

THE REVIEW

"If God be for us, who can be against us?"

In the terrible days of the war of the Rebellion, amongst the callers at the White House was one who said to Mr. Lincoln, "I am glad, Mr. President, to believe that God is on our side." "I have no anxiety on that point," was the quick reply; and after a pause—"What I'm anxious for, is to be on God's side." Yes, to be on God's side is ever to be sure of victory. It may not be to-day, or to-morrow; it will and must be sometime. If it is not in this world, it will be, by and by, in the world beyond.

Let the lessons be reviewed with this thought in mind—how it fared with those who were on God's side, and, as the shadow always follows the sunlight, how those fare who choose against God.

The previous Quarter's lessons, which may be briefly recalled, have their own instances also:—our first parents, alas! in the list of those who chose to be against and not for and with God; Noah and Abraham and Isaac on God's side; Lot against Him; and Jacob, by God's great mercy and by sore and long discipline, won into the ranks of God's faithful servants and soldiers. In the present quarter we have:

I. The sad and shameful story of the treacherous sale of the lad Joseph as a slave into Egypt, Gen. 37: 12-26; saddest of all—as the history goes on to show—to the godless brothers who, envious and covetous, did the despicable deed. The only brightness in that dark day of cruelty and falseness is the innocence and piety of the lad. We shall see what the God whom he served will do for him. "God was with him."—Golden Text.

II. And with him, because he held to God's side—in Potiphar's house, whether serving or tempted; with him still, and for the same reason, when in prison, as the result of his faithfulness to God, Gen. 39: 21. On the day he was sold as a slave, God gave Joseph courage. In the prison He gave Him patience.

III. With Him, once more, and once more for the same reason, when he was exalted to the highest rank and authority in Pharaoh's kingdom, and thus enabled to help his own people, as well as the Egyptians. The Golden Text, 1 Sam. 2: 30, is very emphatic.

IV. How truly Joseph was on God's side here, appears conspicuously, for "God is love," and "love is of God; and every one that loveth is born of God, and knoweth God" (1 John 4: 7). Truly Godlike is Joseph's treatment of His brethren, Gen. 45: 1-15. It makes him pre-eminent in their eyes, and ranks him with the saintliest of all the ages.

V. The fulness and richness of the godly life—like the glory of the harvest—comes at its close. In Joseph's death, we see how greatly honored those are who have lived holy lives. Perhaps Prov. 16: 31 applies here.

VI. The clue would seem to be lost. Here are God's people in distress, under the harrow, Ex. 1: 1-14. But there are three things to be said (1) They may have been forgetting Him; (2) If faithful and true, God may be permitting their sufferings as a discipline for higher service; (3) In any case God does not forget them, Golden Text, Ex. 2: 24.

VII. How thoroughly God is on the side of the faithful and godly Amram and Jochebed, the parents of Moses, and on the babe's side for their sakes and His people's sake.

VIII. And how terribly that same God sets Himself against those who do despite to themselves, though made in His image, Isa. 5: 22.

IX. In Moses' call, Ex. 3: 1-12, we discover God revealing Himself marvellously to one who had deliberately chosen God's side, Heb. 11: 24, 25.

X. In his courage in the presence of Pharaoh, we see how God endows His own with needed strength for the hardest task.

XI. In the Passover night, how God protects those who take shelter in His mercy.

XII. And in the passage of the Red Sea, the triumph of those who will turn their backs upon Egypt and their faces to whithersoever God will lead them.