

Sabbath School.

BIBLE LESSONS.

Adapted from Peabody's Select Notes. SECOND QUARTER. Lesson III April 15 Gen. 27: 23-38.

JOSEPH SOLD INTO EGYPT.

GOLDEN TEXT.

"Ye thought evil against me, but God meant it unto good.—Gen. 50: 20.

THE SECTION OF HISTORY.—Chap. 37: 12-36.

NEW TESTAMENT LIGHT.—The treatment of Christ (Heb. 12: 2; Matt. 26: 14-16). All working for good (Rom. 8: 28; Heb. 12: 11). Hope in the future (John 17: 2; Cor. 4: 16-18). Hating his brother (1 John 3: 15). Knowing their fruits (Matt. 7: 16-20).

THE BROTHERS PLOTTING REVENGE.—Vs. 18-24, 29, 30. When his brothers saw him coming in the distance, their envious feelings rose up against him, and they "proposed to one another to kill him, and throw his remains into some pit, and report to their father that some wild beast had killed him; but Reuben thought it better that his blood should not be upon their hands, and proposed, therefore, that they should throw him into some pit from which he could not escape, and leave him there to die of starvation. To this they all agreed, not knowing that Reuben's real design was to find some way to restore him safe to his father.

23. "They stripped Joseph out of his coat." The one described in the last lesson. What was Joseph's reason for wearing this coat on such an errand? It was his usual dress. It would protect him in some measure, and insure him good treatment. They took it off to show to his father.

24. "And cast him into a pit," one of the many reservoirs excavated out of the solid rock or built of stones and plastered, for the purpose of holding rain water. They were bottle-shaped, so that it was almost impossible to escape. There are thousands of such cisterns in Upper Galilee. "The pit was empty." Joseph was safe from drowning; but his brothers left him without coat, or food, or drink, to die of hunger, thirst, and exposure. It was a horrible fate.

CAUSES OF THIS INTENSE ENVY OF JOSEPH. 1. Its foundation lay in their own character. They were worldly, selfish, and indulging in bad habits. This is just the soil for envy to take root in. 2. Their knowledge that Joseph was better than they. His good character, his refusal to join in their evil doings, was a rebuke to them. 3. This feeling was increased by the marks of Divine favor denied to them. They would not see that the difference was in themselves, not in any favoritism of God. 4. In his innocence Joseph confided to his brothers his dreams, which seemed to give him a superiority over them. 5. The open and unwise partiality of Jacob for Joseph increased the feeling. 6. Joseph reported, and rightfully, their wrong deeds to their father. 7. It is possible, it would be quite natural, that Joseph should, at this immature stage of his character, have shown some symptoms of spiritual pride, and have made his goodness a little supercilious and offensive to his brethren.

THE HISTORY OF THE DREAM.—V. 25. "They sat down to eat bread." The heartless barbarity with which the brethren of Joseph sat down to eat and drink the very dainties he had brought them from his father, while they left him, as they thought to starve, has been regarded by all later generations as the height of hard-hearted indifference. Amos, at a loss to describe the recklessness of his own generation, falls back upon this incident, and cries out upon those that drink wine in bowls, and anoint themselves with the chief ointment, but they are not grieved for the affliction of Joseph."

THE NEW SCHEME. JOSEPH SOLD AS A SLAVE.—Vs. 26-30. And behold a company, a trading caravan, of Ishmaelites, called also in this chapter Midianites and Medanites. Midian and Medan were sons of Keturah, cousins therefore of Ishmael, and not very distantly related to him. The names Ishmaelite and Midianite may have been interchangeable either because the caravan was composed of men from both tribes, or more probably because the term Ishmaelite as a geographical name has been comprehended that of Midianite. "The great road from Beisan to Ramleh and Egypt, still leads through the plain of Dothan." "Came from Gilead." A country on the east of the Jordan, which took its name from a group of mountains so called, extending from Mount Hermon to the south of the brooks Jabok and Arnon. "Spicery." Probably a gum which grows in the tract, a plant found in Palestine and the neighboring countries. "Balm," the gum of the opobalsam or balsam tree, which abounded in Gilead (Jer. 8: 22). Myrrh, "Ladanum," the resin of the cistus-rose, an Arabic gum of a strong, fragrant smell. "Down to Egypt." All these spices were used in Egypt for incense in the temples, and for embalming the dead, the universal practice in Egypt. These uses would make Egypt a great market for spices of all kinds.

20. "And Judah." The fourth son of Jacob and Leah. His name means "praise of the Lord." He was a leader among the eleven brothers, and took a prominent part in the events which led to Joseph's revelation of himself (Gen. 43: 45), and the settlement of the Israelites in Egypt. "What profit is it if we slay our brother?" We can obtain no advantage from our proposed murder, but here is a better way.

JUDAH'S MOTIVE was undoubtedly a mixed one. (1) He may have been troubled in his conscience. A thing after it is done looks so different from what it seems in the heat of passion. It troubled him to think of the innocent boy starving to death. (2) They could gratify their envious feelings and benefit their purses by the bargain. (3) Thus Joseph would be removed from them, so that he could not reprove them or report their doings. (4) A satiric this was on Joseph's dreams.

28. "Then these passed by (as a part of the caravan) Midianites merchant-

men." The particular part of the caravan which bore Joseph "sold Joseph for twenty pieces of silver," probably in rings, and each was a shekel, or a little more than half an ounce in weight, and worth about fifty cents. In those days money was weighed and not coined. The price of a slave was thirty shekels (Ex. 21: 32); but when under twenty years old, as Joseph was, it was twenty shekels (Lev. 27: 5).

29. "Reuben returned unto the pit." Reuben had planned to rescue Joseph, and send him home safely, as soon as his brothers had left him. He probably went into another part of the field to attend to the sheep, and to draw the rest away from the pit. When he returned he found his brother gone. "And he rent his clothes." The oriental sign of grief.

THE FATHER. MORNING OVER HIS LOSS.—Vs. 31-35. "And they look Joseph's coat," etc. "They knew that they must again meet their father, and to him some reason must be assigned for the non-appearance of his beloved son. They dare not tell the truth, therefore the suit lies their refuge. 32. "Sent the coat" by a servant. "And they brought it to their father; and said." All this was done and said through their servants whom they had sent. "This have we found." Almost every sin requires lying to be added to it. The sons were guilty of (1) cruelty (2) cowardice, (3) falsehood, (4) inaction.

33. "My son's coat"—Jacob's words are most touching. 34. "Put sackcloth upon his loins." 35. "All his daughters." Only one daughter of Jacob's as mentioned by name, Dinah, but it is probable that he had others. Daughters-in-law may be included. "I go down unto the grave." Sheol, the place of the dead, the underworld, the habitation of the disembodied.

36. "Unto Potiphar, an officer of Pharaoh" (see next lesson).

THE DIVINE COURSE. As in Job a scene in heaven is opened to the reader that he may have a knowledge of the Divine purpose in Job's affliction, which was hidden from Job because he was not a true disciple. And disciplining him, so we can look forward in the story and see the meaning and the events which have been so mysterious to Joseph, and because they were mysterious were in no case necessary to the Divine course.

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B. Y. P. U.

OUR OBJECT.

The unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their education in scriptural knowledge and doctrine; their enlistment in missionary activity, through existing denominational institutions.

OUR FELLOWSHIP.

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 young people's name or method. Our common bond is in the New Testament, in the full affirmation of whose teachings.

WE ARE ONE PEOPLE WITH ONE MIND.

Correspondence to this department should address their communications to Rev. J. J. Barker, St. John, N. B.

FOR THE WEEK BEGINNING APRIL 28th.

TOPIC: The Perils of Young Men. SCRIPTURE: Luke 15: 13.

Let the young men themselves tell what the dangers are; and if they are ashamed to do so let their sisters tell them. Several brief papers or addresses might be given on the following or similar topics: 1. The dangers in social entertainments, euchre parties, dancing parties, etc. 2. The perils of sports, healthful recreations are turned into "professions." Think of a young man giving up his life to throwing a base ball! Then gambling follows. 3. Then is the danger from the gambling spirit that is abroad. It is fostered in guessing competitions and in many other ways. 4. There is the danger of expensive living. Clerks live like millionaires. 5. There is the danger from tobacco and spirits. The cigarette fiend is abroad. How soon the tobacco user forgets the golden rule! And what deadly serpents are coiled in the social glass!

C. E. THEMES—"Evil and covetousness; how to conquer them."

I. Envy.

1. Arises from the littleness of man's nature. 2. Reveals the meanness of man's nature. 3. Makes known a very concealed nature.

II. Covetousness.

1. Shuts the door of the kingdom with a key of gold. 2. Its effects are many and evil.

—F. Evans, in Union.

The Conquest meeting is becoming a regular institution in many of our churches. We ought to see the fruits in larger contributions for all our missions, and greater activity.

DON'T

Get mad because the other fellow does not do his duty. You may not be the judge. Refuse to do anything, because you are not able to do as well as you could if you wait to take your stand for Christ until you are better. Seek His help if you really would be and do better.

The Baptist Union of last week is quite pretentious. It comes dressed in a garb of a bride of a blossom, flowers, birds and a liberal supply of advertisements. It has no reason whatever to be ashamed of its appearance or its contents. This number ought to have appeared a month or so before the end of the year. It contains a letter from Bro. Williams, written from Murpley, N. C., and a historical sketch of the Baptist church in Digby. The pages are lighted up with a cut of the beautiful home of the Rev. A. F. Dykeman. The Union ought to have many new readers for its convention series.

Elgin, N. B.

Our Union has been steadily at work all winter. Pres. H. B. Steeves is abundant in labors for the young people. Principal of our day school, superintendent of Sabbath-school, he yet finds time to devote to the C. C. C. in our union. Happy is the pastor who has such helpers. Sunday evening, March 25th, the union gave a careful prepared missionary programme. We purpose doing it every month. Sometimes read following readings in the Baptist Union. This was on "Indian work in the North West." We take ten unions. Have been paying special attention to the "Dawn of Christianity." Now we want to know something about present animations in these countries. Will you please enlighten us? We look for news in the B. Y. P. U. column. H. H. S.

We are continually divorcing the act from the moral out of which it springs. But an act that is considered is only half an act, just as a tree with the roots cut off is only half a tree. Acts are folded out of moral state, just as apples are folded out of apple trees. The moral state is the tree on whose branches the fruit of action hangs. And as action springs out of moral state, so does it react on moral state. A bad act inevitably results in a worse moral state. So does sin cause a constant leakage of moral power. A man never can resist a second temptation with the same power of resistance with which he met the first temptation of the same sort, if he yielded to the first. You might as well expect a falling stone to fall more slowly as it nears the earth. So does the hand of moral power get to be a withered hand. So does there widen for us that sad chasm between what we ought and what we can.—Wayland Hoyt, D. D., in At His Feet.

The Wintry Heart.

On the sad wintry trees The dead, red leaves remain, Thought to and fro the bleak winds blow, And falls the freezing rain.

So to the wintry heart Clings color of the past, Which through dead leaves abudant and grievous The melancholy blasts.

—R. W. Gilder.

Winter.

The frost is on the tree twig The frost is on the pane, The dirty street is covered With the clean, white snow again. The bells begin to jingle, And the sleighs begin to glide The girls and boys get out their sleds And take a little slide.

The sleds slide snow before it, As down the hill it skips; The breeze flies swiftly by them, And the nose and ear it nips; Their cheeks get red and redder, They shout and shout again; They quickly reach the bottom, And climb back up again.

Then up down again. 'Tis thus in life's long journey, In labor as in play, We seldom find a level road To take us on our way: We will climb to heights with toiling And off a level plain; A valley and a mountain, and up down again.

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Editor—"What can I do for you, miss?" "Oh, please, may I examine your waste paper basket?" "I know a man who sends you poems, and whose feelings toward me I should like to ascertain."

Hall's Vegetable Sulfur Hair Restorer cures dandruff and scalp affections; also all cases of baldness where the glands which feed the roots of the hair are not closed up.

The Minister—Well, Johnny, how did you like "the sermon this morning?" Johnny—"First-rate, only I couldn't understand what you meant when you said 'truth is mightier than Wilbur Vail.' Who's he?"

Mrs. Langulish—"Tired? Oh, so tired all the time!" Mrs. Smart—"Well, so I used to be until I began to take Ayer's Sarsaparilla as a spring medicine, and now I don't know what it is to have that tired feeling. Try it, my dear; you'll be sure you get Ayer's."

She—Does the fact that I have money make any difference to you, dearest? He—Of course it does, my own. It is such a comfort to know that if I should die you would be provided for.

"Beauty" may be "only skin deep," but the secret of a beautiful skin is pure blood. Those coarse, rough, pimply complexions may, in most cases, be rendered soft, smooth, and fair by the persevering and systematic use of Ayer's Sarsaparilla.

Little "Rastus"—W'y am de sun brighter de moon, fessah? Prof. Johnson—"We dun no' fo' shuah dat he am, honey. Yer see, de moon's got de night to light up, an' de sun has ony got de day. Dat's er powerful sight er diff'rence, I tell yer. Mebbe, I desun den tackle de big job de moon's got on his hands, he couldn't do es well."

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REALTY TENDERS, addressed to the undersigned and marked "Tender," will be received at the office of Trustee and Mortgagee, J. J. Barker, Esq., in the city of Saint John, until the thirty-first day of March instant, at noon, for the purchase of the buildings known as the St. Martin's Seminary and the lands and premises connected therewith, situate at St. Martin's St. The premises are now tenanted by a quantity of School and Household Furniture in said buildings, and a subscription list—Tender to specify whether for lands and buildings only, or for lands, buildings, furniture, and school furniture.

The above premises comprise about seventy acres of land fronting on Commercial Street, and Brick and Stone Building thereon. Three stories in height, 27 feet long by 130 feet deep, with outbuildings and other improvements. The buildings are now tenanted by a quantity of School and Household Furniture in said buildings, and a subscription list—Tender to specify whether for lands and buildings only, or for lands, buildings, furniture, and school furniture.

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C. H. MCINTYRE, Solicitor for Trustee.

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