HUSH!

"I can scarcely hear," she murmured,
"For my heart beats loud and fast,
But surely, in the far, far distance,
I can hear a sound at last."
"It is only the reapers singing,
As they carry home their sheaves;
And the evening breeze has risen,
And rustles the dying leaves."

"Listen! there are voices talking,
Calmly still she strove to speak
Yet her voice grew faint and trembling,
And the red flushed in her cheek.
"It is only the children playing
Below, now their work is done,
And they laugh that their eyes are dazzled
By the rays of the setting sun."

Fainter grew her voice and weaker,
As with anxious eyes she cried
Down the avenue of chestnuts,
"I can hear a horse can ride."
"It was only the deer that were feeding
In a herd on the clover grass,
They were startled, and fled to the thicket,
As they saw the reapers pass."

Now the night arose in silence,
Birds lay in their leafy nest;
And the deer crouched in the forest,
And the children were at rest;
There was only a sound of weeping
From watchers around a bed,
But Rest to the weary spirit,
Peace to the quiet Dead!

The Four Greatest Pictures in the World

The first is "The Transfiguration," by Raphael, in the Vatican at Rome. If the reader will now turn to the seventeenth chapter of Matthew, and also to Luke ninth, verses twenty-eight to forty-two, he will find the material which the great artist had to work from. The scene is in the night and on a high mountain. The face of Jesus shines as the sun, and His garments are as white as the light. A bright cloud hangs over the spot. Peter, James and John are reclining heavy with sleep; and Moses and Elijah are coming from the heavenly world, and their glorified bodies, reposing serenely on the air, have nearly reached the lofty hill-side.

The artist, in a marvellous manner, has represented the three apostles, prostrate upon the ground, lifting their hands to their foreheads, in order to shade their dazzled senses from the insufferable brightness, beaming from the face of Jesus, who stands, in mid-air, a few feet above the mount, with the great Lawgiver on one side, and the great prophet on the other, one of whom had been nine centuries and the other fourteen centuries dwelling in glory, now reappearing upon earth in heavenly robes to add their testimony to the Messiahship of our Lord. Could there be anything more suitable than the Transfiguration for the subject of the greatest picture in the world, for the highest achievements ever attained in the art of painting?

On looking at that marvellous production, one can see the force of Dean Stanley's beautiful lines

"O Master, it is good to be
High on the mountain here with Thee;
Where stood revealed to mortal gaze
Those glorious saints of other days,
Who once received on Horeb's height
Th' eternal laws of truth and right.

O Master, it is good to be
Entranced, enwrapt alone with the;
And watch thy glistening raiment glow,
Whiter than Hermon's whitest snow
The human elements that shine
Irradiant with a light divine."

At the lower part of the picture, just at the base of the mountain, is the demoniac boy raving in his madness, with his parents bringing him to Jesus to be healed. While the mother is on her knees in bitter lamentation, and the father is earnestly appealing for relief to the disciples, two of the latter are pointing up to the Saviour as the only source of aid. On the left side of the canvas, at the extremity of the mountain are two small kneeling figures, with clasped hands and solemn faces turned to heaven. These are supposed to be portraits of the father and uncle of Cardinal de Medici, who, it is thought, commanded Raphael to paint the picture and to put these figures there. They are certainly a great blot upon the magnificent work, but we must remember that the custom of the time compelled the artist to yield submissively to the wishes of men high in ecclesiastical authority. Thus the artist must be excused.

Not a few writers of art have criticised Raphael somewhat severely for putting upon one canvas the double scene, that is, the Transfiguration proper composed of eight figures—including the two celestial ones—in the upper group, and the healing of the demoniac boy, composed of nineteen figures in the lower group. The latter was done by order of the Monks of the church of St. Peter in Montario, on the Janiculan hill, for which church it was first painted, and in which it first hung.

The Transfiguration was the last work of Raphael, who died at the early age of thirty seven. Parts of the lower group were unfinished at the time, and were completed by Guillo Romano, from Raphael's designs. So distinguished a writer as Goethe however, considers the double scene one of the chief merits of the picture, and criticises those who think otherwise. He says, "It is a wonder that anyone could have doubted of the grand unit of such a conception as this. In the absence of the Lord the disconsolate parents brings a possessed boy to the disciples of the Holy One. They make attempts to cast out the evil spirit, but in vain. At this moment appears He, who alone has the power, and appears transfigured in glory."

At Raphael's death in 1520 this picture was hung over his bed while he was lying in state; and at his funeral, was carried in the procession. As I stood before his great and last work in the Pope's palace on the Vatican hill, and as I stood beside his tomb in the Pantheon, where he is buried, I thought that although the artist died so young, his work lives, and his devotional picture has been preaching sermons for more than 370 years.

The second great picture in the world, ranking next below the Transfiguration, is the "Last Communion of St. Jerome," by Domenichino (pronounced Dom-a-nee-kee-no), born 1581, died 1641. It was painted for the church of the Ara Coeli, (altar of heaven) built in the sixth century on the Capitoline hill, and magnificent today. Gibbon tells us that it was in this church, Oct. 15, 1754, as he sat musing amidst the ruins of the capitol, while the bare-footed friars were chanting vespers, the idea of writing the "Decline and Fall of the Roman Empire" first struck him. But like hundreds of other masterpieces, it is now in the Pope's palace on Vatican hill. The aged St. Jerome is represented as feeble, emaciated, dying, borne in the arms of friends to the chapel of his Monastery to receive the sacraments. Among the characters are several priests, in rich, ecclesiastical dress, one of whom is kneeling and holding a book and a taper; a deacon is standing near, holding the cup, and the dying Saint Jerome fixes his eager eyes upon the face of the elderly priest, who is most gorgeously clad in flowing robes, while extending the sacramental wafer. The eyes of all present are firmly fixed upon the dying saint. The lion at the bottom of the picture on the left, droops his head with a terrible expression of grief, while four angels, hovering about, seem to be coming down to convey heaven's approval of the scene. The expression on all the countenances as well as the attitude, costumes and drapery, are delineated with wonderful effect and accuracy.

The painting, regarded by most critics, as holding the rank of the third picture in the world, is the masterpiece of Volterra, the "Descent from the Cross," in the "Church Trinita Di Monte," at Rome. (Some critics, however, place the Descent of Rubens above that of Volterra). There are four ladders against the cross, moving up and down upon which are stalwart men, taking down the body. Unfortunately the poor light in the church permits but an imperfect view. Hawthorne says: "This has been pronounced the third greatest picture in the world. I never should have had the slightest suspicion that it was a great picture at all, so worn and faded it looks, so difficult to be seen and so undelightful when one does see it."

The picture ranking fourth by nearly all critics and third by a few is the masterpiece of Rubens, the "Descent from the Cross," in the cathedral at Antwerp. The three Marys, Joseph of Arimathea and Nicodemus, the whole five with sad countenances, are in sharp contrast with the strong men, the stern Romans of no feeling or emotion, taking down the body, moving up and down upon the two ladders. The failing body of Jesus, with the head hanging on one shoulder, presents in a marvelous manner the appearance of heaviness unto death.

Sir Joshua Reynolds says:

"I consider Rubens' Christ as one of the finest figures that was ever invented. It is most correctly drawn, and, I apprehend in an attitude of the utmost difficulty to execute. The hanging of the head on his shoulder and the falling of the body on one side, give it such an appearance of the heaviness of death, that nothing can exceed it. Of the three Marys two of them have more beauty than Rubens generally bestows on female figures, but no great elegance of character. Joseph of Arimathea is the same countenance which the artist so often introduced in his works—a smooth fat face—a very unhistorical character." When Van Dyck was a pupil of Rubens, he was taken, it is said, by his distinguished teacher to see the "Descent from the Cross." After both had stood gazing at it for some time, Rubens quietly remarked: "It is time perhaps for us to be going." Van Dyck, the pupil replied: "O wait till they get him down." So enraptured had the young artist become that for the moment the picture seemed a reality and he unwittingly said: "O wait till they get him down."—*G. E. T.*

Teaching Temperance.

BY J. PARSONS, B. A., HALIFAX.

Temperance training at home, in the day-school, from the pulpit, by the band of hope, through the newspapers, under the Christmas trees and their festivals, with songs sentimental and sacred, should be actively aided, or rather led, by the Sunday-school teacher, and the open Bible. Each of the above spheres for teaching the young folks is well worth a separate article and perhaps some day I will contribute facts and suggestions upon them. But this letter will confine my thoughts to the Sunday-school view.

This temperance teaching must be done and *will be done* or intemperance will seize our boys and bring misery and ruin upon our homes and our daughters. Many of the drunkards of to-day were Sunday-school scholars a few years ago. Were they properly instructed? "Train up a child in the way he should go," etc,—Do you believe this? I do. But ministers' sons have gone to ruin; deacons' sons have become drunkards, and depend upon it, there was always something wrong with the father or mother or with the training. Who will be drunkards at the opening of the next century, only seven years hence—some of the S. S. boys of to-day? Yes, if we neglect our present duty.

This word "training" means more than teaching; and S. S. workers can only teach and help train. More is said and done now against strong drink than against stealing. This is right, because theft does really less harm in the world than "alcohol," and it is best and bravest to fight the evil that is near and doing most harm. To pitch into the Mormons a thousand miles distance is a mean kind of warfare. Temperance is worth all the time and energy and example we can give it. Temperance has done more for us than the best of of us have done for temperance. The returns are first-class from this investment; compare the homes of to-day with the old drinking times. History, science and our surroundings, as well as religion, give no uncertain sound on this subject, and so in recent years temperance lessons are placed in our curriculum.

All concede that "drink" is the crying evil; even the fashionable moderate drinkers keep their home liquors under lock and key, and desire their children to be abstainers. *Example* is a superior method in teaching. Immagine for a moment a S. S. teacher or superintendent or a pastor going to school with the fumes of brandy or whiskey (or even wine or cider) on his breath! It is horrible to think of; and yet it has been done many times. But now such conduct is pretty nearly past. Men and women who drink do not shine as Sunday-school workers. Even rumsellers don't want their children to go to such teachers. *Precept* is a powerful teacher. A single word or sentence can be fitted in often to advantage. Fact must be used in this as in other transactions. Dr. Ellis, of Baltimore, one Sunday in our pulpit here reading the Scripture—"Whatsoever ye do, do all to the glory of God," stopped and said,—"If any of you can ask God's blessing on a glass of rum or brandy; then drink it to the glory of God." These few words had a powerful effect. In addition to the one lesson of the quarter the earnest teacher finds many places to drive temperance nails.

Singing clinches many a truth and principle, so temperance poetry and songs should be said and sung by our little ones, led by the elders.

Literature, illustrated papers and libraries, should keep temperance to the front. The children should be encouraged to read their papers, and then hand them to others, thereby getting and giving much good. A picture or story thus carried into homes has often touched drinking careless parents whom you dear reader and I could never reach directly.

Every school should select portions of their city, town or country, and the pupils and teachers could sow temperance seed in every family therein so much and so persistently as to elevate the whole community. The schools of the city can combine and make blessed Home Mission work with allotting districts for each to visit and supply with literature. Boys and girls who do temperance work when small will never forget it, they will be stronger for sobriety and prohibition when grown up.

Pledging is a good thing. The writer is sober to-day because he said the pledge and *keeps* it in 1848. Have it short with plenty of space for signatures. The elders may require a pledge as much as the juveniles. Let teachers lead their classes in singing; give nice membership cards to all.

Should the scholars consult their parents before taking the pledge? Yes, certainly. What if parents refuse their consent? That gives a fine chance for teacher, superintendent and pastor to call on the parents. And if they persist in refusing? Then after due time I would advise these children to take the pledge despite their refusal. This may be thin ice to venture upon; you may not all agree with me; but it is my own careful opinion.—*National Teacher.*

A Methodist Minister on Baptism.

BY H. F. ADAMS, TRURO.

No. 7.

"In Scripture the element is applied to the person, as well as the person to the element."

I. Will our Methodist friend kindly quote *one passage* from the New Testament where a minister, disciple, or apostle is holding an infant in his left arm, and is applying "the element to the person" with his hand. I have examined every precept and example referring to baptism in the New Testament, and have failed to find a single proof-text to support infant sprinkling. Permit me to bring to our Methodist friend's notice the conclusions of a dozen great thinkers who have failed to find an instance where "the element is applied to the person" of an infant in the Scripture, in connection with baptism: and also to show when and where an infant was applied to the element for the first time, but even then it was *immersed*.

1. ROMAN CATHOLIC.

II. Archbishop Hughes, of New York, wrote in his "Doctrinal Catechism" these words, "It does not appear from Scripture, *that one infant was ever baptized;* therefore Protestants should reject on their own principles, infant baptism as an unscriptural usage.

2. EPISCOPALIAN.

The late Bishop of Salisbury, Eng., wrote: "I most candidly and broadly state my conviction, that there is *not one passage*, nor *one word* in *Scripture*, which directly proves it; not one word, the undeniable and logical power of which can be adduced to prove in any way of fact, that *in the Scripture age* infants were baptized, or of the doctrine that they ought to be baptized."

3. LUTHERAN.

Martin Luther, the solitary monk who shook the world, says, "It cannot be proved by the sacred Scriptures that infant baptism was instituted by Christ, or begun by the first Christians after the apostles."

4. PRESBYTERIAN.

Dr. Phillips Schaff, says, "There is the absence of precept or example for *infant* baptism in the New Testament; and the *apostolic* origin of infant baptism is denied not only by the Baptists but also by many Pedo-baptist divines."

5. CONGREGATIONALIST.

Dr. Leonard Woods says, "Whatever may have been the precepts of Christ or of His apostles, to those who enjoyed their personal instruction, it is plain that there is no express precept respecting infant baptism in our sacred writings. The proof then, that infant baptism is a divine institution, must be made out in another way."

6. METHODIST.

Dr. A. T. Bledsoe says, "With all our searching we have been unable to find in the New Testament a single express declaration or word in favor of infant baptism."

7. JOHN CALVIN.

Calvin was one of the greatest students of, and commentators on, the New Testament of ancient or modern times, and yet he honestly wrote, "*It is no where expressed by the evangelist that any one infant was baptized.*"

8. CURCELLEUS.

"The custom of baptizing (i. e. immersing) infants did not begin before the third age after Christ was born. In the former ages *no trace* of it appears. . . . It was introduced *without the command of Christ*, and therefore this rite (infant immersion) is observed by us as an *ancient custom* but *not as an apostolic* tradition."

9. DR. H. A. W. MEYER.

The baptism (immersion) of the children of Christians, of which no trace is found in the *New Testament*, is not to be held as an Apostolic organization; as indeed it encountered early and long resistance. But it is an *institution of the church*, which gradually arose after the Apostles times, in connection with the development of ecclesiastical life, and of doctrinal teaching; not certainly attested before *Tertullian*, and by him decidedly opposed." Tertullian died between 220-250).

10. DR. A. NEANDER.

"Baptism (immersion) at first was administered only by adults, as men were accustomed to conceive *baptism* and *faith* as strictly connected. There does not appear to be any reason for deriving infant baptism from an Apostolical institution; and the recognition of it which followed somewhat later, as an Apostolic *tradition*, serves to confirm this hypothesis."

11. CLEMENS ROMANUS. 1st Century.

"They are right so jects of baptism, who have passed through an *examination* and *instruction*." And "The baptized ought to be children in *malice* but not in *understanding*; even such children, who, as the children of God, have *put off* the *old* man with the garment of wickedness, and have *put on* the *new* man."

12. JUSTIN MARTYR. 2nd Century.

"As many as are persuaded and *do believe* that those things which are taught and spoken by us are true, and engage to live accordingly, are instructed to prayer, . . . and are then led to a place where there is water."

On Justin Martyr's description of baptism Dr. Johann Semler, of Halle says, "From Justin Martyr's description of baptism, we learn that it was administered only to adults. He says we were (corporally) born without our will, but in *baptism* are to have choice, knowledge, etc. This we learned from the apostles."

From Semisch's "Life and Times of Justin Martyr," we read, "Whenever Justin Martyr refers to baptism, adults appear as the objects to whom the sacred rite is administered. Of *infant* baptism he *knows* nothing. The *traces* of it, which some persons believe they have detected in his writings, are groundless fancies *artificially produced*."

13. TERTULLIAN, 3rd Century.

The idea that baptism was essential to salvation, having obtained currency in this century, Quintilla, a wealthy lady, wrote to Tertullian suggesting that if her offspring asked for baptism they ought to have it. Here is the *first* request for *infant immersion* on record. Tertullian replied, "Those who minister baptism know very well that it is not to be rashly given." On her reminding him of Christ's words, "Suffer the little children to come unto Me," he answered, "Let them *come* when they are of *ripe years*; let them *come* when they *understand*, when they are taught *whither* they are *coming*; let them be *made Christians* when they *know Christ*."

14. CYPRIAN, 3rd Century.

Cyprian, Bishop of Carthage, was written to by Fidus, an African Bishop, and having no precedent to guide him, requested to know "*How soon babes may be baptized*," *i. e.*, *immersed*. Cyprian having no precedent to guide *him*, called a council of 66 bishops, to decide. They decided that "*A babe may be baptized as soon as it can be kissed.*" Behold this Cyprian, who had previously declared with Tertullian and Origen that "In Apostolic days none were baptized but those who obeyed Christ." Cyprian, the man who originated prelacy—who we are told dealt in wonders not only foolish but gross,—who talked of angelic visions and extraordinary legends—who wrote a long essay on the discovery of the head of John the Baptist,—who worked on the public mind almost magically by means of relics. This Cyprian who spoke of the Lord's Supper as "a charm,"—this was "the lordly christian" who presided over the council at Carthage, whose members he himself acknowledged, instead of being examples to the flock, "were covetous, fraudulent and usurious." This was the man who formulated the decision and reasons for its promulgation. Here is the mint where this base coin was struck off, and on it you see his head, and around it, "*Cyprian,—Pedo-Baptist the First, Carthage, A. D.*, 253."

Let my Methodist friend observe that even that council did not sanction the application of "the element to the person" but their infant baptism obliged the ministers to apply "the person to the element," *i. e.* immerse it.

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After Peter got close to the side of Christ he walked on the water as firmly as did his Master. He did all the sinking when separated from him.

A. B. M. U. Party Bound for Western China.

CHUN-KING, CHINA, Feb. 13, '94.

This party, comprised of eleven young men and women, namely—Rev. S. W. Hill and wife, Rev. C. F. Viking and wife, Miss F. C. Bliss, Rev. C. A. Salquist, B. F. Malcom, M. D., H. J. Openshow, W. F. Reaman and Rev. W. M. Upcraft as leader, sailing from San Francisco, Cal., Nov. 21st, after a very pleasant voyage reached Yokohama, Japan, Dec. 8th.

A few days spent here and we proceed onward, reaching Shanghai, China, Dec. 19th.

One should not fail to note, in passing the great satisfaction we had in visiting Tokyo, Japan, the capital of the Empire, 30 miles by steam cars from Yokohama, and Osaka, the old capitol with its noted ruins of the famous old castle, eighteen miles from Kobe, where our steamer stopped over one day, as we passed through the beautiful Japan Inland sea.

One would fain describe in detail the picturesque scenery along this thoroughfare, but would feel like intruding to ask so much space in these columns, and therefore will simply leave it to the reader himself, to think of this unique little garden of the sea; its hills decked with numerous temples and shrines, and valleys covered with green.

Leaving Shanghai Dec. 27th, after necessary preparations for our further journey of 2,000 miles, we reach Ichang, about 1,000 miles up the Yangtse River, Jan. 12th.

From this point we must be conveyed to our destination in the Nabiu Houseboat, which is drawn up the river through its magnificient gorges and rapids, by a class of Cutannen, called Coolies. These travel on the shore towing the boat by a bamboo rope extending to the boat's mast.

Having left there the 16th ult. we are proceeding onward at the rate of from 4 to 100 or 15 le—about 3 le making our English mile—per day, finding that *some* "missionary hardships" are not so *intolerable* after all. Our two boats—one for the ladies, the other for the men—keep together as much as possible, so that our party, in a sense, becomes a little world in itself.

The scenery all along has been altogether beautiful, challenging that of any land for variety or attractiveness. Temples and shrines abound on every hand, and places of worship under almost every "green tree," while the land is in a state of high culture, every available foot being utilized.

The industry of the people is very manifest, as also their aptness as cultivators of the soil, in the neatness and utility of their fields, seeming to us more like gardens than mere farms.

How long, O Lord, how long, e're Thou come and *all people* shall know Thee?"

Yours,
W. F. BEAMAN.

It is wise, when the trial times are come, to make sure that the soil of our hearts is preoccupied with wholesome growths. It is easier to keep out the winter-growing weeds of envy, discontent and unbelief than it is to kill them after they are rooted. Let the viruss grow and fill the soil: The ministry of love will leave no room for envy. Close fellowship with Christ—the fellowship of His sufferings, as well as of His joy and work—will keep out discontent and doubt. If trouble could strip us of the essential good—the life with God, the partnership with Christ in the upbuilding of His kingdom, the fellowship of saints, the assurance of faith—then there might be room for envy, discontent and unbelief. But trouble commonly turns the attention of the child of God from smaller hopes that he may know how small they really are, and see that his best treasure lies in God. And who shall doubt that this is an exceeding gain, well won at the cost of wintry days? Why do you say that you have seen no grow in grace?" asked a self-distrustful Christian. And the answer was, "Because I have seen you growing cheerful in a time of loss."—*Congregationalist.*

The recognition of the Sender, the absolute submission of our wills to His, must run through all the life. You may do your daily work, whatever it be, with this for its motto: "The will of the Lord be done." And they who thus can look at their trade or profession, and see the trivialities and monotonies of their daily occupations in the transfiguring light of that great thought, will never need to complain that life is small, ignoble, wearisome, insignificant. As with pebbles in some clear brook with the sunshine on it, the water in which they are sunk glorifies and magnifies them. If you lift them out, they are but bits of dull stone; lying beneath the sunlit ripples they are jewels. Plunge the prose of your life, and all its trivialities, into that great stream, and it will magnify and glorify the smallest and the homeliest. Absolute submission to the Divine will, and the ever-present thrilling consciousness of doing it, were the secret of Christ's life, and ought to be the secret of ours.—*Alexander Maclaren, D. D., in "The Wearied Christ."*

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Such words come from the heart. Such a writing does good to other sufferers.
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Sabbath Sche

BIBLE LESS

Adapted from Peloubet's Se
SECOND QUARTE

Lesson V. April 29. Ge

JOSEPH FORGIVING B
REN.

GOLDEN TEXT.

"If thy brother trespass
rebuke him; and if he re
him."—Luke 17: 3.

THE SECTION OF HISTOR
45: 28.

NEW TESTAMENT LIGHT.
evil with good (Rom. 12
to treat enemies (Matt. 5:
14). Forgiving (Matt. 6:
21-35). How God leads t
(Rom. 2: 4; Matt. 5: 45).

EXPLANATORY

I. THE FAMINE.—After
years of rare plenty there f
years of bitter famine.

THE CAUSES OF THE F
plenty was occasioned b
rising of the waters of th
unusual height. The wat
the land a rich loam whic
down with them from th
above. It is this de
may be considered as
the wealth of Egypt.
serve to explain th
that plenty which preva
during the seven years.
Abyssinia were abundant
to an unwonted height, th
the water were perhaps u
and spread over an un
ares, and the people sowe
tities of grain, and reape
and harvests.

Such severe famines h
rare in Egypt. The mos
since that in Joseph's tim
the reign of the Fatimee
Mustansir-billah, which
instance on record of
years' duration in Egypt
of Joseph (A. D. 1064
famine exceeded in seve
of modern times. Vehe
and pestilence, says a
writer, continued for sev
years. This famine was
dogs and cats, and ever
were eaten

JOSEPH REVEALS HIMS
When Joseph had suffi
his brothers, and found t
heart, repentant, full o
Benjamin and his father
willing to become a sla
brother, that they had "
evil passion which had
sin;" then Joseph saw
had come to reveal h
brothers.

1. "Then Joseph cou
himself (*i. e.*, keep him
ing way to the impu
before all them th
him (*i. e.*, the Egyptia
his household); "and
made proclamation, iss
tion). "Cause every
from me." For two rea
cacy forbids the presen
at this unrestrained out
emotion among the bro
(2) the workings of cons
up the recollections of t
errors, to which some re
unavoidable, are not to
the public eye.

2. "And he wept alo
emotion, joy more than
is the usual way in
express excited feeling
ians and the house of P
The sound of Joseph
news that his brethren h
v. 16.

3. "I am Joseph." Th
the native tongue, the l
ed features, would all a
apprehension of the b
my father yet live?"
shows where Joseph's
"They were troubled a
The memory of all the
done to their brother ca
souls like an avalanch
have as soon expected t
its bolt from a clear sk
injured brother on a th
"Conscience makes cow
They knew they were i
er. If he should treat
once had treated him,
no hope for them.

4. "And Joseph said
Joseph, your brother,
into Egypt." It was
evade allusion to thei
ness, and this Joseph
not of angry upbraidin
piety and tender charit
minded Peter of his
make the forgiveness n

GOSPEL APPLICATION
seeks us before we k
knows us and our wan
He makes the first mo
ciliation and pardon.
can do us the good we
be an awakening of ou
must see and feel our
need to repent in dus
show by our actions th
the old evil, and desire
deeds of the new man.
to us as our brother. B
to call us brethren (
brotherly feelings are
us. (5) He bids us com
11: 28 30), and be not a
we have rejected and
and crucified Him afre
we deserve nothing
condemnation. "He
own, and His own rece
(7) Jesus forgives all t
no salvation without f
past must be blotted
comes to us to supply
us from the famine
"the husks the swi
welcomes us to the in
of His kingdom. (9)
not for us alone, but f
families, our childre
forth with the proof
abundance, and press
all to come

IV. GOD BRINGS GO
EVIL.—V. 5 8. 5. "
not grieved." Joseph
nobleness of his ch
once healed leave a s
But what is left is not