

PASTOR AND PEOPLE.

GOOD-BYE.

Who knows to-day that our "good-bye"
At first was not a wish but prayer;
A thought of help forever night,
And "God be with you" everywhere!

"Not as the world doth give," said He—
Who of all men on earth was true—
To His disciples tenderly,
"Give I my parting word to you."

Then said He, "Peace with you I leave,
My peace, O friends to you I give;
Let not your hearts be sad—believe I
They that believe in Me shall live."

Oh that upon our hearts might He
Breathe evermore that self-same word!
And oh that our "good-bye" might be
Prayer for the presence of our Lord!

Could clearer, surer pledge be given?
Could even He a better send
Than that with which He went to heaven—
"Lo, I am with you to the end?"

What need we but with trustful heart
Cling to His word of hope and cheer,
And say, "With me thou always art,
Therefore no evil will I fear!"

Then as along these earthly ways
With weary feet we go and come,
Long winter nights, long summer days,
But every footfall nearer home—

"Not as the world," our lips shall say
Peace and good-bye whenever we part,
Until we reach, some coming day,
The blessings of the pure in heart.

—Alexander R. Thompson, D.D.

THE MODEL YOUNG MAN.

The story of Joseph is more novel than any work of fiction. In simplicity, tenderness, plot, and moral, it is perfect. He is hard hearted who can read it without tears. His life is peculiar in this, that it is the only one given at any length in the Scriptures that is without blemish. He was well born. He belonged to the generation of the just. His mother was the beautiful and lovely Rachel. We think of him as having a sweet natural disposition, confirmed and strengthened by careful training and an early choice of a godly life. He certainly was not a tame, spiritless young man; nor did the parental love lavished upon him conflict with firm discipline—else he would have become inefficient and proud and passionate. He was worthy when very young to be called "a son of old age," or, as it means, "a son of wisdom." For this reason he was put in trust above some of his older brethren. His father also thought him worthy to be distinguished with the birth-right robe. That one so young carried himself so humbly under parental favouritism and brotherly envy, was greatly to his credit. His telling of his dreams shows rather his piety than his vanity. While his brethren teased and plagued and injured him without cause, he showed no passion, but bore it with great patience.

His self-control was remarkable. He ruled his own spirit. To his mother must be given much of the credit of his thorough, yet affectionate, training. She must have held the reins tightly against his vices while she cultivated in him all manly virtues.

"Happy he with such a mother."

His father also for the last ten years of Joseph's life at home, was "a prince of God," and his example would be better than that before the older sons. We find as the fruit of such training that a prominent characteristic of Joseph's life was filial love. This was one of the strongest passions of his life, and kept him from evil. The memory of his parents was his comfort and strength while in Egypt. The strongest plea Judah could make for Benjamin was that to keep him would bring his father's grey hairs in sorrow to the grave. We may be sure Joseph did nothing when a youth he would be ashamed to have his parents know. This led to obedience and faithfulness such as we see in his after life. Little did Rachel think she was training the Governor of Egypt.

Joseph's brethren hated him for the very virtues for which others loved and trusted him. And so always is a good man, young or old, a living witness against the evil of his fellows. With a consciousness of right he bore their ill treatment, rather with pity for them than with anger. His adversity did not sour him;

but in every place he tried to make the best of his circumstances, being always useful and faithful. He treated everyone with courtesy and kindness. We cannot think of him as other than a perfect gentleman. He made friends everywhere. He was a thoroughly manly young man.

When Joseph comes to act as a man among men we find him a MODEL BUSINESS MAN. So industrious and faithful and thorough was he that he was soon made overseer of all. Everything he did prospered. He was eminently trustworthy. His integrity was so manifest that Potiphar gave his affairs entirely into his hands. He also gained the favour of the keeper of the prison, so that he left everything to him, and it prospered. He was a goodly person and well favoured—what we would call a popular man by reason of his kindness and unselfishness. Because of this the butler and the baker told him their dreams. Yet he was eminently devoted to principle. He had the courage to do right. In all the business connected with the famine, in which with consummate political sagacity he gained for Pharaoh all the land of Egypt, the people did not complain of oppression, but they rather regarded him as their saviour. The one chief characteristic of his dealings was his conscientiousness. He did his duty in every place. Nor did he find his conscience troublesome, because he obeyed it. He carried his religion into business. And this was the real secret of his promotion. Herein he was a model business man. "Seest thou a man diligent in business," says the wise man, "he shall stand before kings." He came up to Paul's standard, "not slothful in business, fervent in spirit, serving the Lord." There are too many who are diligent enough in business, but fail in the rest. His career shows that godliness has promise of this life, as well as of the life to come. We see that the basis of his success was laid in the habits formed and the virtues inculcated in his youth. There was no luck about his prosperity. Providence always favours such men. His life, so wonderfully providential, was also thoroughly natural. Prepared men will always be called to the front. Pharaoh always needs such discreet and wise men.

Joseph was not only a model young man and a model business man, but he was also A MODEL CHRISTIAN. He would have been called in his day a godly man. This it was that made him a model in other respects. His filial affection and his integrity and conscientiousness were the fruits of his piety. "God was with him, and he was a prosperous man." He lived under a constant apprehension of the presence of God. His faith in God was abiding, living. This sustained him in slavery and in prison, and kept him from falling when in honour. He endured envy and reproach and false accusation and suffering because he knew that God knew his heart. Believing in his particular providence, he waited patiently for the revelation of God's aid. When his brethren reproached themselves for their sin in selling him into slavery, he showed them how God meant it to save much people alive.

Everywhere Joseph confessed Jehovah as his God, and gloried in the God of his fathers. He gave God all honour in the interpretation of dreams, and spoke as with authority before Pharaoh in His name. Potiphar and the keeper of the prison and Pharaoh found it good to have a man of God in their houses, for everything prospered for Joseph's sake. Thus he made his religion felt by all around him. And although he married the daughter of the priest of On, he did not fail to make his household follow the God of Abraham. Nor did his exaltation turn him from God, but he chose to have his memory and portion, and that of his sons, with the Hebrews, regarding the promise of God as of greater value than the honours of Egypt. Jehovah was the God of his fathers, the God of providence, and the God of his salvation.

In ability and meekness and faith Joseph was like Moses, worthy to rank with David, and more lovely than either of them. In filial affection, in meekness and forgiveness, he reminds us of Christ. Faith in God develops the highest type of manliness, brings forth the best fruits of life, and affords sweet peace, with a sure hope of glory. Thus lived in honour and died in the faith of the covenant promise, the man of whom God speaks no word of blame.—N. Y. Evangelist.

No man is so insignificant as to be sure his example can do no hurt.

LEARN TO GIVE.

1. From habit. This can be learned in youth; therefore teach your children to put something in the plate whenever it is passed.

2. From a feeling of obligation and duty to God, who commands it, and whose command you promise to obey. Teach this duty to your children.

3. From an overflowing love to God, who has given you so much. Give to Him lavishly, as you would give to a beloved wife or child or parent, only in a proportion as much greater as your love to Him and His love to you exceed all human love. Teach this also to your children.

4. Give from love to the needy and suffering. As soon as you see a want, or hear of one, try to relieve it; and teach your children to do likewise.

5. Give especially to those charities for which you are responsible. As a member of the Church it is your bounden duty to give to those missionary operations which are carried on by it and dependent on it.

6. Give in such a manner of your money, your time, and efforts, that you may continue the work of mercy to the bodies and souls of men which our Saviour began on earth, and teach your children to imitate His blessed example by ministering to the needy and suffering.—Christian Observer.

A DIFFERENCE.

"Who is this well-dressed man with the sealskin overcoat, hat and gloves? He carries a gold headed cane, and is followed by a bull-dog in a scarlet blanket. Do you know him?"

"Oh, yes, that is Slugger, the pugilist. Fine man. Hard hitter. Very popular. Always surrounded by a crowd of admiring friends, as you see him now. He is very well off; was given a benefit the other night, which netted him \$500."

"Indeed; he is very fortunate."

"Oh, yes, a very fortunate fellow; ranks high in his profession, you see."

"Who is that white-headed, weary-looking old man, close behind the pugilist and his friends? Poor man, he seems thinly clad for this wintry weather. Do you know him?"

"Oh, yes; that is old Faithful, a country clergyman. Very learned man, they say. Been a preacher of the gospel all his life, but poor as a rat. He had a benefit, too, the other night."

"Oh, indeed! Did it net him much?"

"I don't think it did. You see, it was a sort of a surprise party. His parishioners called upon him in a body, ate up everything there was in the house, and left him presents to the amount of sixty cents."

SAFE MEDICINES.

A reader of the "Hebrew Leader" proposes the following remedy for ills of the flesh and spirit, composed of leaves, plants and roots, which, if taken without a wry face, will make any man respectable and happy:

Leave off drinking. Leave off smoking. Leave off swearing. Leave off lying.

Plant your pleasure in the home circle. Plant your faith in truth.

Root your habits in industry. Root your feeling in benevolence. Root your affections in God.

A GUILTY conscience is like a whirlpool, drawing in all to itself which would otherwise pass by.

My principal method for defeating heresy is by establishing truth. One proposes to fill a bushel with tares; now if I can fill it first with wheat, I shall defy his attempts.—Newto

THREE things should be thought of by the Christian every morning—his daily cross, his duty and his privilege; how he shall bear the one, perform the other, and enjoy the third.

No words can express how much the world owes to sorrow. Most of the Psalms were born in a wilderness. Most of the epistles were written in a prison. The greatest thoughts of the greatest thinkers have all passed through the fire. The greatest poets have "learned in suffering what they taught in song." In bonds Bunyan lived the allegory that he afterwards indited, and we may thank Bedford Jail for the "Pilgrim's Progress." Take comfort, afflicted Christian! When God is about to make pre-eminent use of a man, He puts him in the fire.