in small things..... 4 Forgiveness of injuries..... 5 Choosing the right..... 6 Enemies overruled..... 8 Obedience and faith..... 9-11

IV. ADVANTAGES.

A large chart of the leading events and dates, whether selected for the lessons or not, is a very great aid. It may be made on a blackboard or printed on a cloth. I have found the best thing for this purpose to be a broad window-shade on a spring roller secured to a strip of wood, so that it can be hung up on the wall, and the chart drawn down when needed. The matter can be patterned after the chart in the introduction to this volume, using abbreviations in many words.

A map should hang by its side when possible.

The burden of suffering seems to sometimes hang about our necks, while in reality it is only the weight which is necessary to keep down the diver while he is hunting for pearls.—Richter.

Death is not the outcome of God's will. Death is the outcome of natural law, the effect of natural causes. In a created order perverted and spoiled by sin. "By man sin entered into the world, and death by sin." Scarlet fever smites the temple of the dead child's body and leaves it a ruin. We torture our hearts more than they say this fearful paradox: "God's will has done this, therefore I turn to God to comfort me." How many hearts have bled, blighted, and broken in the reconciling effort to ask comfort from Him who killed the child. We try to strain ourselves to believe that this is "kissing the rod." We are wrong.

"What took this child away?" Shall we say, the will of God? No, let us say the child's had draining and deadly infection. And God sorrowed with us as much as any earthly friends, for He no more did it than did they. What does it mean then? "The Lord gave and the Lord hath taken away: blessed be the name of the Lord forever." The Hebrew word is clear. "The Lord gave and the Lord hath received, blessed be His name." Who could bless the Lord for taking away our beloved? But we can bless Him that, since the sad and broken nature of our disease and death has conquered our loved one, the Lord hath received to His eternal paradise the spirit we loved. Once only in the Bible, so far as I know, it is said of a human being before his life had expired that man was "enoch—who did not die"—Charles (Cathart Hall, D. D., in "Does God Send Trouble?")

There are seasons in our existence when joy forsakes us, when we all but die to hope, when an almost wintry desolateness, as respects life on earth, reigns around us, and to our limited and distorted vision appears into and darkens the whole future horizon of our life. Plans have failed, efforts been baffled, hopes destroyed, earthly dependencies stricken away, dearest companions ended. The chill blast of adversity has led to a shrinking into one's self, and expressions of sympathy—though known as not designed to be—seem a mockery of one's grief. O sorrowing, downcast soul, another spring shall come to thee! Not such, indeed, as thou knowest before life had withered to thee of its changes and vanishing and desolations, or a leaf had fallen from thy wreathed hopes, but a season of gladness still, a season of new hopes and blessed satisfactions, of cheering sunshine with which thy still-abiding shadows. God darkness not life wholly. He never does. He permits the impoverishment of the outward lot not without rich satisfactions left behind and a spring to come, not like, but better than the earlier ones. Divine blooms may beautify and gladden it, helped on in their unfolding life by that preceding desolation—humility, patience, sympathy, an elevated thoughtfulness, chastened expectations, deepened affections—these and the like, as the products, in part, of the desolation they cover.—Rev. Nathaniel Hall.

One of the best evidences of the entirely sanctified condition of Christians in the other world will be that God can treat us there with complete happiness and unalloyed prosperity. I never met a saint in this world who did not feel, even Paul needed a thorn in the flesh to prick his pride and keep him humble. There is not one of us whose religion might not soon decay if exposed to the blighting heat of a constant sunshine. We require continual chastenments and settings-down and settings-back, and frequent trials of head-winds and storm. Nothing would ruin us sooner than to be allowed always to have our own way. But in heaven it seems likely that we can bear to be perpetually healthy, perpetually prosperous, perpetually happy, without the need of watchfulness or the fear of falling. How hard it will be to recognize ourselves! We shall require no rods of correction, and there will be no house room for crosses there. Can it be, my brother, that you and I shall ever see a day that will not know a pang, never make a false step, never hear a sigh of shame or self-mortification, never see one dark hour, and never have a cloud to cross the unbroken azure of the sky? And oh! what a joyful relief to poor bedridden sufferers to know that "in me shall say I am sick; neither shall there be any more pain!"—Theodore Cayler, D. D.

No telescope has ever penetrated or can penetrate that mysterious, undeveloped future. No telegraph message can reach us from its shores—no electric spark traverse the depths of its un-navigable sea. No vessel ever yet set sail to that impetrate silent land, and from amid its fogs and darkness brought back an authentic and authenticated message. The message I often usher in events with the suddenness of a shock—like the instantaneous upheaval of the earthquake. Life flows on, from day to day, a placid river. We get accustomed to and familiarized with its easy, untroubled current; not a wrinkle obscures or ruffles its surface; no premonition of a catarract at hand. But in a moment, with one furious bound, down it is swept in foam and thunder to the rocky chert beneath. Ah! the soft edge is often rudely broken. "To-morrow shall be as today, and much more abundant." Tomorrow comes, but it comes with chains emptied and windows darkened. Today—rings some jubilate chime tomorrow—the bells are muffled, the eye is dimmed, and "man goeth to the long home!"—J. R. Mudge, D. D.

Many can testify to the great healing properties of LARSEN'S LINTIMENT.

Dr. Norman Kerr says: "Total absence is the surest way, all other things being equal, of attaining the highest physical, mental and every other kind of health."

USE SKODA'S DISCOVERY. The Great Blood and Nerve Remedy.

"Did you tender your resignation?" said a man to an office holder. "I resigned by request, sir, but there was nothing tender about it. It was tough."

B. Y. P. U.

OUR OBJECT.

The unification of Baptist young people; their knowledge of their own history; their Christian service; their education in scriptural doctrine; their enlightenment in missionary activity, through existing denominational institutions.

OUR FELLOWSHIP.

All Young People's Societies of whatsoever name, organized and united to representation, are invited to send their young people to our meetings. Our union bond is in the New Testament, in the full admission of whose teachings.

WE ARE ONE PEOPLE WITH OUR MISSION.

Correspondents to this department should send their communications to Rev. J. J. RAKER, St. John, N. B.

HAPPY VISIT YOUR PEOPLE UNIT MEETING.

Toronto, Ont., July 19th to 22nd, 1894.

A. H. Chipman, St. John, Trans. Leader for N. B. and P. E. I.

Dr. W. L. Walker, Truro, Trans. Leader for N. S.

For the Week Beginning June 17th.

TOPIC.—The value of a good name. Scripture: Job 29: 2.

C. E. THURM.—"Temperance in all things." Scripture: Prov. 21: 15-30.

We give some information this week concerning the trip to Toronto.

The transportation leaders will, on application, forward you a circular giving necessary instructions.

The trip as now mapped out is to leave St. John at 10:40 p. m. on Monday, July 16th. Delegates from Western Nova Scotia arriving by S. S. "City of Monticello," and from P. E. I. by the Halifax Express, can take car, arrival of delegates from Eastern Nova Scotia arriving by the C. P. R. Express from Halifax will find sleeping cars attached to train at St. John. Arriving at Montreal on Tuesday afternoon at 4:30 will give ample time for a carriage drive around the city and Mount Royal.

Single fare for the round trip from all coupon stations for the I. C. R. P. E. I. Ry., W. & A. Ry., C. P. Ry., and B. of P. S. Co. Side trips arranged at low rates.

Tickets on sale July 16th to 18th, good to return until July 31st, 1894. A joint agency of the railways will be established in Toronto, and by depositing tickets with joint agents they can be extended until September 15th, 1894, for return passage.

Arrangements are being made for side trips at very low rates, taking in the delightful fall from Kingston, Ont., through the Delegates from Eastern Nova Scotia arriving by the C. P. R. Express, and the Lehigh Rapids to Montreal, thence to Quebec and return by rail.

Tourist sleeping cars will be attached to the train for the exclusive use of the delegates, and if a sufficient number desire it a palace sleeper will be attached to the train.

THE PLEDGE.

I have long been waiting for time to answer an enquiry as to my views concerning the pledge.

The question as to the true educational basis of the pledge simply resolves itself into this: "What is the real prayer meeting ideal?" Is it regular prayer meeting participation by, say one-half of our young church members (those who find it easiest to speak into edification, and those whose experience the glow of the "glorious" (the "glorious natural reticence") while the other half is left to settle down into the opinion that prayer meeting participation is something to which they are not "used" to? Or should this weekly testimony for Christ in the social service be emphasized as the duty (generally speaking) of every young church member? Practically, most of our prayer meetings are conducted on the former plan. There is the least weekly testimony for Christ in the social service emphasized as the duty (generally speaking) of every young church member? Practically, most of our prayer meetings are conducted on the former plan. There is the least weekly testimony for Christ in the social service emphasized as the duty (generally speaking) of every young church member?

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prayer are given especially to it. Otherwise it is not practicable. It does not lessen the work of the prayer meeting committee, it increases it. It does not lessen the pastor's work, it increases it. Yet the work by prayer meeting committee and pastor, tells more with the pledge than it would without it, because when people have committed themselves to a certain course of action, your courage in working with them, should they fail once or twice or thrice, is very much greater than if there were no such commitment.

A society that is not in dead earnest, and has not an indefinite capacity for hard work, had better not adopt the pledge. But the society that does not adopt it and carry it out misses its best prospect of usefulness along the line of prayer meeting work.

C. W. WILLIAMS, Denver, May, '94.

Last night a storm was on the sea. The wreckage drifts ashore. Come walk along the beach with me, And hear the breakers roar.

What soul thrice at row understands? What eye can trace their path? They fling themselves upon the sands, And foam with fear or wrath.

The shores receive them, patient, dumb Nor tremble at their shocks; But life to meet them as they come Its great, inanimate rocks.

They calm me with their awful strength, So small my life appears, So less than nothing in its length Are all my days and years.

I look across the restless sea, And seem an atom, lost To wandering winds; and what to me Is joy, if kept or lost?

And what, if wearied on the way, I fall and faint and die, Would any miss, till judgment day, So small a thing as I?

—ELLEN M. H. GATES, in Youth's Companion.

Temperance.

France has one saloon for every eighty-seven of her population.

The United States had 219,863 retail liquor-dealers July 1, 1893.

Don't believe there's any permanent relief in alcohol for "that tired feeling."

New York City has a foreign population of 647,000. The total abstainers among them are an extremely small minority.

It is stated that the cigarette is responsible for nearly two-thirds of the rejected applicants at West Point and Annapolis.

Liquor robs a man of his sense and wisdom, and no person should be so foolish as to place himself under the thralldom of such an enemy.

In spite of the diminishing population of Ireland, it is found that there is in that country an increasing expenditure for intoxicating drinks.

Lord Shaftesbury, chairman of the parliamentary committee of lunacy, said that three-fifths of British insanity came from drink.

Remedy, the great violinist, has abandoned the use of cigarettes, as interfering with the steadiness of nerve necessary to the highest success in his art.

In forty-four states and territories 13,000,000 children now receive scientific instruction on the physical and mental effects of the use of alcoholic liquors.

Baltimore has recently organized and incorporated an "Anti-Treat Club," the members of which are either to treat any one nor allow themselves to be treated.

Dropy and all diseases of the kidneys and bladder are curable through the perfect action of Burdock Blood Bitters on the system.

No man is wise enough to answer a child.

It is not what its proprietors say, but what Hood's Sarsaparilla does, that tells the story of its merit. Hood's Sarsaparilla Cures.

Many a man rides to a race track and walks back.

Do not wear impermeable and tight-fitting hats that restrict the blood-vessels of the scalp. Use Hall's Hair-Renover, occasionally, and you will not be bald.

It is always best for a man to keep his temper. No one else wants it.

Don't physic and physic to cure indigestion. K. D. C. is not a physic. It cleanses and strengthens the stomach without weakening and destroying the tissues. Try K. D. C.

"And do you ever invite your poor relations to visit you?" "Oh yes, indeed! You see, they are all too poor to get here."

Dr. McGilvray, of Sydney, C. E. B., says: "I unhesitatingly offer my testimony in favor of Putner's Emulsion. I have used it extensively for a number of years with the most satisfactory results." In wasting diseases of children it has no equal.

"Helen thinks there never was such a woman as his wife. Such taste and—"

"I don't wonder. I've seen some of the neckties she bought him."

Mrs. Harriet A. Marble, of Poughkeepsie, N. Y., was for years a martyr to headache, and never found anything to give her more than temporary relief until she began to take Ayer's Pills, since which she has been in the enjoyment of perfect health.

Governor.—"What is the capital of Florida?" "Præcocious Child—" "The money they get from the Northeners."

REV. A. BURGESS, River Philip, N. B., writes: "Allow me to thank you for the K. D. C. sent me some time ago. You will be glad to know that in every case where it has been used it has proved beneficial."

REV. GEO. H. LONO, Boiesvain, Man., writes: "For years I have been a victim of dyspepsia. Because had I put upon a milk diet. Have taken four packages K. D. C., and enjoy better health since I began its use than for years before. I can heartily recommend K. D. C."

Ben. Franklin Recalled.

In the Washington Post the other day there was an interesting account of some money which the many-sided man, Benjamin Franklin, left to the people of Boston 100 years ago.

He directed that the \$5,000 be bequeathed to the town should be put at interest and left to accumulate for a century. Then half of the amount accumulated in that way was to be taken and given to some good purpose for the benefit of the people of Boston. The other half was to be kept at interest for another century, at the end of which time the State and the city were to be equal sharers of it. Benjamin Franklin evidently did not believe that the world was coming to an end in 1844.

From his original \$5,000 there are now \$700,000. The half of this is now to be taken to build and equip an industrial training school.

Only the Scars Remain," Says HENRY HUDSON, of the James Smith Woolen Machinery Co., Philadelphia, Pa., who certifies as follows:

"Among the many testimonials which I see in regard to certain medicines performing cures, cleaning the blood, etc., none impress me more than my own case. Twenty years ago, at the age of 18 years, I had swellings come on my legs, which broke and became running sores. Our