

corner in the study until he heard himself summoned by a whistle, instead of being first out on the lawn, awaiting his master's tardy appearance with impatience. He was expected to stay more in the stables, and this he felt to be a degradation, after being used to his master's society. His silky black and tan hair lost something of its shining lustre, and his beautiful eyes grow dimmer. Much of his happy trustfulness was gone, and he crept about the house and cringed as he had never done before. Joek's whole moral nature was lowered in tone, and it may be that Latimer was carelessly unconscious of the change.

When spring came round again at last, one of the neighboring farmers gave his vicar's wife a curiously small Bantam cock and hen, which had taken the prize at the last poultry show. Nelly was as proud of them as she was of every beautiful possession belonging exclusively to herself. There was a small croft of soft sward under the study window, where she placed her new favourites, and it amused her and Latimer to stand and watch the ways of the dainty little creatures. Many a time Joek, from the dark corner to which he retreated when his mistress came in, kept his glowering eye upon them, as he listened to them laughing and talking of his despised rivals. Why should not a dog be grieved to jealousy, if the god he worships yields to it?

GENERAL HARRISON AND WINE.

A Pennsylvania lady tells that when General Harrison was running for the Presidency, he stopped at the old Washington House, in Chester, for dinner. After dinner was served, it was noticed that the General pledged his toast in water, and one of the gentlemen from New York, in offering another, said, "General, will you not favor me by drinking a glass of wine?" The General refused in a very gentlemanly manner. Again he was urged to join in a glass of wine. This was too much. He rose from the table, his tall form erect, and in the most dignified manner replied. "Gentlemen, I have refused twice to partake of the wine-cup. That should have been sufficient. Though you press the cup to my lips, not a drop shall pass the portals. I made a resolve when I started in life, that I would avoid strong drink, and I have never broken it. I am one of a class of seventeen young men who graduated, and the other sixteen fill drunkards' graves—all through the pernicious habit of wine drinking. I owe all my health, happiness, and prosperity to that resolution. Will you urge me now?—Selected.

THE NEW INTOXICANT.

The Boston Cultivator says: Absinthe is an exhilarant, the use of which originated in Paris. It has become quite common in England and various other parts of Europe, and even in some parts of the United States. It is a mixture of the essence of wormwood, sweet flag, anise seed, angelica root, and alcohol, coloured green with the leaves or juice of the sinellage, spinach, or nettles, and sometimes with blue vitriol, to give it a certain required taste. It is said that chloride of antimony, commonly called butter of antimony, is another adulterant. The proportion of essence of wormwood to alcohol is five drachms of the essence to one hundred quarts of alcohol. Its bitterness increases the craving or desire for it, and the habitue is soon unable to take food, unless he is primed for it by the deadly provocative.

INTERNATIONAL S. S. LESSON. - Sunday Oct. 31.

GOLDEN TEXT, Wrath is cruel, and anger is outrageous; but who is able to stand before envy? Prov. 27:1

Commentary Time not far from 1728. B. C.

INTRODUCTION AND CONNECTION.

The time that intervened between the events of our last lesson and this, is, according to the chronology we have followed, about eleven years. They were important years in many respects; but perhaps the events of most special importance were (see ch. 35) Jacob's casting the putting away of the idols from his household, the re-establishing of divine worship and the removal of the divine blessing at Bethel, the birth of Benjamin, the death of Rachel, Isaac's death, and his burial by his two sons, Jacob and Esau.

LESSON NOTES.

(1) The land wherein his father was a stranger.—canaan. As no obstacle remained to Jacob's taking up his abode in the land promised to his fathers—Isaac being dead, and Esau permanently established in Seir, (ch. 33) he settled in the vale of Hebron where Abraham had dwelt.

(2) These are the generations, &c. Not table of descent, as we usually understand the term, but list of events. Joseph was seventy years old, when he shepherded over the flock—his land, with the sons of Bilhah and Zilpah. This reading throws new light upon the position of Joseph, making it more probable that, either from his being the son of his father's chief, or favourite wife, or from simple partiality to Joseph, his father had constituted him chief shepherd, putting him over his four elder brothers, Dan, Naphtali, Gad, and Asher. Thus his bringing to his father their evil report, was not an act of boyish self-bearing, but an important duty which he owed to his father and to himself.

(3, 4) Now Israel loved, &c. Israel might have been warned by the disastrous effects of parental partiality in his own father's family, and at least could have learned his own lesson. A coat of many colors, supposed to have been a long, flowing robe, made up of pieces of bright, contrasting colors, bestowed upon Joseph as a mark of distinction and a token of affection. And when his brethren saw, &c. they hated him. Jacob might have expected this. Even good men are not proof against jealousy, or even envy, much less such men as the majority of Joseph's brethren seem at that time to have been. Could not speak peaceably to him,—that is, could not give him the customary salutation—peace be unto you?

(5) Joseph dreamed a dream. He dreamt two dreams (v. v. 10, 12) each of which embodies a revelation of his own future greatness and the dependent position which both his brethren and his father should ultimately hold towards himself. If Joseph was really, as many good men suppose, a type of Christ, then Joseph's dream may be regarded as revealing likewise the ultimate supremacy of our Lord, to whom not only the whole redeemed Israel—his brethren—but the patriarchs—his fathers according to the flesh—shall pay homage forever.

(17, 21) Then Joseph came unto his brethren. We may see (v. v. 12-22) why Joseph was to go to his brethren, the feelings they cherished and the purpose they formed while yet he was a long way off, and also Reuben's proposal to cast him into a pit, secretly purposing to deliver him and restore him to his father. They stripped Joseph, &c. This robe of honor was particularly offensive to the three sons of Jacob. It was at once suggestive to them of Joseph's nobility of character, and their father's renewed approval of him; and both were a standing reproach to themselves. Cast him into a pit,—probably a wide, open cistern, with a narrow mouth, made for collecting water in the rainy season. Doubtless the intention of all the brothers except Reuben, was to leave him there to perish.

(25) And they sat down to eat bread. What a revolting picture!—ten men, some of them advanced in years, after such an act, sitting down deliberately to eat. A company of Ishmaelites came, &c. These were merchant's-traders in myrrh, spicery, and balm; avaricious men whose only object was gain, and who would be only too ready to strike a bargain for a beautiful young slave like Joseph.

(26, 28) And Judah said, &c. What profit, &c. The appearance of the Ishmaelites suggested to the brothers an easier method of disposing of Joseph than what they had at first contemplated. The slaying of him and hiding his blood might prove a most unprofitable thing to do. Blood has a voice, and cries to God against the slayer, therefore let us put our hand upon him, for he is our brother and our flesh. Let us sell him. His brethren were content. Doubtless most of them felt that, after all, this would be better. It was not so much his blood they wanted, as to be utterly rid of him. They readily acceded to Judah's proposal, and, by the time the caravan arrived, they had Joseph ready. A bargain was quickly struck, for slaves were in good demand in Egypt; and for a comely youth like Joseph twenty pieces of silver (about £3) was not such a risk, especially as they could get thirty for him as soon as they arrived in Egypt.

(29, 30) He rent his clothes. Reuben as the oldest brother, felt that although he had been the cause of Joseph's death,—for he evidently believed him dead—vested upon him. Renting the clothes was a sign of excessive grief. I—whither shall I get—that

is to escape the consequence of this deed. How should he face his father? How escape the torture of countenances? How hide from the eye of God? Probably he was quickly undressed in regard to Joseph being dead, but he did not help to invent the cruel message that was sent to his father, he so far consented to it as to allow it to be done, and for years kept the terrible secret lodged in his own breast.

(31, 32) This we have found, &c. Curiously makes room for another. This falsehood they flattered themselves would never be discovered, their father would very soon give up Joseph as dead, the keen reproach of his pure life would never vex them any more, and Joseph would soon cease to be named in their father's house.

(31, 31) And he knew it, &c. Their plan proved a complete success. Their father never suspected the diabolical truth, but his grief for Joseph was in proportion to his affection. He sent his clothes put sackcloth upon his loins, and mourned many days.

(35) At length, alarmed, probably, lest the consequences of their father's grief should prove fatal to him, they came to a body with their wives and children and his daughters to comfort him.

What could it avail those wretched men, the cruel perpetrators of his grief, for their sorrowing father? Surely, we would say, they would avail a him; for it the providence of God in this matter, and yet, it is likely that a just what they did, but he returned to no comfort, for he said, I will go down into the grave (not the place of dead bodies, but, the place of departed souls) unto my mourning. Jacob had no idea that Joseph was in a real grave; for he supposed he had been eaten up of wild beasts. It was not there he expected to rejoin him but he looked for a consolation and happy reunion of his soul with the soul of Joseph.

Thus his father wept for him. What must have been the mental suffering of those men, for they were really, as we shall see hereafter, men of feeling, we can only imagine.

But the horror of incurring their father's curse and of seeing him die under the added grief of knowing their guilt, would deter them from confessing it. It remained for God, by a series of most merciful providences, to bring them to repentance and confession.

(36) The Midwives sold him unto Potiphar, &c. Thus we see Joseph, who was destined to be the Saviour of his brethren, placed in a position not only to be himself tested and proved to be a holy man, but in a few years to interpose his princely arm to save those who had sought to destroy him.

COOKED THOUGHTS.

Jal may and envy are the source of numberless crimes: the sons of Jacob furnish only one example out of many of the truth of this. It is no wonder the wise man said—Keep thy heart with all diligence, for out of it are the issues of life.

Sin has in itself the power of indefinite expansion. One sin leads to the commission of others, and the increase is like a geometrical ratio, it swells with frightful rapidity to incalculable numbers.

God makes the worth of man to praise Him, and the remainder, that is what can be made to praise Him, He restrains. The murdrous element of the wrath of Joseph's brethren He restrained;—the rest He overruled to the praise of His own grace.

QUESTION SUMMARY.

(For the children)

- (1, 2) Was Canaan Jacob's own land? Who gave it to him? (Ch. 35: 12). How old was Joseph when he became a shepherd? Who were shepherds with, or under him? Was it right for Joseph to tell his father of his brethren's bad conduct? (17) What did Jacob give Joseph? What was this coat? (See note) How did it make his brothers feel to see Joseph so fine? How did they show their hatred? What does God say about those that hate?—(1 John, 3: 15). What made them hate Joseph more than ever before? Read verses 2-22, and tell what Jacob sent Joseph to do. (23) What did the brothers then do to Joseph? What did they mean to do after they had stripped his coat off him? Did Joseph bring them lot to treat him so cruelly? (Chap. 43: 21). Whose did they put him? (2) Who did they see coming, as they were eating dinner? What kinds of merchandise had they? Where were they going? (26, 27) What did Judah propose they should do with Joseph? Why did he think they had better sell him? Did the rest of them agree to it? (24) How much money did they get for Joseph? (29, 30) Who came pretty soon after Joseph went away? Why did Reuben rend his clothes? What had he meant to do? (Verse 21, 22). What did he mean by Joseph is not? (31, 32). What plan did they contrive to make their father think Joseph had been killed by wild beasts. (33, 34) Did their plan succeed? What is sackcloth? Why did Jacob put it on? (35) Who came at last to comfort him? Why did Jacob refuse to be comforted? What did he say he would do? What did he mean by that? See note, (36). Where did the merchants carry Joseph? To whom did they sell him? Who was Potiphar?

DRUNKENNESS.

It is difficult to realize the extent to which the vice of intemperance is working its way into every circle of American society—from the highest to the lowest. A correspondent of a political newspaper, detailing the score of incidents connected with one of the late National political conventions, says in substance, that the bar-keepers were the most over-

worked persons in the city where the convention was held. They were literally at their posts day and night, and were worn down. One of them implored a member of the body to adjourn as soon as possible, as they would gladly forego the privilege of making their money to enjoy some rest. It is one astounding fact that more money is spent in these United States for ardent spirits in one year, than it takes to run our whole civil government, state and national about three hundred millions of dollars. We talk about "corruption funds." Here is a corruption fund to some purpose. We venture the assertion that if all the corruptions born in the very cesspools of political partisanship were collected in one mass, it would be as a cipher weighed against the untold moral purity generated by this monster evil. Political corruption may sometimes be arrested by a change of parties, at least for a time, since a new party ordinarily aims to vindicate its claims to public confidence. But alas, no change of parties can alleviate an evil that is indigestible to all parties. The joy of success on one side, is celebrated in bacchanalian revels, the chagrin of disappointment on the other side, is sought to be drowned in the potation of the accursed bowl. So that winning or losing is alike the occasion of plunging deeper and deeper into this beastly vice.

Christian reader! is it not time for our religious people in all capacities, whether as churches, associations, conventions, conferences, general assemblies, or what-not, to re-docket the temperance question, where it has been dropped, discuss it before the people, agitate it in the newspapers, talk of it in social circles, pray over it in our closets, preach of it in our pulpits, and thus by all the means in our power inspire a healthy public sentiment everywhere, which will abate to some appreciable degree this tide of iniquity that threatens to engulf every interest of Church and State in one common ruin?

THE USE OF IRON BY THE ANCIENTS.

In Hindustan, near Delhi, there is a large, beautifully wrought iron pillar which is a mystery to most observers. It stands erect, and bears an inscription that seems to have been made near the beginning of the Christian era; but it has stood there so long that its base has sunk into the ground nearly thirty feet. Its whole length is fifty or sixty feet, and its largest circumference is said to be five feet. It is probably older than the inscription. Its existence and antiquity show that there must have been extensive iron works in Hindustan in ancient times, and remarkable skill in working iron. Traditions of emerald and turquoise mines worked by the ancients, somewhere near the Isthmus of Suez, led certain Frenchmen and Englishmen to search for these old mines. The emerald mines were found by a Frenchman. They had been worked to a vast extent. The turquoise mines were found near Mount Simi, by an Englishman. A report of the British Society of Antiquaries on his discoveries, makes this statement: "While searching for turquoise mines, I came upon the remains of vast iron works which must have employed many thousands of hands." The discoverers supposed that all these ruins were worked by the Egyptians; but it is far more probable that they were worked by the Phœnicians. According to Caesar's Commentaries, the mines of the Weald, in the English counties of Kent and Sussex, had been worked by the Kelts for a long period previous to his time; and he mentions that ships were fastened with iron bolts and furnished with chain cables made of iron. The more this subject is explored, the more manifest it is, that the art of mining and working iron is by no means a modern invention, and that its beginning is extremely ancient, and as undiscoverable as the beginning of civilization itself.