

# The Home Study Quarterly

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No. 2

## Present! Past! Future!

The famous English newspaper, *The Times*, has been issued each week day ever since the year 1785. Past the office where it is published in Printing House Square, London, a countless throng is hurrying all day to one of the busiest underground railway stations in the great city.

Above the office building is a symbol which attracts much notice. A clock has grouped about it three books. The book in the centre is wide open, and across it is printed in clear, bold letters, *THE TIMES*. At the left is a book, also open, bearing the title, *Times Past*, while the book to the right is closed, with a key beside it, and bears the inscription, *Future*.

The open book in the centre suggests that the paper is ready to receive and record the happenings of the time, as they occur all the world over. And it is the business of the publishers to see that a true account is given of what is taking place. The *Times* of the present is meant to reflect, like a mirror, the doings of its own day.

The book at the left of the symbol, as we have seen, is also open. We may imagine it to contain all that has been printed in the *Times* of every day for more than a century and a quarter. There is a challenge in the open pages of that book. It is a proclamation to the world, that the publishers of the newspaper are ready to stand by what they have printed during all those years and be judged by it.

It is a closed book that lies to the right, marked *Future*. Of course the thought is, that no one knows whether the *Times* will continue to be printed or, if it does, what will be printed in it throughout coming days and

years. But it lies beside the *Times* of the past and the *Times* of the present. And that is practically a promise that the paper will, so long as it exists, give, each day in the future as in the present and past, a full and truthful story of the world's events as they come to pass.

That symbol, high above the rushing crowd, standing over the door through which news messages pour in from all parts of the globe, has its lesson for us. Our business in the present is to make our lives true and noble. Then, when the present becomes the past, we shall not have to be ashamed of it, and out of a worthy past and present will come an honorable future.

## "No. 19"

BY ONE OF THEM

Our Class meets every Sunday at 3 o'clock, and every second Thursday at 7.30 in the evening. We are known on Sunday as the Boys' Junior Bible Class, and on the week night as Boys' Club No. 19. We have a room of our own made by sliding doors for the Sunday Class, and have the use of the church basement on Thursday nights for drill and athletics.

Our teacher is Mr. W. A. Adams, manual training master for the City Schools, who gives us an occasional lecture during the week. Our drill instructor and athletic trainer is Mr. Roy Campbell, of the First Hussars, who is champion long distance runner of the city.

We also have debates and general programmes. When there is no special programme, we have a paper chase or do some "stunts" by ourselves which we enjoy, may

be, the best of all our amusements.

We take up a special offering on the first Sunday of each month for our new church building, which we hope will be fitted up with a gymnasium. Our boys, who are from 15 to 17 years of age, are most of them members of the church, three more having joined at last communion.

Our class has about a dozen regular members and is organized with, President, Vice-President, Secretary-Treasurer, and Programme and Athletic Committees.

In the summer we put up a baseball nine which takes some beating.

King Street Church, London, Ont.

### Saved!

By Rev. F. A. Robinson, B.A.

Have you ever seen the "basket" swaying along the life line, as it travels from the wrecked vessel to the life-saving station? It is a thrilling sight. Onlookers often have tears of joy in their eyes as the basket keeps bringing its precious load to shore. But sometimes there are timorous people, who delay the work of rescue and who are half-afraid to trust themselves in the basket; and old Captain Pat, of an English life-saving station, well known to the writer, has been heard to shout above the storm: "Do as I tell you, if you want to reach shore." And when they have obeyed his orders, they have been brought safely to land and have looked back over those dangerous rocks, and said: "Thank God, I'm saved!"

Not long ago I happened to meet a young man whom I knew well as a boy fifteen years ago. He was in great danger then. His home was a terrible place; he was in the midst of all kinds of badness, and many expected that he would turn out like his surroundings—bad. But he went away from home—far away, and he told me, as we sat in the little schoolhouse church, that he had been trying to follow instructions. What do you think these were? They are written in Proverbs, third chapter, sixth verse: "In all thy ways acknowledge Him and He shall direct thy paths."

Through the bush to a Sunday School in the old log building in the swamp, Roy

had gone week after week in past days; he had become a real scholar in the school of Jesus Christ, who said long ago, "Learn of Me," and for these fifteen years he had been trying to put into practice his Teacher's lessons. Had he succeeded? Let us see.

When Roy was through talking, a school trustee stepped forward, and nodding in the direction of the departing Roy, said: "So you knew him before this, eh? Well, you never knew a finer chap. He's the best all round young man we've got. It doesn't matter whether he's in the church or in the store, or playing half back with the football team, he's the same clean, square boy; yes sir! he's as straight as yon pine."

I looked down the concession line after the lad who was as "straight as yon pine," and knowing what sin and crookedness have done for some boys, I thanked God for the bright, happy, useful Roy, who, following our great Captain's instructions, was "saved."

Toronto

### Work and Rest

That man should work was God's behest,  
Creating thus the need of rest;  
One day in seven He set apart  
For the rest of body, mind and heart.

A needed change, observe the day  
In God's own time, in His own way,  
In worship and in sacred song,  
Showing that you to God belong.

Accept the day, it is His gift,  
Intended as a soul uplift;  
Rest in the Lord, heed His request,  
Then work shall sweeter be than rest.

—Annie A. Preston

### Moses

By Rev. J. M. Duncan, D.D.

Moses is mentioned very often in the Bible. Because this is so, we can easily learn what kind of man Moses was.

First of all, he was a brave man. It is true he is said to have been afraid when he found out that Pharaoh knew that he had killed an Egyptian. But a brave man is not one who is never afraid; he is one who

masters his fears, and this is what Moses did. For afterwards he dared to face Pharaoh and demand that the Hebrews should be set free. That is the reason why, long afterwards, it was said in the Epistle to the Hebrews, that he feared not even the wrath of the king. Moses' courage had its secret. It was that he saw God and knew that, in becoming the champion and leader of his people, he was doing God's will. To know that will make the most fearful brave.

Moses loved his own people. That is, he was a patriot. And he showed that love in very real ways. In Egypt he interfered when he saw an Egyptian injuring a Hebrew and tried to keep two Hebrews from quarreling. Afterwards in the desert, when God was angry with the Israelites for their wickedness, Moses offered to bear their punishment.

We are told that Moses was meek,—gentle, and patient. He was not always so. At first he was rash and impatient,—once going so far as to kill a man in his anger. But he got a grip on himself, while he lived in the desert for twice a score of years, and he became famous for his meekness. Of course we see that a man must be strong if he is to be meek.

God Himself said of Moses, that he was faithful. No one can ever get higher praise than this; and every one can deserve it. Not all can be clever, or even successful, but all can be faithful in little things and big things.

Moses was a man of prayer. In the prophecies of Jeremiah he is named along with Samuel, as one noted for his prayerfulness. These two men, and many others, have been able to do great things for God and their fellow men, because they have asked God for help and have received it from Him.

Stephen tells us, in the Acts; that Moses was a learned man. He made use of every opportunity in Egypt for getting as good an education as he could. And this stood him in good stead when he became the leader of Israel.

"Mighty in words and deeds" is another part of Stephen's description of Moses. He was a strong man and able to do great things.

And God wants each of us to be as strong as we can be in body and mind and soul, to do His work in the world.

## How the Older Boy May Help the Younger

By Harold Lee

Just here the chance for the older boy arises,—to do the thing, to set the example that will lead the younger boys to hope and work for the day when *they* will occupy the places now held by the older boy in the new activities of the Sunday School. And what are these pieces of service in which the older boy can engage? The possibilities of service are found in the three phases of boy life, physical, mental and spiritual.

On the physical side the older boy may :

(1) Conduct a gymnasium class,—if the Sunday School has any kind of suitable space—say one or two nights in the week.

(2) Organize the classes into teams and start competition in games, etc.; for it is surprising how hard boys will work when the honor and standing of their team is at stake.

(3) Take a bunch out for a hike in the country, where a fire can be lighted, and wieners and cocoa may be served out to a tired but happy bunch.

There are many other things along the same lines, which can be thought of and which may be adapted to the work in any School.

On the mental side, the older boy may :

(1) Find out some boy who needs coaching in his studies and, by taking an interest in the things he is interested in, thus gain his confidence and so be able to help him.

(2) Conduct a fireside reading club, where, with a little group of fellows, a warm cosy room and a good story, many a boy can be encouraged to read the right kind of literature.

Is it not true, that many boys go astray merely through the reading of books simply filled with trash, and of anything but an educational value? A good open fireplace would be a great advantage, but is not an absolute necessity.

There are many other features of an educational value in which the older boy can be

the "man on the job," by organizing similar groups, or at least, by showing an interest in them by his attendance.

And last, but not least, the older boy may, on the spiritual side, be of great service to his Sunday School by living a life of service for "the other fellow;" being always ready to do the decent thing for a companion; by standing for what is right and by not being ashamed to acknowledge Jesus as his friend. For was not Christ's life one of never ceasing service and self-sacrifice. If the fact, that he is a Christian, means anything at all to the older boy, it should mean thinking, not merely of one's self, but of one's neighbor.

Let the older boys be "doers" and not "hearers only," and there is no doubt that the worried look will soon cease to exist on the face of the Sunday School superintendent.

Toronto

### Citizenship

By Rev J. W. Macmillan, D.D.

Citizenship is ownership. It is the assertion of the right of public property.

Everybody asserts the right of *private* property. Babies begin it. Try to steal their bottles or their dolls, and you will find how fiercely they will protest against any aggression in that quarter. Boys and girls cherish their own toys and their own clothes. The law courts are full of disputes in which men are claiming or defending their private property.

Back of all generosity lies this idea of possession. You cannot give what you have not got. You cannot lend unless you own. It would be theft, or at least presumption, to give away or to loan what is not yours.

It is right that you should value your private property, being glad of the power and wealth it brings and sensible of the responsibility it confers. It is one of the chief businesses of your life to enjoy, guard, defend, rescue, invest, lend or bestow it as seems to you right and proper.

Now let us think of public property, which is what we own in common. How much of it there is. A great part of any city, town or township is taken up by the

streets and roads. If these were added into acres and sold by auction they would fetch a huge sum of money. Many of them are increased in value by the laying of water-mains, gas-pipes or sewers, the erection of bridges, the planting of boulevards or trees, and perhaps the stringing of wires and laying of street-car tracks. Add the playgrounds, parks and public squares. The citizens own all these.

Then there are the public buildings, such as school houses, town-halls, hospitals, court-houses, libraries, exhibition buildings. And as our citizenship widens the number and magnificence of these structures increase. We must add the vast parliament houses, and all the big prisons and asylums. The citizens own all these.

I might make the list much longer by writing of common carriers, public utilities, and all the overlordship of public rights upon private holdings. But I have mentioned enough to show how vast is the wealth and how stupendous the obligation of public property.

Who are the citizens that own all this wealth? Just ourselves, the men and women, the boys and girls. We are the undisputed owners. We ought to feel ourselves rich. We ought to be sobered by the sense of responsibility. We ought to make it one of the chief businesses of our lives to enjoy, guard, defend, rescue, invest, lend or bestow these possessions as to us seems right and proper.

The curious thing is that we are as lax in asserting our public rights as we are forward in asserting our private rights. It is a rare sight to see an abandoned farm, but nearly all our roads are abandoned, so far as maintenance is concerned. We are particular about our city parlors, but not about city streets. We are not nearly so much interested in the school, or the hospital, or the prison as we are in our own chicken-yard or flower-garden. We are private-spirited, not public-spirited. We make the miser's mistake of thinking that there is pleasure to be found in the property which is all our own and no pleasure to be found in the property we share with others.

Halifax, N. S.

\*AN ORDER OF SERVICE : Second Quarter

Opening Exercises

I. SINGING.

Saviour, bless'd Saviour,  
Listen whilst we sing,  
Hearts and voices raising  
Praises to our King ;  
All we have to offer,  
All we hope to be,  
Body, soul, and spirit,  
All we yield to thee.

—Hymn 210, Book of Praise

II. PRAYER. All remain standing.

III. RESPONSIVE SENTENCES. Psalm 34: 1-5.

*Superintendent.* I will bless the Lord at all times:

*School.* His praise shall continually be in my mouth.

*Superintendent.* My soul shall make her boast in the Lord :

*School.* The humble shall hear thereof, and be glad.

*Superintendent.* O magnify the Lord with me, and let us exalt His name together.

*School.* I sought the Lord, and He heard me, and delivered me from all my fears.

*All together.* They looked unto Him, and were lightened : and their faces were not ashamed.

IV. SINGING. Hymn 474, Book of Praise. [It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.]

V. PRAYER.

VI. BIBLE WORK. From the Supplemental Lessons.

VII. SINGING.

True-hearted, whole-hearted, faithful,  
and loyal,  
King of our lives, by Thy grace we  
will be !

Under Thy standard exalted and royal,  
Strong in Thy strength, we will bat-  
tle for Thee.

—Hymn 245, Book of Praise

VIII. READING OF LESSON PASSAGE.

IX. READ RESPONSIVELY. See SPECIAL SCRIPTURE READING IN THE TEACHERS MONTHLY, in connection with each Lesson.

Class Work

[Let this be entirely undisturbed by Secretary's or Librarian's distribution or otherwise.]

I. ROLL CALL, by teacher, or Class Secretary.

II. OFFERING ; which may be taken in a Class Envelope, or Class and Report Envelope. The Class Treasurer may collect and count the money.

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from the Supplemental Lessons.

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Selected.

II. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items : Recitation in concert of Verses Memorized, Catechism, Question on Missions, Lesson Title, Golden Text and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)

III. RESPONSIVE SENTENCES. 1 Thessa- lonians 5 : 21-23.

*Superintendent.* Hold fast that which is good.

*School.* Abstain from all appearance of evil.

*Superintendent.* And the very God of peace sanctify you wholly ; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

IV. SINGING.

Lord, let mercy now attend us,  
As we leave Thy holy place ;  
And from evil still defend us,  
While we run our heavenward race,—  
Hallelujah !—

Till in bliss we see Thy face. Amen.

—Hymn 606, Book of Praise

V. SILENT PRAYER. All remain standing.

## Lesson I.

## JACOB AND ESAU

April 6, 1913

**BETWEEN THE LESSONS**—Ch. 25 tells of Abraham's descendants by Keturah, Abraham's death and burial, Ishmael's descendants, and the birth of Esau and Jacob.

**GOLDEN TEXT**—The Lord is a God of judgment: blessed are all they that wait for him.—Isaiah 30: 18.

\***Memorize vs. 33, 34. THE LESSON PASSAGE**—Genesis 27: 22-34. Study Genesis 25: 27-34; 27: 1-45. Read Genesis, chs. 25-27.

22 And Ja'cob went near unto I'saac his father; and he felt him, and said, The voice is Ja'cob's voice, but the hands are the hands of E'sau.

23 And he discerned him not, because his hands were hairy, as his brother E'sau's hands: so he blessed him.

24 And he said, Art thou my very son E'sau? And he said, I am.

25 And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank.

26 And he father I'saac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the Lord hath blessed:

28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:

29 Let people serve thee and nations bow down before thee.

**Revised Version**—1 And God; 2 peoples; 3 every one; 4 Omit had; 5 he; 6 Who then is he; 7 Omit when;

8 an exceeding great and bitter.

**Daily Readings**—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England.)—M.—Isaac's request, Gen. 27: 1-10. T.—Practising deception, Gen. 27: 11-21. W.—Jacob and Esau, Gen. 27: 22-29. Th.—Jacob and Esau, Gen. 27: 30-40. F.—Jacob's flight, Gen. 27: 41-45. S.—Esau selling his birthright, Gen. 25: 27-34. S.—Wisdom's warning, Prov. 6: 12-19.

## THE LESSON EXPLAINED

Ch. 25: 27-34 describes the characters of Esau and Jacob, and tells us how Jacob tricked Esau out of his rights as the firstborn. Vs. 1-21 tell of the scheme devised by Rebekah whereby Jacob might cheat Esau out of his father's blessing.

## I. JACOB'S LIE.—23-24.

Jacob went near. Isaac, his father (v. 21), who was nearly blind (v. 1), wished to find out by touch who he really was. Felt him; for the rough, hairy hands and neck which distinguished Esau, v. 11. Voice . . . Jacob's. The father's suspicion had been roused during the conversation of vs. 18-20. Hands of Esau. The suspicion of the hearing was lulled by the touch. These words of Isaac's have become a proverb for deceit. Blessed him; unconsciously confirming the dirty bargain of ch. 25: 29-34, entitling Jacob to the headship of the family (v. 29; ch. 49: 8), and to a double portion of the inheritance from his father, Deut. 21: 15-17. Art thou . . . Esau? A last door, in this question, was thrown open to Jacob of escape from the sin of deceiving his old, blind father. I am. He slammed the door in his own face.

25, 26. My son's venison. Isaac was fond of good living, and loved Esau for ministering to his appetite, ch. 25: 23. His liking for delicate food and

to thee: be lord over thy brethren, and let thy mother sons bow down to thee: cursed be every one that curset thee, and blessed be he that bleaseth thee.

30 And it came to pass, as soon as I'saac had made an end of blessing Ja'cob, and Ja'cob was yet scarce gone out from the presence of I'saac his father, that E'sau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 And I'saac his father said unto him Who art thou? And he said, I am thy son, thy firstborn E'sau.

33 And I'saac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.

34 And when E'sau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.

his undue fondness for Esau were stronger than his desire to carry out God's purpose (see ch. 25: 23). Bless thee. It was not the rich spiritual blessings promised, first to Abraham (chs. 12: 3; 13: 14-17) and afterwards to himself, that Isaac, much less Rebekah, Esau and Jacob, had in mind, so much as the double portion of the firstborn (see Deut. 21: 17). He did eat . . . and he drank. What could there be worth while in a blessing given merely under the influence of food and drink rather than of God's good Spirit?

## II. ISAAC'S BLESSING.—

27-29. Kissed him; a kiss as treacherous as that of Judas,

Luke 22: 47, 48. Smelled the smell. Esau, the huntsman, would smell of the open field, while Jacob, the shepherd, would smell of the flock (see ch. 25: 27). Dew; in Eastern lands so copious as to take the place of rain during the long rainless season. Fatness; "fat (fertile) places." Heaven and earth must unite to bless him. Corn (grain) and wine. These, along with "oil" from the olive, formed the staples of Eastern wealth. Peoples (Rev. Ver.) serve . . . nations bow down; partially fulfilled in the wide domain of David and Solomon, Jacob's descendants, but pointing to the universal sway of Jesus Christ (see Isa. 60: 5, 3).

\*The Scripture Memory Passages of the Supplemental Leaflets are recommended as a substitute for those here given Sabbath by Sabbath. Their recitation leads to the obtaining of a beautiful Certificate or Diploma.



ISAAC BLESSING JACOB

III. **ESAU'S LAMENT.**—30-34. Esau . . came in; the living proof of Jacob's deceit. Isaac trembled; suddenly recognizing how wickedly he had been tampering with God's will and how God had kept him, even through Jacob's deceit, from bestowing the blessing wrongly. **An exceeding great and bitter cry** (Rev. Ver.); of unavailing regret for the birthright which he had before thought worth less than a mess of pottage.

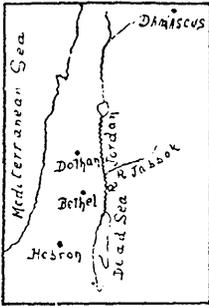
Vs. 35-45 tell of Esau's purpose to kill Jacob and Rebekah's counsel that Jacob should leave home and go to live with her brother Laban in Haran.

25, 26 Why was Isaac so fond of Esau? Show that Isaac was acting contrary to God's purpose. With what sort of blessings were Isaac and his family most concerned? Under what influence did Isaac bestow his blessing? Find Paul's contrast between being "drunk with wine" and "filled with the Spirit." (Eph. 5 : 18.)

27-29 What were the staples of Eastern wealth? When will v. 29 be completely fulfilled?

30-34 How soon did Esau come in? Why did Isaac tremble? What was the reason for Esau's bitter cry? Where, in the Epistle to the Hebrews, is this referred to? (Heb. 12 : 16,17.)

**THE GEOGRAPHY LESSON**



HEBRON, in the southern part of Canaan, is one of the oldest cities in the world. Near it is the Cave of Machpelah, where Abraham, Isaac and Jacob were buried with their wives, except Rachel. The burial place is now marked by a tall tower. Hebron is situated in a shallow valley, running north and south, between rocky hills, from which spring no less than 25 sources of water.

The houses of the city are of stone, with partially flat and partially domed roofs, on account of the scarcity of large timbers for rafters. Hebron is one of the sacred cities of the Moslems, and the shrines of the patriarchs are very carefully guarded by them. The town is without walls, and contains about 18,000 Moslems and 15,000 Jews. About 2 miles to the westward is a venerable oak, one of the finest in Palestine, measuring 22½ feet around the lower part. Since the 12th century A.D., this has been pointed out as "Abraham's Oak," under which Abraham pitched his tent.

**LESSON QUESTIONS**

22-24 How did Isaac seek to find out who Jacob really was? By what would Esau have been distinguished? How had the father's suspicion been roused? By what was it lulled? To what would the "blessing" entitle Jacob? Where are "lying lips" said to be "abomination to the Lord?" (Prov. 12 : 22.)

**FOR DISCUSSION**

1. Which was the worthier of the birthright—Esau or Jacob?
2. Is it ever right to do evil that good may come of it?

**A LESSON FOR LIFE**

One Saturday afternoon, last winter, two young Swiss, who had been working in a railway tunnel, high up in the mountains, were coming down to spend Sunday at their valley home. Their steps started an avalanche, which rushed down upon them, killing one, while the other narrowly escaped with his life. So the first step in deceit, like that of Jacob, sets in motion a whole army of evil forces which sweep the deceiver on in a course that can end only in disaster and misery. He is wise who refuses to take the first step in wrongdoing.

Prove from Scripture—*That God dislikes deceit.*

**Shorter Catechism**—Ques. 51. *What is forbidden in the second commandment?* A. The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.

**The Question on Missions**—Second Quarter, (MACFAY AND FORMOSA.)—1. What do we know about the history of Formosa? Formosa has been known to the Chinese for many centuries. In the seventeenth century, the Dutch took possession of the island, but were driven out by the Chinese pirate chief, Koxinga, in 1662. From 1633 to 1895 Formosa was under Chinese, and since 1895, under Japanese, rule.

**Lesson Hymns**—Book of Praise : 474 (Supplemental Lesson), 3, 11, 33 (Ps. Sel.). Ps. Sel. 7 (from PRIMARY QUARTERLY), 251.

**FOR WRITTEN ANSWERS**

1. How was Isaac's suspicion of Jacob removed? .....
2. To what did the blessing of Isaac entitle Jacob? .....
3. Why did Esau deserve to lose the birthright? .....

## Lesson II.

## JACOB AT BETHEL

April 13, 1913

**BETWEEN THE LESSONS**—Chs. 27 : 46 to 28 : 9 tell the story of Jacob's leaving his home to go to Haran.**GOLDEN TEXT**—I am with thee, and will keep thee whithersoever thou goest.—Genesis 28 : 15 (Rev. Ver.).Memorize vs. 20-22. **THE LESSON PASSAGE**—Genesis 28 : 10-22. Read Genesis, chs. 28-31.

10 And Ja'cob went out from Beershe'ba, and went toward Har'an.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

12 And he dreamed, and beheld a ladder set up on the earth, and the top of it reached to heaven; and beheld the angels of God ascending and descending on it.

13 And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee

**Revised Version**—1 one; 2 the; 3 it under his head, 4 the city was Luz; 5 up.**Daily Readings**—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England.)—M.—Jacob at Bethel, Gen. 28 : 10-22. T.—The safety of the righteous, Ps. 91 : 1-12. W.—Israel encouraged, Isa. 41 : 8-14. Th.—Jacob at Bethel again, Gen. 35 : 1-7. F.—Confidence in God, Ps. 62. S.—The people's vow, Josh. 24 : 22-28. S.—The Lord is thy Keeper, Ps. 121.

## THE LESSON EXPLAINED



BETHEL AS IT NOW APPEARS

**I. JACOB'S DREAM.**—10, 11. From Beersheba; a city at the extreme south of Palestine, the home of Isaac, ch. 26 : 23. Seven ancient wells still exist here, and a modern town has sprung up. the residence of a Turkish sub-governor. **Toward Haran;** a city of Padan-aram (v. 6), a district in northwest Mesopotamia. The position of Haran on the main trade route from Babylonia to the Mediterranean gave to it great commercial importance. From Beersheba to Haran was over five hundred miles in a northerly direction. **A certain place;** literally "the place," probably signifying either the place appointed by God, or the place henceforward to be so famous from God's appearance to Jacob.

12. **He dreamed;** like the lad Joseph, ch. 37 : 5-10. (Compare Job 33 : 14, 15; Jer. 23 : 28.) **A ladder . . on the earth . . to heaven.** The word translated

again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of

16 And Ja'cob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not.

17 And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

18 And Ja'cob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it

19 And he called the name of that place Beth-el: but the name of that city was called Luz at the first.

20 And Ja'cob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21 So that I come again to my father's house in peace; then shall the Lord be my God:

22 And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

and; 4 the; 5 whithersoever thou; 6 under his head, and;

"ladder" means rather a stair. The form of the dream was likely suggested by the appearance of the nearby hill, which, in shape, resembled a huge flight of steps. The dream stair pictured the real facts, that God can come to man and man can mount up to God. **Angels . . ascending and descending;** God's servants and messengers, ever watching over His people (compare Heb. 1 : 14). Our Lord teaches that the stair pointed to Himself as the way to God and heaven (see John 1 : 51).

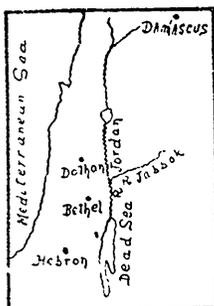
**II. GOD'S PROMISE.**—13-15. The Lord stood above it (Rev. Ver. Margin, "beside him"); bending over the sleeping emigrant. **The Lord God of Abraham . . and . . of Isaac.** Jacob was leaving the land of his fathers; but he was not going away from the God of his fathers. That God would ever be as near to him in his wanderings as in his boyhood's home. **The land whereon thou liest,** etc. Jacob was a solitary and homeless fugitive, and yet he and his descendants should own the whole of Palestine. **As the dust;** whose grains cannot be counted. **West;** the Mediterranean. **East;** to the Jordan and far beyond. **North;** to where the Jordan took its rise. **South;** to the Arabian desert. **All . . families . . be blessed;** a fingerpost passage pointing to Christ and the spread of His gospel.

16, 17. **Jacob awaked;** no longer a lonely wayfarer; the place all around him was full of God. **The Lord is in this place;** as really as where his father Isaac had pitched his tents. **I knew it not.** He had thought of God as limited to a special locality. **Afraid;** filled with awe and reverence. **Dreadful;** terrible. **House of God;** a beautiful name for the church, but also for any place where God and His people meet and hold communion. **The gate of heaven;** like the

crowded gateway of some Eastern town, the place of gathering for the people, where buying and selling were carried on.

**III. JACOB'S VOW.—18-22.** Stone . . for a pillar. The "pillar" was a sacred stone set up as a memorial of God's appearance (compare Ex. 24 : 4 ; Josh 24 : 27). Tradition says that the Stone of Scone, now under the British Coronation Chair in Westminster Abbey, is the stone set up by Jacob. **Poured oil** ; the usual symbol of being set apart to God. Jacob may have carried the oil, in a small skin bag, as a medicine or for food in case of need. **Vowed a vow** ; "took a pledge," as we should say, which would fix his purpose and keep it before his mind. **God's house** ; a place recognized and honored as a special seat of God's presence. **Bethel**. See Geography Lesson. **Tenth**. So the Jew was expected to give a tithe or tenth of his income to God (see Mal. 3 : 10).

**THE GEOGRAPHY LESSON**



BETH-EL meaning "House of God" was a city about 12 miles north of Jerusalem. Its site is now occupied by the village of Beitin. Here Abraham built an altar and worshiped Jehovah when he first entered Canaan (Gen. 12 : 8), and he visited this sanctuary for a second time on his return from Egypt, Gen. 13 : 3, 4. At Bethel, Jacob met God, while he was fleeing to Haran (Gen. 28 : 10-22), and here God appeared to him when he was coming back to Canaan, Gen. 35 : 9, 13, 15.

**LESSON QUESTIONS**

- 10, 11 Where was Beersheba ? Where Haran ? What was the distance between the two places ? Describe Jacob's route on leaving Beersheba. Explain "a certain place."
- 12 Give an account of Jacob's dream. By what may its form have been suggested ? What facts did it picture ? What reference did Jesus make to the "ladder ?" Tell of two dreams of Joseph, the husband of Mary, our Lord's mother. (Matt. 1 : 20 ; 2 : 13.)

**13-15** Who stood beside Jacob ? What inheritance was promised to Jacob and his descendants ? How numerous were these descendants to be ? What further promise does v. 14 contain ? Explain what is the complete fulfillment of this promise. Give the fourfold promise of v. 15.

**16, 17** Where along had Jacob thought that God was to be found ? What did he now learn ? What did Jesus teach about the worship of God ? (John 4 : 21-24.)

**18-22** What symbol of God's appearance to him did Jacob set up ? What vow did he make ?

**FOR DISCUSSION**

- 1. Should we pay any attention to dreams in guiding our lives ?
- 2. Is the law of the tithe now binding on Christians ?

**A LESSON FOR LIFE**

Browning, in his Paracelsus, makes the hero say :

"I see my way as birds their trackless way.  
I shall arrive ! What time, what circuit first,  
I ask not : but unless God send His hail  
Or blinding fireballs, sleet or stifling snow,  
In some good time, His good time, I shall arrive :  
He guides me and the bird. In His good time."

The guarantee,—it is the only one, but it is certain,—that our life journey will have a happy ending is our choosing God as our protector and guide.

**Prove from Scripture**—*That God's servants enjoy His presence.*

**Shorter Catechism**—*Ques. 52. What are the reasons annexed to the second commandment ?* A. The reasons annexed to the second commandment are, God's sovereignty over us, his propriety in us, and the zeal he bath to his own worship.

**The Question on Missions**—2. When were Protestant missions first established in Formosa ? In the seventeenth century by the Dutch. This work was carried on among the Formosan aborigines, as there were then many fewer Chinese in the island. At one time the converts of the Dutch mission are said to have numbered several thousand.

**Lesson Hymns**—Book of Praise : 474 (Supplemental Lesson), 304, 320, 14 (Ps. Sel.), 301 (from PRIMARY QUARTERLY), 306.

**FOR WRITTEN ANSWERS**

- 1. Whither was Jacob going and wherefore ? .....
- 2. Where did he have his dream and vision and what were these ? .....
- 3. What symbol did he set up and what vow did he make ? .....

## Lesson III.

## JACOB'S MEETING WITH ESAU

April 20, 1913

**BETWEEN THE LESSONS**—Chs. 29 : 1 to 32 : 2 tell of Jacob's twenty years' sojourn in Haran and of his flight from Laban. Ch. 32 : 3-32 brings Jacob to the brook Jabbok, and tells of his wrestling with the angel. **GOLDEN TEXT**—Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.—Ephesians 4 : 32 (Rev. Ver.).

Memorize vs. 10, 11. **THE LESSON PASSAGE**—Genesis 33 : 1-15. Study Genesis 32 : 3 to 33 : 17. Read Genesis, chs. 32-34.

1 And Ja'cob lifted up his eyes, and looked, and behold, E'sau came, and with him our hundred men. And he divided the children unto Le'ah, and unto Ra'chel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Le'ah and her children after, and Ra'chel and Jo'seph hindermost.

3 And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

4 And E'sau ran to meet him, and embraced him, and fell on his neck, and kissed him : and they wept.

5 And he lifted up his eyes, and saw the women and the children ; and said, Who are these with thee ? And he said, The children which God hath graciously given thy servant.

6 Then the handmaidens came near, they and their children, and they bowed themselves.

7 And Le'ah also with her children came near, and bowed themselves : and after came Jo'seph and Ra'chel, and they bowed themselves.

8 And he said, What meanest thou by all this ? drove which I met ? And he said, These are to find grace in the sight of my lord.

**Revised Version**—1 himself ; 2 these ; 3 handmaids ; 4 and her ; 5 company ; 6 Omit These are ; 7 let ; 8 be thine ; 9 forasmuch as I ; 10 one seeth the ; 11 gift ; 12 that the ; 13 with me give suck : and if they overdrive ; 14 flocks ; 15 to the pace of ; 16 is ; 17 according to the pace of the children, until.

**Daily Readings**—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England)—M—A kindly conscience, Gen. 32 : 3-13 T.—Jacob prevails with God, Gen. 32 : 24-32. W—Jacob's meeting with Esau, Gen. 33 : 1-17. Th.—A lesson in forgiveness, Matt. 18 : 15-22. F.—A lesson in love, 1 Cor. 13 S—Love your enemies, Luke 6 : 27-36. S.—Deliverance from fear, Ps. 34 : 1-8.

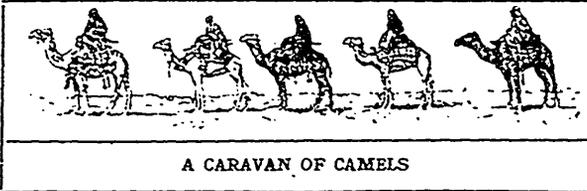
## THE LESSON EXPLAINED

## I. THE MEETING.

1-3. Jacob lifted up his eyes ; eyes which had just seen God as a friend, and which should therefore have feared no human foe. Behold,

Esau ; now a powerful desert chief at the head of his fierce warriors. Four hundred men. Since Esau had brought so large an armed force, Jacob had good cause to suppose that he intended harm against him. Divided the children ; into four companies, under their respective mothers. Jacob's reason was the same as for the division of his company into two "bands" or camps (see ch. 32 : 8, 9). The groups were arranged in the order of Jacob's affection for them Rachel and Joseph hindermost ; that is, in the safest place. He himself . . . before them (Rev. Ver.) ; so as to be the first to meet Esau. Bow . . . seven times ; with all the Eastern obsequiousness in approaching a monarch. Many ancient letters from subject princes and officials to the king of Egypt begin : "At the feet of my lord, seven times and seven times I fall."

4-7. Esau ran . . . embraced him . . . fell on his neck . . . kissed him. Esau had fallen from his purpose of slaying Jacob (see ch. 27 : 41), and his brotherly



A CARAVAN OF CAMELS

love was rekindled at the sight of Jacob. They wept ; tears of repentance for his deceit and trickery on Jacob's part and of forgiveness on Esau's. Vs. 5-7

present "an interesting picture : the mothers with their little ones come forward in groups to pay their respects to the grim-visaged warrior, whose name had caused so much terror in the camp."

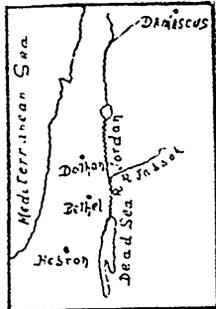
II. THE PRESENT.—8-11. All this drove ; the five droves now united, of ch. 32 : 13-20. Esau ignores what the servants had told him about this present. To find grace ; favor. In the sight of my lord ; as a subject before his sovereign. I have enough. Esau makes a show of refusing, according to the custom of Eastern courtesy in bargain making. Nay . . . receive my present. Doing so would signify complete reconciliation ; Jacob dared not let Esau go without this. Thy face, as . . . the face of God. Esau's face, Jacob says, had seemed to him as gracious and favorable as God's face (see ch. 32 : 30). Because of this it was that Jacob had offered his gift to Esau. Take . . . my blessing ; the gift intended to express good-will and affection, offered with prayers for blessing on the receiver. He took it ; as he had intended

from the first. Esau's display of unwillingness to accept the gift is strikingly Eastern.

III. THE PARTING.—12-15. Let us go . . . I . . . before thee ; an offer of protection from Esau He said unto him. Jacob refused Esau's offer, either because he feared that Esau would change his mind and capture the entire caravan, or because, relying on God's protection, he wished to be independent of his brother. My lord knoweth. A ready and quite reasonable answer. I come unto . . . Seir ; the home of Esau, a mountainous district east of the Arabah, the name now given to the depression which continues the Jordan Valley south of the Dead Sea. Likely Jacob hoped to visit Esau at Seir sometime, though he did not mean to do so at once. In vs. 14, 15, Esau presses Jacob to accept at least an escort from him ; but this also Jacob declines.

Esau, with his followers, set out on their return to Seir, while Jacob with his cavalcade, journeys to Succoth, a place east of the Jordan and south of the Jabbok.

THE GEOGRAPHY LESSON



The river JABBOK is one of the principal rivers of eastern Palestine. It flows into the Jordan about two-thirds the distance downward between the Sea of Galilee and the Dead Sea. It is a fine, clear, abundant stream, famed for the blueness of its waters, making its way through a deep ravine, with many a cascade to the Jordan. The only way of crossing the river now, as in Jacob's time, is

by fording. It was near the Jabbok that Jacob wrestled with the angel all night ; and afterwards met his brother Esau.

LESSON QUESTIONS

1-3 Whom did Jacob see ? Why should he not have feared any human foe ? By whom was Esau accompanied ? What did the presence of so many warriors give Jacob cause to fear ? Why did he divide his wives and children into groups ? In what order did he arrange them ? Give the reason for this order. In what manner did Jacob approach Esau ?

4-7 How did Esau greet Jacob ? Which son of Jacob wept on meeting with his brother who had injured him ? (Ch. 45 : 1, 2.) Describe the approach of Jacob's wives and children to Esau.

8-11 What present had Jacob sent to Esau ? Did Esau, at first, accept it ? Why was Jacob so urgent that it should be accepted ? What was the outcome of the discussion ?

12-15 What proposal did Esau make to Jacob ? How was it received ? What second proposal was made ? and how was this received ?

Whither did Esau and Jacob respectively go ?

FOR DISCUSSION

1. Providence and prudence,—are both necessary in our lives ?

2. Is success won most surely by selfishness or by kindness ?

A LESSON FOR LIFE

Earl Morton, the famous regent of Scotland, speaking at the funeral of John Knox in St. Giles' Churchyard in Edinburgh, referred to the dead reformer as one who had neither flattered nor feared any flesh," and who, in spite of the stormy times in which he had lived, had "ended his days in peace and honor." It is a great thing to go through life independent of the favor or opposition of any man, however powerful, and such a noble independence is possible for those who fully trust in God and wholly serve Him.

Prove from Scripture—That peace with God brings peace with men.

Shorter Catechism.—Ques. 53. Which is the third commandment ? A. The third commandment is, Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his name in vain.

The Question on Missions—3. What Protestant missions are now carrying on work in the island ? The Canadian Presbyterian Church carries on work among the Chinese in the north. The English Presbyterian Church has a mission among the Chinese in the south. The Church of Christ in Japan has a mission to the Japanese.

Lesson Hymns—Book of Praise : 474 (Supplemental Lesson), 297, 312, 19 (Ps. Sel.), 527 (from PRIMARY QUARTERLY), 262.

FOR WRITTEN ANSWERS

1. In what groups did Jacob array his wives and children and why ? .....

.....

2. What discussion took place regarding Jacob's present ? .....

.....

3. What proposals did Esau make and what came of them ? .....

.....

## Lesson IV.

## JOSEPH SOLD INTO EGYPT

April 27, 1913

**BETWEEN THE LESSONS**—Ch. 35 tells of Jacob's building an altar to the Lord at Bethel, in fulfillment of the vow of ch. 23 : 20-22 ; of Jacob's removal to Hebron and the death of Rachel, on the way, in giving birth to Benjamin ; and of Isaac's death and burial. In ch. 36 there is an account of Esau's descendants and of their dwelling place in the region about Mount Seir, east of the Dead Sea.

**GOLDEN TEXT**—Love envieth not.—1 Corinthians 13 : 4 (Rev. Ver.).

Memorize vs. 26, 27. **THE LESSON PASSAGE**—Genesis 37 : 23-36. Study Genesis, ch. 37. Read Genesis, chs. 35-37.

23 And it came to pass, when Jo'seph was come unto his brethren, that they stript Jo'seph out of his coat, <sup>2</sup>his coat of many colours that was on him ;

24 And they took him, and cast him into <sup>3</sup>a pit : and the pit was empty, there was no water in it.

25 And they sat down to eat bread : and they lifted up their eyes and looked, and behold, a <sup>4</sup>company of Ish'meelites came from Gil'ead with their camels bearing spicery and balm and myrrh, going to carry it down to E'gypt.

26 And Ju'dah said unto his brethren, What profit is it if we slay our brother, and conceal his blood ?

27 Come, and let us sell him to the <sup>5</sup>Ish'meelites, and let not our hand be upon him ; for he is our brother <sup>6</sup>and our flesh. And his brethren <sup>7</sup>were content.

28 Then there passed by Mid'ianites merchantmen ; and they drew and lifted up Jo'seph out of the pit, and sold Jo'seph to the <sup>8</sup>Ish'meelites for twenty pieces of silver : and they brought Jo'seph into E'gypt.

29 And Reu'ben returned unto the pit ; and, behold,

Revised Version—1 Omit out ; <sup>2</sup> the ; <sup>3</sup> travelling company of Ishmaelites ; <sup>4</sup> Ishmaelites ; <sup>5</sup> Omit and ; <sup>6</sup> hearken unto him ; <sup>7</sup> And there ; <sup>8</sup> he-goat, and ; <sup>9</sup> not ; <sup>10</sup> torn ; <sup>11</sup> garments ; <sup>12</sup> to ; <sup>13</sup> And his ; <sup>14</sup> the captain.

**Daily Readings**—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England.)—M.—Joseph's dreams, Gen. 37 : 1-11. T.—The brothers' plot, Gen. 37 : 12-22. W.—Joseph sold into Egypt, Gen. 37 : 23-36. Th.—The Lord directeth, Prov. 16 : 1-9. F.—True love, Prov. 27 : 4-10. S.—Confusion wrought by envy, Jas. 3 : 13-18. S.—Speak not evil, Jas. 4 : 5-12.

## THE LESSON EXPLAINED

How Joseph, the favorite son of Jacob, brought upon himself the jealous hatred of his brothers, so that they plotted to kill him, but at last sold him into slavery, we are told in vs. 1-22.

## I. JOSEPH'S CAPTIVITY.—

23, 24. Joseph . . . came ; to Dothan, a place some fifteen miles north of Shechem, which was fifty miles north of Hebron. (See vs. 15-17.) About Dothan is found to this day the best pasturage of the whole region. Coat of many colors ; Rev. Ver. Margin (v. 3), "a long garment with sleeves." A shirt or tunic is meant, reaching to the wrists and ankles, while the ordinary under garment was sleeveless and reached only to the knees. Tunics, like that of Joseph, were commonly worn only by the rich

and noble, who had no need to toil for their living. A pit ; an empty cistern hewn out of the rock, shaped like a bottle, with a narrow mouth, rendering escape impossible without help. Such pits are common everywhere in Palestine.

25. A . . . company of Ishmaelites (Rev. Ver.) : called also "Midianites" in v. 28. Either these were actual descendants of Abraham's sons (ch. 25 : 2, 12), or the names had come to be used generally for merchants. Gilead ; a lofty fertile plateau east of the Jordan. Spicery. A sort of gum is meant, obtained



SITTING IN SACKCLOTH

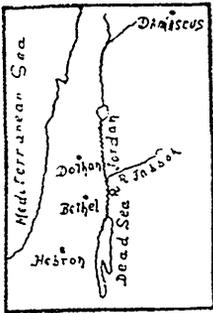
from a plant of the bean family. Balm ; probably a secretion from the oliaster or wild olive tree. Myrrh ; Rev. Ver. Margin, "ladanum ;" the fragrant gum of the cistus or rock rose. These gums were much prized in Egypt for medicines, for incense and for embalming.

26-30. Judah said . . . What profit. Judah wished, not to save Joseph's life, but to get some money. Conceal his blood ; cover it in the earth, that it might not witness against them (see ch. 4 : 10). Our brother ; a hypocritical pretence of affection. Twenty pieces of silver ; about \$12.50, two-thirds of the price of an adult slave, but likely the usual price for a lad like Joseph. (See Ex. 21 : 32 ; Lev. 27 : 5.) Reuben returned ; meaning to set Joseph free, v. 22. Rent his clothes ; a customary sign of grief in the East.

II. THE BROTHERS' DECEIT.—31-33. Dipped . . . coat in . . . blood ; a trick not unlike Jacob's own (see ch. 27). This have we found. The lie acted in the staining of the "coat" was followed by the lie spoken. Thy son's ; not "our brother's,"—with the exception of Reuben (vs. 29, 30), they were devoid of brotherly affection and a sense of brotherly responsibility. Evil beast ; like the lion and the bear overcome, in later times, by David, 1 Sam. 17 : 34, 35.

III. JACOB'S GRIEF.—34-36. Put sackcloth upon his loins. Sackcloth was a coarse, dark cloth, made on the loom from the hair of goats and camels, and worn about the waist as a sign of mourning. Mourned . . . many days. Still, in the East, great grief is expressed by saying: "I have grief like that which Jacob felt for the loss of Joseph." To (Rev. Ver.) the grave (the under world, which the Hebrews believed that all entered after death); where he expected to meet Joseph, who would then see how deep his father's sorrow had been. Officer of Pharaoh's; of the reigning king of Egypt, who always bore the title of Pharaoh, as all the Roman emperors were afterwards called Cæsar. Captain of the guard; literally, "chief of the slaughterers" or butchers. The royal butchers seem to have become the king's bodyguard. The singular of the word here translated "guard" is rendered in 1 Sam. 9 : 23, 24 "cook," but the literal meaning is "slayer (of animals)," for in the East the cook has a double duty, "slay, and make ready," Gen. 43 : 16.

THE GEOGRAPHY LESSON



The present day site of DOTHAN is Tell Dothan, a remarkable isolated hill at the southeast corner of a great plain, surrounded on three sides by hills. It was, in ancient times, a place of importance, being situated near the main thoroughfare from Damascus to Egypt. The situation was a choice one, too, on account of an abundant fountain, now used to work a mill and irrigate fruit gardens. Two ancient wells and a number of empty cisterns are formed near the foot of the "tell" or hill. Always in the afternoon may be seen gathered there the great herds and flocks from the neighboring rich pastures, drinking the waters or browsing in the shade. From Jacob's home at Hebron to Shechem was a two days' journey along beautiful valleys, over rugged hills, and across rushing mountain streams. Shechem itself lay in a valley between two bold hills. See also on vs. 23, 24.

LESSON QUESTIONS

23, 24 Where did Joseph find his brothers? Of what did they strip him? What was the "coat" like?

By whom was such a garment usually worn? Into what was Joseph thrown? Describe the "pit." Which Psalm speaks of being brought out of "an horrible pit?" (Ps. 40 : 2.)

25 Who were the "Ishmaelites?" By what other name are they called? Whence had they come? Whither were they going? What were they carrying with them?

26-30 What proposal did Judah make? What was his purpose? For how much was Joseph sold? Which of the brothers had planned to save Joseph, and how? By whom was the Lord Jesus betrayed? (Luke 22 : 47, 48.) For how much? (Matt. 26 : 15.)

31-33 How did the brothers deceive their father? Of what deceit had he himself been guilty?

34-36 How did Jacob show his grief? Who tried to comfort him? What did he say? To whom was Joseph sold in Egypt?

FOR DISCUSSION

1. Was it right and wise for Joseph to tell his dreams?
2. Envy—its cause and cure.

A LESSON FOR LIFE

Once a captain of an ocean vessel sighted a signal of distress from a shipwrecked man, but rather than lose the time required to rescue him, left him to perish. He was praised for his swift passage; but the picture of the man left to the mercy of the sea haunted him continually. He never went on another voyage, and always, from that time, he walked with a downcast face. We, too, have constant opportunities of helping others. Through our neglect, some one may sadly suffer, or even perish, and that neglect may bring to us visions that will tormentingly haunt us for ever.

Prove from Scripture—*That envy is a dangerous sin.*

Shorter Catechism—Review Questions 51-53.

The Question on Missions—4. What about the early history of the Canadian Presbyterian Mission in Formosa? The Mission was founded in 1872 by the late Dr. G. L. Mackay. Dr. Mackay, at first, went from place to place with a band of followers whom he instructed and who afterwards assisted in preaching and teaching.

Lesson Hymns—Book of Praise : 474 (Supplemental Lesson), 404, 223, 29 (Ps. Sel.), 579 (from PRIMARY QUARTERLY), 225.

FOR WRITTEN ANSWERS

1. How was Joseph treated by his brothers? .....
2. By what trick did they deceive their father? .....
3. Describe the grief of Jacob .....

## Lesson V.

## JOSEPH INTERPRETS DREAMS

May 4, 1913

**BETWEEN THE LESSONS**—The story of Joseph's faithfulness and promotion, first in Potiphar's house and then in the prison into which the false accusation of Potiphar's wife had brought him, is told in ch. 39.

**GOLDEN TEXT**—The breath of the Almighty giveth them understanding.—Job 32 : 8 (Rev. Ver.).

Memorize vs. 14, 15. **THE LESSON PASSAGE**—Genesis 40 : 9-23. Study Genesis, ch. 40. Read Genesis, chs. 39, 40.

9 And the chief butler told his dream to Jo'seph, and said to him, In my dream, behold, a vine was before me ; 10 And in the vine were three branches : and it was as though it budded, and her blossoms shot forth ; and the clusters thereof brought forth ripe grapes : 11 And Pharaoh's cup was in my hand ; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Jo'seph said unto him, This is the interpretation of it : The three branches are three days :

13 \* Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place : and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

14 But \* think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house :

15 For indeed I was stolen away out of the land of the Hebrews : and here also have I done nothing that they should put me into the dungeon.

Revised Version—its ; \* within yet ; † thine office ; ‡ give ; § have me in remembrance ; ¶ three baskets of white bread were on ; † the head of.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England.)—M.—Joseph in prison, Gen. 40 : 1-8. T.—Joseph interprets dreams, Gen. 40 : 9-15. W.—Joseph interprets dreams, Gen. 40 : 16-23. Th.—The source of true wisdom, Prov. 2 : 1-9. F.—Suffering wrongfully, 1 Pet. 2 : 18-25. S.—Solomon's dream and request, 1 Kgs. 3 : 3-12. S.—Wisdom cometh from God, Job 28 : 20-28.

## THE LESSON EXPLAINED

Two of Pharaoh's officers, prisoners along with Joseph, asked him to interpret their dreams. Vs. 1-8.

I. THE BUTLER'S DREAM.—9-11. Chief butler ; the king's cupbearer, an officer of great

royal mind. Have me in thy remembrance (Rev. Ver.). How unnatural for the butler not to remember the one who had been to him God's messenger of good tidings. Out of this house. The prison in which



ANCIENT EGYPTIAN BAKING

importance at Eastern courts, whose duty 't was to serve the wine at the royal table. Part of his business was to guard the king against poison, by tasting food and drink beforehand. His dream. Amongst all ancient nations much importance was given to dreams, and the Babylonians, Assyrians, Arabs and Egyptians had professional interpreters. Behold, a vine. Inscriptions on monuments show that the Egyptians had cultivated the vine from the earliest times. Budded . . blossoms . . clusters . . ripe grapes. The butler had seen all the processes of growth in rapid succession. Took the grapes . . pressed them. Either, the king, in the dream, drank fresh grape juice, or the juice became fermented wine with dream-like swiftness.

12-15. Three days . . Pharaoh lift up thine head ; set thee free. Restore . . unto thine office (Rev. Ver.) ; to enjoy once more the king's confidence and to have fresh opportunities of influencing the

Joseph was confined was the one where those persons were kept who had offended the king himself (see ch. 39 : 20). Land of the Hebrews ; Canaan, the home of the descendants of Abraham, the Hebrew, ch. 14.

13. Done nothing, etc. Joseph had the unspeakable satisfaction of a clear conscience. The dungeon. The same Hebrew word is used as that for the "pit" into which Joseph had been cast (see ch. 37 : 24),—a dark, unwholesome, sunless hole.

II. THE BAKER'S DREAM.—16-19. The chief baker. How important his position was may be seen from an ancient document which speaks of no fewer than 114,064 loaves being delivered to the royal store rooms by a chief baker. Three baskets (Rev. Ver.) ; like the butler's "three branches," v. 10. Bakedmeats ; pastry. Bread was made in all sorts of shapes, often spiral or snail-shaped. Birds did eat them ; so that, in the baker's dream, he did not

actually serve the king, like the butler, v. 11. **Upon my head**; the usual way for bakers of carrying their wares. **Lift up thy head**, etc. **Cut off thy head**,— a very different kind of lifting up from that of the butler, v. 13. **Hang thee . . . birds . . . eat thy flesh**. Such exposure was regarded amongst the Egyptians as a special indignity.

III. **THE KING'S FEAST**.—20-23. Pharaoh's birthday. It was customary, in Egypt, for the king's birthday to be celebrated as a general holiday, when a great feast was held in the royal palace, and such prisoners as were deemed worthy were pardoned. Vs. 21, 22 relate how Joseph's interpretations of the two dreams came true. **Chief butler . . . forgot him**. One, reading this verse, said: "And the man's name is not always Butler."

16-19 Illustrate the importance of the chief baker's office. Explain "bakemeats." What was the baker's dream? Point out an important difference between it and the butler's. How did Joseph interpret this dream?

20-23 In what manner was the king's birthday celebrated? Was Joseph's interpretation of the two dreams fulfilled? How did the butler act towards Joseph? Who asked the dying Saviour to "remember" him? (Luke 23 : 42)

**FOR DISCUSSION**

1. To which does the world owe most—"dreamers" or "practical" people?
2. How much weight should we give to present-day prophecies of future events?

**THE GEOGRAPHY LESSON**



Some 12 or 14 miles south of the modern city of Cairo, on the west bank of the Nile, are some rubbish mounds, which represent the ancient city of Memphis. This may have been the capital of Egypt in the days of Joseph, or at any rate, he must have visited it frequently on business. About 4 or 5 miles from the ruins of Memphis is the GREAT PYRAMID. This memorial of some departed monarch, which was old when Joseph flourished, is 150 feet higher than St. Paul's Cathedral, and covers an area of thirteen acres. All round the base of the pyramid the yellowish sands of the desert have formed great banks, like enormous snow drifts.

**LESSON QUESTIONS**

What officers of Pharaoh were put into the same prison as Joseph? What request did they make of Joseph?

9-11 Describe the duties of the king's "chief butler." Against what did he guard the king? What was the butler's dream? Tell of a king's dream in which the Lord appeared to him. (1 Kgs. 3 : 4-15.)

12-15 What was Joseph's interpretation of the butler's dream? What request did Joseph make of the butler? How would the butler have opportunities of mentioning Joseph to the king? Find Daniel's interpretation of a king's dream.

**A LESSON FOR LIFE**

What would be thought of one who should stand on the station platform at a great junction point, where trains are constantly meeting from north, east, south and west, and should say that the meetings of trains were the result of chance? Surely it would be equally unreasonable to say that Joseph was brought by mere chance into the company of Pharaoh's two officers, one of whom was afterwards to be the means of his becoming prime minister of Egypt. We must see God's hand in the life of Joseph, and that same hand is controlling and shaping our lives.

*Prove from Scripture—That goodness brings true wisdom.*

**Shorter Catechism**—*Ques. 54. What is required in the third commandment?* A. The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word, and works. *Ques. 55. What is forbidden in the third commandment?* A. The third commandment forbiddeth all profaning or abusing of any thing whereby God makes himself known.

**The Question on Missions**—5. *What are some of the present forms of work?* Preaching the gospel and training native evangelists, pastoral supervision of the churches that have not yet called native ordained ministers, educational work, medical work, work for women and children. Also, there are mission buildings to be erected and other mission business to be attended to.

**Lesson Hymns**—Book of Praise : 474 (Supplemental Lesson), 295, 297, 26 (Ps. Sel.), 240 (from PRIMARY QUARTERLY), 293.

**FOR WRITTEN ANSWERS**

1. Describe the duties of (1) the "chief butler," (2) the "chief baker."
2. What request did they make of Joseph?
3. How, in each case, was his interpretation of the dreams fulfilled?

## Lesson VI.

## JOSEPH MADE RULER OF EGYPT

May 11, 1913

**BETWEEN THE LESSONS**—Two years after the time of last Lesson, Pharaoh had two dreams, which none of the Egyptian wise men could interpret. Then the chief butler remembered Joseph, and, at his suggestion, the young Hebrew was sent for and the king told him the dreams.

**GOLDEN TEXT**—God giveth grace to the humble.—1 Peter 5 : 5.

Memorize vs. 39, 40. **THE LESSON PASSAGE**—Genesis 41 : 25-40. Study Genesis 41 : 1-45. Read Genesis, ch. 41.

25 And Joseph said unto Pharaoh, The dream of Pharaoh is one : <sup>1</sup> God hath shewed Pharaoh what he is about to do.

26 The seven good kine are seven years ; and the seven good ears are seven years ; the dream is one.

27 And the seven <sup>2</sup> thin and ill favoured kine that came up after them are seven years ; and <sup>3</sup> the seven empty ears blasted with the east wind <sup>4</sup> shall be seven years of famine.

28 <sup>5</sup> This is the thing which I <sup>6</sup> have spoken unto Pharaoh : What God is about to do he <sup>7</sup> sheweth unto Pharaoh.

29 Behold, there come seven years of great plenty throughout all the land of Egypt :

30 And there shall arise after them seven years of famine ; and all the plenty shall be forgotten in the land of Egypt ; and the famine shall consume the land ;

31 And the plenty shall not be known in the land by reason of that famine <sup>8</sup> following ; for it shall be very grievous.

32 And for that the dream was doubled unto Pharaoh twice ; it is because the thing is established by God, and God will shortly bring it to pass.

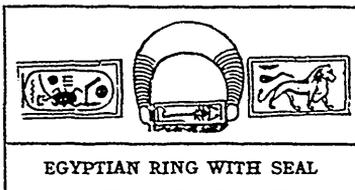
**Revised Version**—<sup>1</sup> what God is about to do he hath declared unto Pharaoh ; <sup>2</sup> lean ; <sup>3</sup> also ; <sup>4</sup> they shall . <sup>5</sup> That ; <sup>6</sup> spake ; <sup>7</sup> hath shewed ; <sup>8</sup> which followeth ; <sup>9</sup> overseers ; <sup>10</sup> these ; <sup>11</sup> for food in the cities, and let them keep it ; <sup>12</sup> the ; <sup>13</sup> a store ; <sup>14</sup> Omit it ; <sup>15</sup> spirit (small s) ; <sup>16</sup> Omit art.

**Daily Readings**—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England.)—M.—Joseph made ruler of Egypt, Gen. 41 : 25-37. T.—Joseph made ruler of Egypt, Gen. 41 : 38-43. W.—Joseph's wise rule, Gen. 41 : 46-57. Th.—Stephen's narrative, Acts 7 : 9-16. F.—Give God the praise, Ps. 39 : 8-18. S.—God exalteth the righteous, Ps. 37 : 23-34. S.—God's mindfulness of His children, Ps. 105 : 1-22.

## THE LESSON EXPLAINED

I. JOSEPH THE INTERPRETER.—25. Joseph said unto Pharaoh. We can picture the young Hebrew captive, cleanly shaven, after the Egyptian fashion, and carefully dressed, standing before the king seated on his throne in the royal palace, surrounded by the baffled dream-interpreters (v. 8) and his officers of state. **Dream . . one.** See vs. 1-4 and vs. 5-7. The two dreams had the same meaning. **God hath shewed Pharaoh.** Joseph could stand before the great Egyptian king with humble yet confident courage because on his side was the King of kings.

26-28. **Seven** (a sacred and magical number amongst the Egyptians) **good kine** (cows) ; seen by Pharaoh, in his dream, coming up out of "the river" (v. 2), that is, the Nile, on whose annual overflow, due to the spring rains in the Abyssinian highland and the melting of the mountain snows, the fertility of Egypt depends. **Seven good ears** (see v. 5) ; of the many-eared variety of wheat, called mummy wheat, still grown in Egypt. **Thin and ill favoured** ; starved for lack of pasture. **East wind**, the sirocco or desert wind, which, in Palestine, and neighboring countries springs up suddenly, darkening the sky with clouds of sand, burning like a furnace and parching vegetation so that no animal will afterwards touch it. **Famine.** History



tells of famine in Egypt, due to the failure of the Nile's overflow, so severe that the poor ate carrion corpses and dogs

29-32. **Seven years of great plenty.** During these years the rains in Abyssinia were abundant, causing the Nile to reach an unusual height, and the mud deposits of the river

may have been unusually rich and widespread and the people would sow large quantities of grain. **Seven years of famine** ; caused, so far as Egypt was concerned, by a succession of low Niles. **Established** ; sure to happen. **Shortly** ; and therefore prompt measures were necessary.

**II. JOSEPH THE COUNSELOR.**—33-36. **Look out a man** ; who shall make it his business to provide for the coming famine. **Overseers** (Rev. Ver.) ; to work under the direction of the chief. **Fifth part of the land** ; that is, the produce of the land. Some suppose that there was in Egypt a grain tax of one-tenth and that Joseph's proposal amounted to doubling this. **Gather all the food** ; perhaps all that could be obtained in addition to the one fifth. **In the cities** ; the cities throughout the land which had granaries for storing the grain tax.

**III. JOSEPH THE PRIME MINISTER.**—37-40. **The thing was good** ; that is, Joseph's proposed plan. Joseph stood before Pharaoh and his servants

or counselors as one sent of heaven to warn and save them in the approaching emergency. In whom the Spirit of God is ; who had shown Joseph the meaning of the king's dreams, and who might, therefore, be trusted to show him the way out of other difficulties. Over my house. So the prisoner became premier. Only in the throne . . . I . . . greater. Joseph was to be next Pharaoh himself. The stories of Mordecai (Esth. 6 : 11) and of Daniel (Dan. 2 : 48) illustrate the possibility of such sudden elevation in Eastern lands. In 1852 the premier of Persia, second in rank in the kingdom, but first in power, was the son of a donkey driver.

Vs. 41-46 tell of Joseph's entering on the duties of his high office and of his marriage. Marks of his exalted position were the king's signet ring, the robes of fine linen, the chain round his neck and his riding in a royal chariot. His wife was the daughter of a powerful priest.

**THE GEOGRAPHY LESSON**



The Egyptian city of On stood, in the times of Joseph, about six miles north-east of the present city of Cairo. On was noted for its specially sacred temple, in which Joseph's father-in-law was one of the priests.

The priests of On were famed for their learning, and students came to them from far and near. Many centuries since, the city was demolished through wars, and a good deal of building stone was afterwards dug [out of rubbish heaps and used for the houses and shops and mosques of Cairo. One very old monument still remains on the old site,—an obelisk with an inscription stating that it, and another like it, were set up during the reign of Sesostris I., a legendary king of Egypt.

**LESSON QUESTIONS**

- 25 How had Joseph prepared for going before Pharaoh? What had made Pharaoh anxious? From whom had his dreams come? What was the secret of Joseph's humility and courage?
- 26-28 What had Pharaoh seen in his first dream? What were the "good kine" an emblem? Of what

the "thin" kine? What, in Pharaoh's second dream, took the place of the kine? What was the "east wind"? Why was famine not infrequent in Egypt?

29-32 Of what did Egypt furnish the chief world supply? Illustrate the severity of an Egyptian famine. Why was Pharaoh's dream "doubled"? Where in the Acts is a famine spoken of? (Acts 11 : 28.)

33-36 How did Joseph show his practical wisdom? Describe his plan of making provision for the years of famine. Where was the grain to be stored?

37-40 To what position was Joseph promoted? Give other instances of similar promotions.

**FOR DISCUSSION**

- 1. What place has chance in human lives?
- 2. Care for the future—is it right or wrong?

**A LESSON FOR LIFE**

Lord Strathcona once gave the following advice to young men: "Be content with your lot, but always be fitting yourself for something higher. Do not despise what you are. Be satisfied for the time, not grumbling and finding fault. If you want to get higher, only cheerful perseverance will bring you there: grumbling will not help you an inch. Your future really depends almost entirely on yourself, and is what you like to make it."

**Prove from Scripture**—That faithfulness to duty is rewarded.

**Shorter Catechism**—Ques. 56. What is the reason annexed to the third commandment? A. The reason annexed to the third commandment is, That however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment

**The Question on Missions**—6. How is the work of preaching the gospel chiefly carried on? Largely through Formosan evangelists, sometimes in the regular Sunday church services, sometimes in the buildings rented especially for this purpose alongside of busy thoroughfares, sometimes in the open air. The missionary, wherever he can, works with them and guides them.

**Lesson Hymns**—Book of Praise : 474 (Supplemental Lesson), 67, 69, 52 (Ps. Sel.), 513 (from PRIMARY QUARTERLY), 70.

**FOR WRITTEN ANSWERS**

- 1. What interpretation of Pharaoh's dreams did Joseph give? . . . . .
- 2. What practical course of action did he advise? . . . . .
- 3. How did Pharaoh arrange to carry Joseph's advice into effect? . . . . .

## Lesson VII.

## JOSEPH MEETS HIS BRETHREN

May 18, 1913

**BETWEEN THE LESSONS**—Ch. 41 : 46-57 tells of Joseph's administration during the seven years of plenty, during which time his two sons were born, and of the beginning of the famine

**GOLDEN TEXT**—Whatsoever a man soweth, that shall he also reap.—Galatians 6 : 7.

Memorize vs. 15, 16. **THE LESSON PASSAGE**—Genesis 42 : 3-17. Study Genesis, ch. 42.

3 And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.

5 And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan.

6 And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth.

7 And Joseph saw his brethren, and he knew them, yet made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land are come.

**Revised Version**—1 from; 2 Omit corn; 3 Omit and; 4 to him; 5 with; 6 We thy; 7 bound, that; 8 Omit any.

**Daily Readings**—(By courtesy of I. E. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England.)—M.—Joseph meets his brethren, Gen. 42 : 1-17. T.—Simeon detained, Gen. 42 : 18-28. W.—Forebodings, Gen. 42 : 29-33. Th.—Truthful lips, God's delight, Prov. 12 : 13-22. F.—Forbearing and forgiving, Col. 3 : 12-17. S.—Repentance and forgiveness, Luke 17 : 3-10. S.—Be not angry, Matt. 5 : 21-26

## THE LESSON EXPLAINED

Jacob sends his ten sons to Egypt to buy grain. Va. 1, 2.

**I. THE MEETING.**—3, 4. Joseph's ten brethren; now middle-aged men with wives and children (see v. 37). Went down; from Hebron (ch. 35 : 27), over 3,000 feet above sea level, amidst the hills of southern Palestine, westward to the sea coast plains, along the great caravan route southward and then through the desert with its hot sun and burning sands. Benjamin; now between twenty and thirty years old, and, since the supposed death of Joseph (see ch. 37 : 33), the favorite son of Jacob. Mischief. Perhaps Jacob had a lingering suspicion that Joseph had met with foul play from his brothers, and feared the same treatment for Benjamin.

6. Israel; the name, meaning "Perseverer with God," given to the patriarch, after his wrestling with the angel (see ch. 32 : 28) instead of his old name, Jacob, which means "Supplanter." Among those that came; from "all countries" (see ch. 41 : 57), especially Ethiopia, Arabia, Syria and Palestine, which both Egyptians and Hebrews would look upon as including the whole known world. Famine . . . in . . . Canaan. The famine in Egypt was caused by low Niles due to the lack of rains in the Abyssinian mountains, the result, in turn, of failure in the evaporation from the Mediterranean. This would cause the rain to fail in Canaan also, and thus produce a famine there.

6-8. Joseph . . . governor; wearing the royal signet ring which marked him out as the representative of Pharaoh, and robed in pure white linen, with ornaments of gold to show his rank. Sold; not personally, of course, but he directed the selling and fixed the price. Brethren came. Likely it was the practice, when a company of foreigners came to buy in large quantities,

10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

11 We are all one man's sons; we are true men, thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

13 And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not.

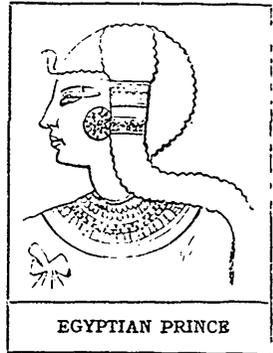
14 And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies:

15 Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies.

17 And he put them all together into ward three days.

to have them introduced to Joseph, who would arrange terms with them. Bowed down; bending their knees and bringing their foreheads to the ground. What a striking fulfilment of Joseph's dreams (see ch. 37 : 5-11)! Joseph . . . knew them; naturally, for they would be less changed than he, and, besides, they were dressed



EGYPTIAN PRINCE

in the same way as of old and spoke their old language. Made himself strange, etc.; not wishing to be known by them until he had found out whether or not they had repented of their cruel treatment of himself and were changed men. Knew not him. The youth of seventeen (see ch. 37 : 2) had broadened out into the man of nearly forty, was shaved in Egyptian fashion, wore an official robe and spoke through an interpreter.

**II. THE ACCUSATION.**—9-13. Ye are spies; sent to find out how Egypt might be successfully attacked. Egypt was always in danger of an invasion from the northeast, the direction from which the ten Hebrews had come. Nakedness; not its poverty, but its open and defenceless spots. One man's sons; and so many spies would not likely be picked from one family. Youngest . . . with our father. So Joseph, without asking questions which would have roused

suspicion, got the information he was seeking, that his father and Benjamin were alive. One is not; Joseph whom they mistakenly believed to be dead.

**III. THE TEST.—14-17. Ye shall be proved.** Had they been spies they would likely have trumped up some false tale as to who and what they were. By the life of Pharaoh; the most sacred oath in Egypt, used by Joseph to keep up his character as an Egyptian. Your youngest brother. Joseph's real purpose was that he might see Benjamin. All . . . into ward (prison); perhaps because they rejected the proposal of v. 16.

The remainder of the chapter tells of a second proposal of Joseph which was carried out and of the return of the brethren to Canaan.

### THRESHING AND WINNOWER

Threshing in the East is usually done on a round open space out of doors, preferably an eminence exposed to the free sweep of air currents. In Egypt a kind of sledge is still used for threshing, drawn by oxen. The grain is loosened by the oxen's hoofs and the sledge runners; but of course it is mixed with a good deal of refuse, such as hulls and bits of straw. It must be winnowed. In this process a man takes up the mixture left by the threshing in his hands and tosses it in the air, so that the wind may separate the grain from the lighter materials. Frequently a fork is used for tossing and turning the threshed grain. Winnowing, in Palestine, is often carried on at night, since the winds there blow from late afternoon till before sunrise. To prevent thieving, the owner might sleep by the threshing floor until the removal of the grain by wagons or otherwise, to the barns or granaries. The grain was often stored in pits, the openings of which were carefully covered over to protect them from robbers and vermin. The straw remaining from the threshing was used for cattle fodder.

### LESSON QUESTIONS

3, 4 Who came to Egypt? For what purpose? Why is it said that they "went down"? Which of Jacob's sons remained with him? Why did he not accompany his brothers? What does the name Benjamin mean? (Ch. 35: 18, Margin.)

5 When was the name Israel given to Jacob? What does the name mean? From what region did people come to buy grain in Egypt? Explain how the famine was so widespread.

6-8 What position did Jacob hold? Describe his dress. What is meant by saying that he "sold" grain? Why were the ten brethren brought to Joseph? How did they approach him? Explain Joseph's knowing the ten while they did not know him. Find in the Psalms an account of Joseph in Egypt. (Ps. 105: 21-24.)

9-13 Of what did Joseph accuse the ten? Explain their answer. What information did they give Joseph?

14-17 How did Joseph test the ten brethren?

### FOR DISCUSSION

1. Why did not Joseph send for his father at once?
2. Did Joseph treat his brothers with undue harshness?

### A LESSON FOR LIFE

A beautiful Jewish legend says that one day, Joseph, thinking tenderly of his father and his boyhood's home, scattered a few grains from his bursting storehouses on the bosom of the Nile. These were carried to the sea, and then borne by wind and tide to the shores of Canaan, there to tell Jacob of the plenty in Egypt. This is only a legend, but, in sober reality, by our gifts and prayers,—perhaps God wants some of us to do it by the offering of ourselves—we can scatter the bread of life, the blessed gospel that has done so much for us, in the lands farthest away from us.

Prove from Scripture—*That our sins detect us.*

**Shorter Catechism—Ques. 57.** Which is the fourth commandment? A. The fourth commandment is, Remember the sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath-day, and hallowed it.

**The Question on Missions—7.** What educational work is carried on by the Mission? The Theological College, where Formosan Chinese are trained to be evangelists and ministers; the Girls' School, where girls of twelve years and over are given a six years' course of study; and the Women's School, where Christian women may get an education.

**Lesson Hymns—Book of Praise: 474 (Supplemental Lesson), 129, 132, 44 (Ps. Sel.), 79 (from PRIMARY QUARTERLY), 138.**

### FOR WRITTEN ANSWERS

1. Why did Joseph's brethren come to Egypt? .....
2. What did he accuse them of being? .....
3. How did they answer his accusation? .....

**BETWEEN THE LESSONS**—The Lesson continues the story from the point reached in last Lesson.

**GOLDEN TEXT**—He that loveth his brother abideth in the light.—1 John 2 : 10.

Memorize vs. 29, 30. **THE LESSON PASSAGE**—Genesis 43 : 18, 19, 23-34. Study Genesis, ch. 43.

18 And the men were afraid, because they were brought into Jo'seph's house ; and they said, Because of the money that was returned in our sacks at the first time are we brought in ; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

19 And they came near to the steward of Jo'seph's house, and they communed with him at the door of the house.

23 And he said, Peace be to you, fear not : your God, and the God of your father, hath given you treasure in your sacks : I had your money. And he brought Sim'con out unto them.

24 And the man brought the men into Jo'seph's house, and gave them water, and they washed their feet ; and he gave their asses provender.

25 And they made ready the present against Jo'seph came at noon : for they heard that they should eat bread there.

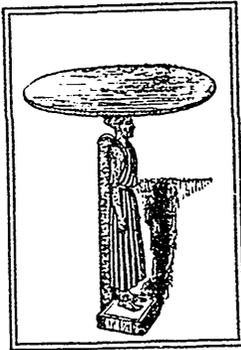
26 And when Jo'seph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth.

27 And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake ? Is he yet alive ?

**Revised Version**—1 spake unto ; 2 down themselves ; 3 said ; 4 well ; 5 the head, and ; 6 youngest ; 7 came out ; 8 he ; 9 with.

**Daily Readings**—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England.)—M.—The second journey, Gen. 43 : 1-14. T.—Joseph and Benjamin, Gen. 43 : 15-25. W.—Joseph and Benjamin, Gen. 43 : 26-34. Th.—Paul's plea for Onesimus, Philemon 10-18. F.—Unity and love, 1 Pet. 3 : 8-17. S.—Be ye kindly affectioned, Rom. 12 : 9-18. S.—A new commandment, 1 John 2 : 1-11.

### THE LESSON EXPLAINED



AN EGYPTIAN TABLE

Vs. 1-17 tell of the second journey of Joseph's ten brethren to Egypt, accompanied this time by Benjamin, and of their invitation to dine with Joseph.

**I. FEARS REMOVED.**—18, 19. **Were afraid** ; of the powerful Egyptian governor, who had dealt so sternly with them on their first visit. **Joseph's house** ; an Egyptian house, standing in a large court planted

with trees, surrounded by high walls and entered by a high, stately doorway. Most of the doors on the ground floor opened on a veranda running the full length of the house. **Because of the money.** See ch. 42 : 35. **Seek occasion,** etc. "He will charge us," they would say, "with having obtained grain without paying for it ; and here, in his own house, he will overpower us with his servants and make us slaves." **Steward** ; a confidential slave who directed the household details, whose authority was marked by his curved baton of office. **Communed** (talked) with him, etc. See vs. 20-22.

28 And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me ? And he said, God be gracious unto thee, my son.

30 And Jo'seph made haste ; for his bowels did yearn upon his brother : and he sought where to weep ; and he entered into his chamber, and wept there.

31 And he washed his face, and went out, and refrained himself, and said, Set on bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves ; because the Egyptians might not eat bread with the Hebrews ; for that is an abomination unto the Egyptians.

33 And they sat before him, the firstborn according to his birthright, and the youngest according to his youth : and the men marvelled one another.

34 And he took and sent messes unto them from before him : but Benjamin's mess was five times as much as any of their's. And they drank, and were merry with him.

23-25. **Peace be to you** ; a common salutation in the East, where salutations are so important, the response being, "And upon you." **Your God . . . God of your father.** Either Joseph had told the steward just what to say, or the steward himself was a believer in the true God ; perhaps a Hebrew slave, as Joseph had been. **Treasure** ; the discovery of which was to be regarded as the height of good fortune (see Job 3 : 21 ; Matt. 13 : 44). **I had your money** ; in payment for the grain which they had purchased. **Brought Simeon out** (see ch. 42 : 19, 20, 24) ; still further to allay their anxiety. **Washed their feet** ; in a basin placed on the floor,—a needed refreshment after walking in the hot, dusty streets. **The present.** See v. 11.

**II. A WELCOME EXTENDED.**—26-28. **Joseph came home** ; from his public office where the eleven brothers had already seen him. **Bowed down** (Rev. Ver.) ; with knees bent and foreheads touching the ground, thus fulfilling Joseph's first dream (see ch. 37 : 5-8), which had excited in them such hatred and jealousy. **Is your father well . . . yet alive ?** We should say : "Is he alive ? Is he well ?" but the reverse order is quite Egyptian. **They answered** ; following Joseph's order of words. **Bowed down,** etc. ; thus uniting their father in their homage at Joseph's feet.

29, 30. **Saw . . . Benjamin** ; and was filled with joy, which was all the greater because of the proof that they had not treated his only full brother as they had treated himself. **Is this your youngest brother**

(Rev. Ver.)? Joseph pretends not to have recognized Benjamin, not yet being prepared to make himself known. **My son**; a fitting title for Joseph to use, not only because of his greater age, but also because of his position of authority and dignity. **Bowels**. We should say "heart," the seat of the affections. For the second time (see ch. 42 : 24) Joseph is overcome by his emotions.

**III. A FEAST ENJOYED.—31-34.** **Refrained himself**; held in check his desire to make himself known until he was sure of his brothers' repentance. **Set on bread**; food. **For him by himself**. Egyptians would not eat with foreigners, because they feared pollution from such as killed and ate cows, which were objects of reverence in Egypt; and Joseph, perhaps because he had become a member of the priestly caste (ch. 41 : 45), would not eat with Egyptians not belonging to that caste. **The Hebrews** were specially offensive as being shepherds and herdsmen. **Sat before him**; not round a table, as with us, but on rows of chairs facing a sideboard from which the food was handed by servants. **Marvelled**; at this wonderful man, who had seated them in the exact order of their ages. **Benjamin's mess** (portion) . **five times**. The tray handed to Benjamin contained five times as many dishes, offering him greater variety in food and drink. In this way Joseph not only showed his affection for Benjamin, but tested the ten to see if they were yet free from the spirit of jealousy.

#### AN EASTERN HOUSE

Houses in Eastern lands, such as Egypt and Syria, are built around one or more courtyards, according to the wealth of the family. Each room in the house opens on a veranda looking upon the courtyard, and very seldom do the rooms open into one another. Where there are two stories, as is usually the case in towns, each story has its own veranda, on which the rooms open. To the street, houses sometimes from 40 to 60 feet high, present a stone wall, quite blank, save for the door and a projecting window over it jealously guarded by a wooden lattice.

#### LESSON QUESTIONS

18, 19 Of what scheme did Joseph's brothers suspect him? With whom did they speak? What did they tell him? What reparation did Moses' law require of a thief? (Ex. 22 : 1.) Find a New Testament reference to this law. (Luke 19 : 8.)

#### FOR WRITTEN ANSWERS

1. Describe the interview of Joseph's brethren with the steward of his house. ....
2. What preparation did the brethren make for meeting Joseph? .....
3. How was Joseph affected by his meeting with Benjamin? .....

23-25 How did the steward reassure the brethren? Explain his reference to the true God. What reason did he suggest for the finding of the money in the sacks? Whom did he bring out from prison? What means of refreshment were provided for the visitors? What preparation did they make for Joseph's coming?

26-28 In what manner did the brethren greet Joseph? What dream did they thus fulfil? What enquiry did Joseph make? Give the answer. What did the bowing down of v. 28 signify?

29, 30 Explain Joseph's greeting to Benjamin. How did the meeting with Benjamin affect Joseph?

31-34 Describe the feast of Joseph with his brethren.

#### FOR DISCUSSION

1. Did Joseph, in sending for Benjamin, show lack of consideration for his father?
2. To what extent should we conform to the customs of society?

#### A LESSON FOR LIFE

General Gideon, in the old story, led his army down to the brook, and watched them drink. Some took time to go down on hands and knees, that they might drink at ease. Others, three hundred of them, simply lapped the water up with their hands, as a dog with his tongue, losing as little time as possible. The general was testing his soldiers, and he saw in the three hundred, men who had the quickness and dash and hardihood for the midnight attack upon the enemy. So we are being watched and tested, and it is those in whom diligence, energy, integrity and amiability appear, who are chosen for the difficult and important task of life.

Prove from Scripture—*That fear is a consequence of guilt.*

Shorter Catechism—Review Questions 54-57.

The Question on Missions—8. What medical work is done in the Mission? There is a hospital at the Mission headquarters, where sometimes more than 5,000 patients have been treated in a year. Formerly this hospital was at Tamsui, but recently a new and more up-to-date building has been erected at Taipei.

Lesson Hymns—Book of Praise : 474 (Supplemental Lesson), 70, 67, 16 (Ps. Sel.), 229 (from PRIMARY QUARTERLY), 240.

## Lesson IX.

## JOSEPH TESTS HIS BRETHERN

June 1, 1913

BETWEEN THE LESSONS—There is no break between last Lesson and to-day's.

GOLDEN TEXT—Confess therefore your sins one to another, and pray one for another, that ye may be healed. —James 5 : 16 (Rev. Ver.).

Memorize vs. 16, 17. THE LESSON PASSAGE—Genesis 44 : 4-17. Study Genesis, ch. 44.

4 And when they were gone out of the city, and ' not yet far off, Jo'seph said unto his steward, Up, follow after the men ; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good ?

5 Is not this it in which my lord drinketh, and whereby ' indeed he divineth ? ye have done evil in so doing.

6 And he overtook them, and he spake unto them these ' same words.

7 And they said unto him, Wherefore ' saith my lord ' these words ? God forbid that they servants should do ' according to this thing :

8 Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Ca'naan : how then should we steal out of thy lord's house silver or gold ?

9 With whomsoever of thy servants it be found, ' both let him die, and we also will be my lord's bondmen.

10 An ' he said, Now also let it be according unto your words : he with whom it is found shall be my ' servant ; and ye shall be blameless.

Revised Version—1 were not ; 2 he indeed ; 3 Omit same ; 4 speaketh ; 5 such words as these ; 6 such a thing ; 7 Omit both ; 8 bondman ; 9 hastid, and took down ; 10 and ; 11 know ; 12 indeed divine ; 13 bondmen ; 14 in whose hand ; 15 Omit but ; 16 but.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England.)—M.—Joseph tests his brethren, Gen. 44 : 1-17. T.—An anxious brother, Gen. 44 : 18-26. W.—An anxious father, Gen. 44 : 27-34. Th.—A forgiving God, Ps. 130. F.—God the impartial Judge, Rom. 2 : 1-11. S.—Love for an erring brother, Gal. 6 : 1-8. S.—Blessing of unity, Ps. 133.

## THE LESSON EXPLAINED

Vs. 1-3 tell of the departure of Joseph's brothers and of his plan for bringing them back.

I. PURSUIT.—4-6. Out of the city ; which city of Egypt is not certain, perhaps Zoan or Tanis,

now San-el-Hager, in Lower Egypt near one of the mouths of the Nile. Not yet far off ; having started at day-break, rejoicing that Simeon was again with them, free once more (see chs. 42 : 24 ; 44 : 23), and that Benjamin was safe. Steward ; manager of a household or estate, who might either be a free-

man or a slave. The steward had been sent early, that ' the brethren might not be beforehand in discovering and returning the cup. It ; the silver cup of v. 2. Drink-eth. The "cup" in question was a large drinking cup, doubtless of great value, and used only on special occasions. It had been passed, full of wine, from guest to guest at Joseph's feast, and, of course, had been seen by Benjamin. Divineth ; discovers the unknown from the figures formed by pieces of gold or silver or precious stones thrown into the water poured into a glass.

II. DISCOVERY.—7-10. God forbid ; an indignant denial of the charge laid against them. Behold, the money, etc. ; an appeal to their previous honesty (see ch. 43 : 19-22). Let him die. In an ancient law code then well known in Canaan, death was the penalty

11 Then they ' speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, and began at the eldest, and left at the youngest : and the cup was found in Ben'jamin's sack.

13 Then they rent their clothes, and laded every man his ass, and returned to the city.

14 And Ju'dah and his brethren came to Jo'seph's house : ' for he was yet there : and they fell before him on the ground.

15 And Jo'seph said unto them, What deed is this that ye have done ? ' wot ye not that such a man as I can ' certainly divine ?

16 And Ju'dah said, What shall we say unto my lord ? what shall we speak ? or how shall we clear ourselves ? God hath found out the iniquity of thy servants : behold, we are my lord's ' servants, both we, and he also ' with whom the cup is found.

17 And he said, God forbid that I should do so : ' but the man in whose hand the cup is found, he shall be my ' servant ; ' and as for you, get you up in peace unto your father.

of stealing from a palace. We . . bondmen (slaves) ; so certain were they of their innocence. With whom . . found . . my (the steward speaks for Joseph) bondman (Rev. Ver.) ; less than was offered : only the one actually found guilty shall be punished. and that not with death but only with slavery. Joseph's plan should the ten prove unworthy, was to keep Benjamin in Egypt.

11-13. Speedily took down . . opened . . sack ; sure of their innocence and with no suspicion of a trick.

Began . . eldest . .

left . . youngest ; while the brethren looked on with strained suspense. Cup . . i Benjamin's sack ; dismayed the brethren with the sharp rattle of metal and the dazzling gleam of silver in the sunshine. Rent their clothes ; each tearing his long inner tunic from top to bottom, in token of grief and misery, like Reuben long ago for Joseph (see ch. 37 : 29). Had they been the same men as of old, they would likely have rent Benjamin, to clear themselves of suspicion. Returned to the city ; to stand by their brother, whatever might befall him, so completely rid of the old spirit of jealousy. Joseph sought one brother ; he found eleven.

III. DECISION.—14-17. Yet there. Joseph had not gone out to his place of business. Fell before him ; prostrate on the ground in deepest humiliation. What



EGYPTIAN CUPS

deed is this ; so foolish, as well as ungrateful : Joseph pretends to believe that the cup had been stolen. I can . . . divine. Whether Joseph actually practised divination or merely wished his brothers to think that he did so we cannot tell. Judah said, etc. Nothing is said about Benjamin's innocence or guilt, but sin is confessed, and, no doubt, the sin in the minds of the ten was their sin against Joseph. It was this confession which Joseph had been seeking. V. 17 brings to a climax Joseph's testing of the brothers. Would they forsake Benjamin or be loyal to him ?

Vs. 18-34 contain Judah's plea for Benjamin, one of the masterpieces of the Bible. It contains a marvellously touching picture of the old father's grief over the supposed death of Joseph himself,—a grief which would be doubled should the tenderly loved Benjamin also be lost to him, tells of Judah's becoming surety for the safe return of Jacob's darling and closes with the noble offer, which shows how thoroughly Judah's heart had been changed, to become Joseph's bond-servant in the place of Benjamin.

### EGYPTIAN TOMBS

Ancient Egyptian tombs were at first built of brick, with a single chamber, and then of stone with a number of chambers. Sometimes they were hewn out of a cliff or approached by a deep pit. The pyramids are immense tombs which some of the early Pharaohs built for themselves. In the burial chamber were placed many utensils and articles of furniture for the use of the dead,—jars, weapons, mirrors, and even chairs, musical instruments and wigs. In early times statues of servants,—brewers, bakers and the like were also placed in the tomb. These were supposed to wait on their master in the future life.

### LESSON QUESTIONS

4-6 At what time of day did Joseph's brethren start for Canaan ? What special causes of rejoicing had they ? By whom were they pursued ? For what was he in search ? Where had the brethren seen the cup ? What special use did the steward say that Joseph made of it ?

7-10 What did the eleven brethren answer to the steward's accusation ? To what did they appeal as a proof of their honesty ? What offer did they make ? What did the steward propose on behalf of Josepa ? What was Joseph's plan ?

11-13 Where was the cup found ? How did the ten show their grief ? What did they do ? What change in their character did this indicate ?

14-17 In what manner did Joseph's brethren approach him ? What did Joseph pretend to believe ? Did Joseph actually practise divination ? Who made a confession of sin on behalf of Joseph's brethren ? Quote a promise to those who confess their sin. (1 John 1 : 9.)

### FOR DISCUSSION

1. What is our wisest course when appearances are against us ?
2. How should we regard such practices as divination ?

### A LESSON FOR LIFE

Some excavations were once being made in the precincts of St. Paul's Cathedral, and amongst the relics thrown to the surface was a skull with a nail in it. The old sexton, on enquiry being made, said that it was the skull of an old man who had died suddenly many years before and whose wife had married again soon after his death. The woman was confronted with the skull, and immediately confessed that she had taken her husband's life. Sooner or later,—at the great judgment day, if not before—our most secret sins will be brought into the light of day. The only way of escape from the just doom of sin is through the blood of Jesus Christ.

Prove from Scripture—*That trials may secure our true success.*

*Shorter Catechism—Ques. 58. What is required in the fourth commandment ?* A. The fourth commandment requireth the keeping holy to God such set time as he hath appointed in his word ; expressly one whole day in seven, to be a holy sabbath to himself.

*The Question on Missions—9. Why is special work for women so important in Formosa ?* Because of the important place of women in the Chinese homes, and because of the greater difficulty in reaching and influencing the women. Only women workers, Chinese or foreign, can get access to most women in Chinese homes.

*Lesson Hymns—Book of Praise : 474 (Supplemental Lesson), 161, 152, 51 (Ps. Sel.), 552 (from PRIMARY QUARTERLY), 151.*

### FOR WRITTEN ANSWERS

1. Of what crime were the brethren of Joseph accused ? .....

2. How did the accusation seem to be proved ? .....

3. Describe the conduct of the ten brethren.....

**BETWEEN THE LESSON**—There is no break between last Lesson and to-day's.

**GOLDEN TEXT**—Behold, how good and how pleasant it is for brethren to dwell together in unity!—Psalm 133 : 1.

**Memorize vs. 4, 5. THE LESSON PASSAGE**—Genesis 45 : 1-15. Study Genesis 45 : 1 to 46 : 7. Read Genesis, chs. 45, 46.

1 Then Jo'seph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Jo'seph made himself known unto his brethren.

2 And he wept aloud : and the Egypt'ians <sup>1</sup> and the house of Phar'aoth heard.

3 And Jo'seph said unto his brethren, I am Jo'seph ; doth my father yet live ? And his brethren could not answer him ; for they were troubled at this presence.

4 And Jo'seph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Jo'seph your brother, whom ye sold into E'gypt.

5 <sup>2</sup> Now therefore be not grieved, nor angry with yourselves, that ye sold me hither : for God did send me before you to preserve life.

6 For these two years *hath* the famine *been* in the land : and <sup>3</sup> yet *there are* five years, in the which *there shall* <sup>4</sup> neither be eating nor harvest.

7 And God sent me before you to preserve you a <sup>5</sup> posterity in the earth, and to save <sup>6</sup> your lives by a great deliverance.

8 So now it was not you that sent me hither, but God. and he hath made me a father to Phar'aoth, and lord

**Revised Version**—<sup>1</sup> heard ; <sup>2</sup> And now be ; <sup>3</sup> there are yet ; <sup>4</sup> be neither plowing nor ; <sup>5</sup> remnant ; <sup>6</sup> you alive ; <sup>7</sup> rule over ; <sup>8</sup> And he.

**Daily Readings**—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England.)—M.—Joseph forgives his brethren, Gen. 45 : 1-15. T.—Joyful news, Gen. 45 : 16-28. W.—Jacob comforted by God, Gen. 46 : 1-7. Th.—Forgive as Christ forgives, 2 Cor. 2 : 5-11. F.—Love your enemies, Matt. 5 : 38-48. S.—Praise for forgiveness, Ps. 103 : 1-12. S.—Joseph's kindly treatment, Gen. 50 : 14-21.

### THE LESSON EXPLAINED

**I. JOSEPH'S DISCLOSURE.**—1, 2. Joseph could not refrain himself. He was overcome by the touching appeal of Judah (be sure to read ch. 44 : 18-34), who had offered to become a slave himself to Joseph (see ch. 44 : 33), that Benjamin might go free. Every man . . . go out ; all Joseph's Egyptian servants. Joseph would have no curious onlookers at the tender and sacred transaction with his brothers. Wept aloud. Eastern peoples give way to their emotions much more unrestrainedly than those of Western lands. Egyptians heard (Rev. Ver.) ; those in Joseph's house. House of Pharaoh. The news of something unusual was quickly carried to the royal palace.

3, 4. I am Joseph ; once the lad who had vexed them with his dreams, now the mighty viceroy of Egypt. Brethren . . . troubled ; as well they might be, face to face with the powerful ruler whom they had once so deeply injured. Come near to me. In their terror they had drawn farther and farther back. Your brother ; with a brother's love for them in spite of the wrong they had done him. Whom ye sold. As in a lightning flash the scenes of that day at Dothan stand out before the eyes of the ten conspirators.

**II. JOSEPH'S FORGIVENESS.**—5-8. Be not grieved, nor angry. Because the brethren now saw how terribly they had been to blame, it was not necessary for Joseph to blame them. God did send me. They had sold him,—there was their wicked deed full before their eyes ; but God had sent him,—there was that wicked deed overruled for good. To preserve life ; not their life only, but life throughout Egypt and

of all his house, and <sup>7</sup> a ruler throughout all the land of E'gypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Jo'seph, God hath made me lord of all E'gypt : come down unto me, tarry not :

10 And thou shalt dwell in the land of Go'shen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast :

11 And there will I nourish thee ; for <sup>1</sup> yet *there are* five years of famine ; lest thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and the eyes of my brother Ben'jamin, that <sup>2</sup> it is my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in E'gypt, and of all that ye have seen ; and ye shall haste and bring down my father hither.

14 And he fell upon his brother Ben'jamin's neck, and wept ; and Ben'jamin wept upon his neck.

15 <sup>3</sup> Moreover he kissed all his brethren, and wept upon them . . . and after that his brethren talked with him.



ANCIENT EGYPTIAN CART

other countries. Earing ; an old English word meaning "plowing." Remnant (Rev. Ver.) ; descendants. Father to Pharaoh ; probably a title of honor given to the prime minister in Egypt. So "chief father" is a Turkish title for the principal minister of state or vizier.

**III. JOSEPH'S INVITATION.**—9, 11. Haste ye . . . to my father ; who, for more than twenty years had mourned his favorite son as dead. God hath made me. God could use the decrees of a pagan king, as well as the wicked deed of the selfish brothers, to work out His purpose. Lord of all Egypt ; and thus Joseph's boyish dreams had come to pass. (See ch. 37 : 5-11.) Land of Goshen ; a region including "the fertile, low-lying lands extending eastward from the Delta of the Nile to the Isthmus of Suez and the

Desert. In the days of Joseph these level plains were evidently still given up to flocks and herds" An ancient Egyptian document, some centuries later than Joseph, refers to permission given to some wandering tribes from Asia to pasture their cattle in that territory.

12-15. **Your eyes see.** Jacob was to be convinced by the testimony of their own eyes. **Benjamin**; whom Jacob would more readily believe, since he had never, like the others, deceived his father. **My mouth.** Joseph was now speaking in his own language, not through an interpreter. **Tell my father, etc.;** to convince him that I am able to carry out my promise. **Kissed all his brethren**; even those who tied his hands and mocked his cries, as they cast him into the pit and then sold him into slavery.

Chs. 45: 16 to 46: 7 tell of Pharaoh's invitation to Jacob; of the brothers' return to Canaan; of Jacob's setting out, with his family, for Egypt; and of Jacob's vision at Beersheba.

**FROM EGYPT TO CANAAN**



The brethren of Joseph had a choice of two routes for their return journey from EGYPT to CANAAN. One of these lay along the Mediterranean coast; and the other turned inland, and ran nearer to the Dead Sea. To-day caravans may be seen plodding over the Dead Sea route on their way to Palestine. Spread out before the gaze are miles and miles of yellowish gray ground, with hardly a tree in sight. Near the south end of the Dead Sea are long ridges of higher ground. In a modern caravan some ride on horses, some on donkeys and some on camels. The sacks of grain being taken home by Jacob's sons would be tied on the backs of donkeys, with the weight evenly distributed on each side.

**LESSON QUESTIONS**

- 1, 2 By what was Joseph so deeply moved? Why did he order his servants to leave the room? How did he then show his feelings? Whither was the news of the scene carried?
- 3, 4 Who did he tell his brethren he was? How were the brethren affected by the announcement? Why were they troubled? How did Joseph allay their fears? What feelings had he still towards them?

**FOR WRITTEN ANSWERS**

1. Describe Joseph's disclosure of himself to his brethren.....
2. Why did this disclosure trouble them?.....
3. How did Joseph remove their fears? .....

How was their ill-treatment of him recalled?

5-8 Why did Joseph not blame his brethren for their wrong-doing? Whose purpose had their evil conduct helped to carry out? For what purpose had Joseph been sent to Egypt? Explain the title "father to Pharaoh."

9-11 What invitation did Joseph send to his father? What word did he send concerning himself? Where were Jacob and his sons to settle?

12-15 How were the brethren to convince Jacob that they had actually seen Joseph? What proof were they to give of his being able to fulfil his promises?

**FOR DISCUSSION**

1. Does the Lesson teach that Joseph's brethren were free from blame?
2. What does God's forgiveness do for a sinner?

**A LESSON FOR LIFE**

In a summer hotel where there were a large number of guests, a child caused much annoyance by his constant strumming, without time or tune, on the piano which stood in a public room. One after another of the guests gave vent to his irritation in impatient speech, but at last a great pianist came into the room. Sitting down beside the child at the piano, he began to play chords in harmony with the notes struck at random by his little companion, with the result that the instrument poured forth music which delighted the listeners. It is so that God, out of the mistakes and even the sins of men, often brings His greatest blessings.

*Prove from Scripture—That to be forgiven we must be forgiving.*

**Shorter Catechism—Ques. 59.** Which day of the seven hath God appointed to be the weekly sabbath? A From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian sabbath.

**The Question on Missions -10.** What are Formosan Sunday Schools like? In many of the Sunday Schools both young and old attend. The chief things taught are reading the Bible, scripture verses, new hymns and hymn tunes. The Chinese preacher also usually explains some passage of scripture, with questions, in many cases, on the passage for the previous Sunday.

**Lesson Hymns—Book of Praise:** 474 (Supplemental Lesson), 295, 304, 66 (Ps. Sc.), Ps. Sc. 106 (from PRIMARY QUARTERLY), 320.

## Lesson XI.

## JACOB BEFORE PHARAOH

June 15, 1913

**BETWEEN THE LESSONS**—Ch. 46 : 8-34 gives an account of the arrival of Jacob and his family in Egypt.

**GOLDEN TEXT**—All things work together for good to them that love God.—Romans 8 : 28.

**Memorize vs. 8-10. THE LESSON PASSAGE**—Genesis 47 : 1-12. Study Genesis 46 : 28 to 47 : 12, 28-31. Read Genesis, chs. 47-50.

1 Then Jo'seph came and told Phar'ah, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Ca'naan ; and, behold, they are in the land of Go'shen.

2 And he took some of his brethren, *even* five men, and presented them unto Phar'ah.

3 And Phar'ah said unto his brethren, What is your occupation ? And they said unto Phar'ah, Thy servants are shepherds, both we, and also our fathers.

4 They said moreover unto Phar'ah, For to sojourn in the land are we come ; for thy servants have no pasture for their flocks ; for the famine is sore in the land of Ca'naan : now therefore, we pray thee, let thy servants dwell in the land of Go'shen.

5 And Phar'ah spake unto Jo'seph, saying, Thy father and thy brethren are come unto thee :

6 The land of Egypt is before thee ; in the best of the land make thy father and thy brethren to dwell ; in the land of Go'shen let them dwell : and if thou knowest.

**Revised Version**—went in ; from among his brethren he took five ; Omit also ; And they said unto Pharaoh ; Omit For ; there is no pasture for thy servants' flocks ; thy ; able men among ; many are the days of the years of thy life ; they ; the presence of.

**Daily Readings**—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 28 Old Bailey, London, England.)—M.—Joseph meets his father, Gen. 46 : 29-34. T.—Jacob before Pharaoh, Gen. 47 : 1-12. W.—"Comforted of God," 2 Cor. 1 : 3-7. Th.—The death of Jacob, Gen. 49 : 28-33. F.—A peaceful end, Ps. 37 : 27-40. S.—Numbering our days, Ps. 90 : 1-12. S.—Children's duty to parents, Eph. 6 : 1-10.

## THE LESSON EXPLAINED



EGYPTIAN THRONE

**I. JOSEPH'S BROTHERS BEFORE PHARAOH**—1, 2. Joseph . . . told Pharaoh. Joseph was too politic to tell Pharaoh that he had actually promised his family a home in Goshen ; but merely announced their arrival there, as if awaiting the king's further pleasure. Took . . . brethren . . . five men. "Five," some have thought because the whole number would have looked too formidable ; others that the best looking were selected ; still others, that the number "five"

was specially important amongst the Egyptians, like "seven" amongst the Jews. Presented them unto Pharaoh. It showed no little affection, as well as courage, for Joseph thus to proclaim his own lowly origin before the gossiping courtiers of Egypt.

3-6. What is your occupation ? A question (see ch. 46 : 33) like "How old art thou ?" (see v. 8), strictly according to Eastern custom. Shepherds ; a class specially disliked and despised by the Egyptians (see ch. 46 : 34). On ancient Egyptian monuments, shepherds are pictured lame or deformed, dirty and unshaven, and sometimes most ridiculous in appearance. Joseph's plan, in bidding his brothers tell Pharaoh their actual occupation, seems to have been

any men of activity among them, then make them rulers over my cattle.

7 And Jo'seph brought in Ja'cob his father, and set him before Phar'ah : and Ja'cob blessed Phar'ah.

8 And Phar'ah said unto Ja'cob, How old art thou ?

9 And Ja'cob said unto Phar'ah, The days of the years of my pilgrimage are an hundred and thirty years : few and evil have the days of the years of my life been, and I have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Ja'cob blessed Phar'ah, and went out from before Phar'ah.

11 And Jo'seph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Ram'ses, as Phar'ah had commanded.

12 And Jo'seph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

that the Hebrews might be kept from mingling with the Egyptians, and so be the better prepared for leaving Egypt when the time came. The best of the land ; for purposes of pasture. Inscriptions of the period twice represent the admission of pastoral (sheep-breeding) tribes into Egypt. Rulers over my cattle. Much attention was paid to cattle-breeding in Egypt, and Pharaoh had large herds, which were pastured in Goshen. The Egyptian contempt for shepherds does not seem to have extended to cattle breeders. The office of the king's cattle superintendents was one of high dignity.

**II. JOSEPH'S FATHER BEFORE PHARAOH**—7-10. Joseph brought in Jacob ; and so there stood together, the greatest monarch, the ablest, statesman and the oldest saint of the time. Set him before Pharaoh ; the plain shepherd, with simple manners, "withered, limping, famine-driven," before the ruler of the first nation of the world in civilization, refinement and culture. But Joseph was not ashamed,—he was proud of his father. Jacob blessed Pharaoh ; instead of bowing down before him. Age and nearness to the end of life raised him above even the king. How old art thou ? See on v. 3. An hundred and thirty. Abraham had lived to be 175 and Isaac 180 (see chs. 25 : 7 ; 35 : 28). Few ; as compared with his father and grandfather. Evil ; because of his many trials. Pilgrimage. Jacob so describes his life, not only because of his many wanderings, but chiefly because he looked upon heaven, not earth, as his home (see Heb. 11 : 9, 13). Earth was but the journey homewards.

**III. JOSEPH'S FATHER AND BROTHERS IN GOSHEN**—11, 12. Best of the land ; "in a part of the Delta which is still considered to have the best

pasture land in Egypt." Land of Rameses; a district in Goshen, in which many cities were built by a later Pharaoh, Rameses II. The district is here given the name by which it afterwards came to be known. (See Ex. 1: 11.) Nourished; made provision for their needs. According to their families; Rev. Ver. Margin, "according to the number of their little ones." The word translated, "little ones," means properly, "those who take toddling or short and tripping steps."

Vs. 13-27 describe Joseph's administration during the years of famine, and vs. 28-31 tell how Jacob, when he felt that the end of his life was drawing near, made Joseph promise to have him buried in Canaan.

THE GEOGRAPHY LESSON



MEMPHIS, on the west bank of the Nile, 14 miles south of the present city of Cairo, was, in the days of Joseph, an important business centre, and it is very likely that more than one of Jacob's sons had occasion to visit it. The region round about Memphis is not a pasture region, but sometimes herdmen, in their cotton robes, may be seen driving their goats across the barren sand to reach grass and water. Doubtless many of these die on the way, as sheep owners in Australia lose heavily when failure of grass makes it necessary for them to change the pasturing grounds of hundreds or thousands of sheep. Not far from Memphis is a curious "step pyramid" nearly 200 feet high with its sides built in huge terraces or steps.

LESSON QUESTIONS

- 1, 2 What did Joseph tell Pharaoh? What information did he withhold? Give a reason for this conduct. How many of his brothers did Joseph present to Pharaoh? How has the number "five" been accounted for? What qualities did Joseph here show? Where is it said that Christ is not ashamed to call us brethren? (Heb. 2: 11.)
- 3-6 What question did Pharaoh ask of Joseph's brothers? How were shepherds regarded by the

Egyptians? What was Joseph's plan for his brothers? To what position were some of the brothers to be raised? Tell what you know of cattle breeding in Egypt.

7-10 Whom did Joseph next bring before Pharaoh? Describe the three persons who thus stood together. What did Pharaoh ask of Jacob? Give and explain Jacob's answer. Why did he speak of life as a pilgrimage?

11, 12 In what part of Goshen did the Hebrews settle? Why was this part so named? How did Joseph treat his father and brothers?

FOR DISCUSSION

1. How should children act towards fathers?
2. How should the young act towards the old?

A LESSON FOR LIFE

A few years ago, a piece of ground in London England, was cleared of its old buildings in order to make the new thoroughfare of Kingsway. Some of the soil thus uncovered had not felt the rays of the sun since the days when the Romans sailed up the Thames. But as soon as the sun reached the long-hidden soil, a host of flowers sprang up. Some of these were unknown to England. They were plants which the Romans had brought with them, and now they had a new opportunity to grow and blossom. So God is each day giving us a fresh chance to make our life purer and more beautiful than it was before.

Prove from Scripture—*That life fleets fast away.*

Shorter Catechism—*Ques. 60. How is the sabbath to be sanctified?* A. The sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

The Question on Missions—11. What progress has the native church made during recent years? Chiefly in their increased liberality, greater interest in the study of the Bible, and in the growth of Sunday Schools. A good number of members are added every year. Last year the churches in North and South Formosa joined to form the Synod of the Island of Formosa.

Lesson Hymns—Book of Praise: 474 (Supplemental Lesson), 210, 205, 24 (Ps. Sel.), 320 (from PRIMARY QUARTERLY), 211.

FOR WRITTEN ANSWERS

1. What was Joseph's plan for his family? .....
2. What steps did he take to carry out the plan? .....
3. How did Pharaoh further the plan? .....

## Lesson XII.

THE BLINDING EFFECT OF SIN  
—TEMPERANCE LESSON

June 22, 1913

**LESSON SETTING**—Amos is the earliest of the Old Testament prophets whose writings have come down to us. He was a herdsman, or small sheep-farmer in Tekoa, a small uplands town about six miles south of Bethlehem; and also a "pincher of sycamores," a tree whose fruit was more quickly ripened by being bruised or pinched. Although he was a native of Judah, the southern kingdom, he became a prophet to the northern kingdom, Israel. Amos prophesied about the middle of the eighth century B.C., a period of great prosperity in Israel. But, while outward religious observances were kept up with great regularity, there was much wickedness and forgetfulness of God throughout the nation. In his discourses or sermons Amos warned the rulers and people of Israel that God would surely punish them for their evil-doing. The Lesson is taken from one of these sermons.

**GOLDEN TEXT**—Seek good, and not evil, that ye may live.—Amos 5 : 14.

Memorize vs. 7, 8. **THE LESSON PASSAGE**—Amos 6 : 1-8.

1 Woe to them that are at ease in Zi'on, and 2 trust in the mountain of Samaria, 3 which are named chief of the nations, to whom the house of Israel 4 came!

2 Pass ye unto Cal'neh, and see; and from thence go ye to Hamath the great; then go down to Gath of the Philistines: be they better than these kingdoms? or 4 their border greater than your border?

3 Ye that put far away the evil day, and cause the seat of violence to come near;

4 That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

**Revised Version**—1 to them that are secure in; 2 the notable men of the chief of; 3 come; 4 is; 5 sing idle songs to the sound of the viol; that devise for; 6 revelry; 7 pass away.

**Daily Readings**—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England.)—M.—The blinding effect of sin, Amos 6 : 1-8. T.—God's judgment, Isa. 5 : 8-16. W.—The source of woe, Isa. 28 : 1-7. Th.—An apostle's exhortation, Titus 2 : 6-15. F.—An example to observe, Dan. 1 : 8-16. S.—Children of light, 1 Thes. 5 : 5-11. S.—The woes of intemperance, Prov. 23 : 29-35.

## THE LESSON EXPLAINED

**I. WARNING.**—1. Woe; a solemn warning of approaching doom. To them . . . at ease; the rulers of the nation, who are altogether careless of the threatening danger. In Zion; a name for Jerusalem, the capital of the southern kingdom. The prophet would warn, in an earnest passing word, his own land of Judah, that sinful ease in the present will bring crushing woe in the future upon her, as well as upon her northern neighbor, Israel, to whom the prophecies of Amos were chiefly addressed. Secure (Rev. Ver.); hugging the delusion that no harm can come to them. Samaria; the capital of Israel. Both Jerusalem and Samaria were splendidly situated, being defended by the surrounding mountains, and their people foolishly imagined that, however they might act, God would protect them. The notable men (Rev. Ver.). Men of mark, the great men of the two nations. Chief of the nations. Judah and Israel boasted themselves to be first amongst the nations of the earth. House of Israel (the people of the land) came. The meaning is, that the people of Judah and Israel went to the "notable men" for direction and guidance.

2. Calneh; a large and powerful city, probably about seventy-five miles north of Hamath the great, on the Orontes river, one hundred and fifty miles north of Damascus, the modern Hamah, with 30,000 inhabitants. Gath of the Philistines; that one of the Philistines' five cities, the other four being Ashkelon, Ashdod, Gaza and Ekron, nearest to the border of Judah. They should probably be "you;" their should be "your," and your "their." The cities named, great and strong as they had been, were now in ruins; how could Judah and Israel be so sure that they would escape destruction?

5 That 6 chant to the sound of the viol, and invent to themselves instruments of musick, like Da'vid;

6 That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Jo'seph.

7 Therefore now shall they go captive with the first that go captive, and the 8 banquet of them that stretched themselves shall 7 be removed.

8 The Lord God hath sworn by himself, saith the Lord the God of hosts, I abhor the excellency of Ja'cob, and hate his palaces: therefore will I deliver up the city with all that therein.

**II. SELF-INDULGENCE.**—3, 4. Put far away; postpone. Evil day; the day of punishment. They could not really prevent or delay its coming; but



EGYPTIAN BEDSTEAD

they could refuse to think of it, and persuade themselves that it would never come. Seat of violence; the seat of the unjust judges who practised oppression. Beds of ivory; couches inlaid with ivory brought from distant lands, a mark of extravagant luxury. Stretch themselves upon their couches; the splendidly draped divans used for reclining at table. Eat . . . lambs . . . and . . . calves; gluttonously devour the daintiest and tenderest food.

5, 6. Sing idle songs (Rev. Ver.). "Twitter" the word means, which the prophet uses to express his contempt for the music that enlivened these luxurious feasts. Viol; harp. Invent . . . instruments . . . like David; but use them for idle amusement only; while he used them for the worship of God. Drink wine in bowls; "by everful"—waterpotful, drink themselves drunk. Anoint themselves with the chief ointments; oils of the choicest kinds, the first of the oils for the leaders of the first amongst the nations (see v. 1). Not grieved for . . . Joseph. Here the whole nation of Israel is named from its

great ancestor, Joseph, and the charge is that the leaders and rulers care nothing about the ruin that is swiftly coming upon the people.

**III. DOOM.—7. Therefore now.** The "therefores" of Amos (see chs. 3 : 11 ; 4 : 12) are very terrible ; they link sin with the punishment which is sure to follow it. Shall they go captive ; when the foreign foe has invaded the land and overthrown its boasted power. **With the first.** The first men in the first nation, as they proudly claimed to be, and who had always treated themselves to the first amongst the delights of life,—how fitting that they should head the captive procession. **Revelry . . shall pass away** (Rev. Ver.). "The riot of the revelers shall depart," we might translate, and the whole land shall be left desolate.

**8. The Lord . . hath sworn by himself.** By no greater could He swear, and the oath means that what He has spoken through His prophet will most surely come to pass. I abhor the excellency of Jacob ; the magnificence and splendor of the rich and powerful in Samaria, here named the father of the twelve tribes. God and His prophet hated all this pomp, not for its own sake, but because it was built on the oppression of the poor, and had cost the rich the loss of their character. **Hate his palaces ;** not because they were beautiful, but because of the wickedness practised in them. But "even in the city, 'even in a palace, life may be led well.'" **Deliver up the city** (Samaria), etc. People, cattle, goods,—all shall be captured by the besiegers. For the fulfilment of this prediction see 2 Kgs. 25 : 1-15.

**LESSON QUESTIONS**

1 Upon whom did Amos pronounce woe ? What city is meant by "Zion ?" To what nation were Amos' prophecies chiefly addressed ? What false opinion did the leaders of Judah and Israel hold ? Describe the situation of Judah and Samaria. Explain "house of Israel came."

2 Where is each of the places named in v. 2 ? What changes should probably be made in the wording of this verse ? Explain the meaning of the questions which it contains.

3, 4 What thought did Samaria's great men put away from them ? What did they "cause . . to come near ?" Explain "beds of ivory," "couches," "cat . . lambs . . and . . calves."

5, 6 By what word does Amos express his contempt for the songs of v. 5 ? What does he say about drinking ? Explain "anooint themselves," etc. About what were the national leaders unconcerned ?

7 Who, did Amos say, would be the first in the nation to suffer ? Why was this fitting ?

8 What did God and His prophet hate ? What was the true glory of Israel ? (Zech. 2 : 5.)

**FOR DISCUSSION**

1. The perils of indulging in strong drink.
2. Reasons for the closing of the bar.

**A LESSON FOR LIFE**

The British field marshal, Viscount Garnet Wolseley, on one of his long marches lasting for several weeks, made a practical test of alcohol as a help to do hard work. He divided some of his men into three squads ; the first was given a daily ration of whisky, the second of beer, which, of course, contains less alcohol than whisky, while the third drank only water. At first the whisky squad marched gaily ahead ; but before long it was overtaken by the beer squad, which then kept the lead for a time. Finally, however, the water squad overtook, first the whisky squad, then the beer squad, and reached the end of the march long before the others. The more alcohol, the less endurance ; the less alcohol, the more endurance ; no alcohol, the most endurance,—these were the facts proved by actual experience. In the face of such facts, how foolish it is for those who wish to be physically strong and fit to use even small quantities of alcohol.

Prove from Scripture—*That Christ in our hearts makes us kind.*

Shorter Catechism—Review Questions 58-60.

The Question on Missions—12. What is being done to evangelize the savages of Formosa ? Two savage girls have attended the Girls' School for the past three years, and there are two or three Christian savages belonging to Chinese congregations. The Chinese Church in Formosa has raised a fund for sending a native evangelist.

Lesson Hymns—Book of Praise : 474 (Supplemental Lesson), 250, 246, 92 (Ps. Sel.), 581 (from PRIMARY QUARTERLY), 251.

**FOR WRITTEN ANSWERS**

1. Against whom were the words of the Lesson spoken ? .....

2. Of what sins were the leaders of Samaria guilty ? .....

3. What doom was threatened against them ? .....

### Lesson XIII. REVIEW—THE VICTORIES OF FAITH June 29, 1913

**TO MAKE READY FOR THE REVIEW**—Read over each Lesson carefully, and see that you know by heart the Lesson Title, Golden Text and Lesson Plan, as given below. Revise your Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 51 to 60), and the Question on Missions for the Quarter.

**GOLDEN TEXT**—This is the victory that hath overcome the world, even our faith.—1 John 5: 4 (Rev. Ver.).  
Read Acts 7 : 9-16; Hebrews 11 : 20-22.

**Daily Readings**—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England.)—M.—Jacob and Esau, Gen. 27 : 22-40. T.—Jacob at Bethel, Gen. 28 : 10-22. W.—Jacob's meeting with Esau, Gen. 33 : 1-17. Th.—Joseph sold into Egypt, Gen. 37 : 23-36. F.—Joseph made ruler of Egypt, Gen. 41 : 25-43. S.—Joseph meets his brethren, Gen. 42 : 1-17. S.—Joseph forgives his brethren, Gen. 45 : 1-15.

**Prove from Scripture**—That faith removes all difficulties.

**Lesson Hymns**—Book of Praise. 474 (Supplemental Lesson), 272, 260, 96 (Ps. Sel.), 256 (from PRIMARY QUARTERLY), 252.

#### REVIEW CHART—SECOND QUARTER

CREATION TO THE SETTLEMENT IN CANAAN	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Gen. 27 : 22-34.	Jacob and Esau.	The Lord is a God of judgment.—Isa. 30 : 18.	1. Jacob's lie. 2. Isaac's blessing. 3. Esau's lament.
II.—Gen. 28 : 10-22.	Jacob at Bethel.	I am with thee.—Gen. 28 : 15.	1. Jacob's dream. 2. God's promise. 3. Jacob's vow.
III.—Gen. 33 : 1-15.	Jacob's Meeting With Esau.	Be ye kind one to another.—Eph. 4 : 32.	1. The meeting. 2. The present. 3. The parting.
IV.—Gen. 37 : 23-36.	Joseph Sold Into Egypt.	Love envieth not.—1 Cor. 13 : 4.	1. Joseph's captivity. 2. The brothers' deceit. 3. Jacob's grief.
V.—Gen. 40 : 9-23.	Joseph Interprets Dreams.	The breath of the Almighty.—Job 32 : 8.	1. The butler's dream. 2. The baker's dream. 3. The king's feast.
VI.—Gen. 41 : 25-40.	Joseph Made Ruler of Egypt.	God giveth grace.—1 Peter 5 : 5.	1. Joseph the interpreter. 2. Joseph the counselor. 3. Joseph the prime minister.
VII.—Gen. 42 : 3-17.	Joseph Meets His Brethren.	Whatsoever a man soweth.—Gal. 6 : 7.	1. The meeting. 2. The accusation. 3. The test.
VIII.—Gen. 43 : 18, 19, 23-34.	Joseph and Benjamin.	He that loveth his brother.—1 John 2 : 10.	1. Fears removed. 2. A welcome extended. 3. A feast enjoyed.
IX.—Gen. 44 : 4-17.	Joseph Tests His Brethren.	Confess therefore your sins.—James 5 : 16.	1. Pursuit. 2. Discovery. 3. Decision.
X.—Gen. 45 : 1-15.	Joseph Forgives His Brethren.	Behold, how good and how pleasant.—Ps. 133 : 1.	1. Joseph's disclosure. 2. Joseph's forgiveness. 3. Joseph's invitation.
XI.—Gen. 47 : 1-12.	Jacob Before Pharaoh.	All things work together for good.—Rom. 8 : 28.	1. Joseph's brothers before Pharaoh. 2. Joseph's father before Pharaoh. 3. Joseph's father and brothers in Goshen.
XII.—Amos 6 : 1-8.	The Blinding Effect of Sin.—Temperance Lesson.	Seek good, and not evil.—Amos 5 : 14.	1. Warning. 2. Self-indulgence. 3. Doom.

#### A Review by Catchwords

The words in capitals at the beginning of each line below may serve to recall the Lessons, one by one :

- I. A TRICK—What was this trick? Who played it? Upon whom?
- II. A VISION—Who saw the vision? Where? What was it?
- III. A MEETING—Between whom did this meeting take place?
- IV. A CAPTIVE—Who became a captive? In what way?
- V. TWO DREAMS—Who had these dreams? Who explained them?
- VI. A PROMOTION—Who was promoted? How did this come about?
- VII. TEN SHEPHERDS—Whither did they come? Wherefore?
- VIII. A FEAST—Who made this feast? Who were at it?
- IX. A TEST—Who were tested? By whom? How?
- X. AN INVITATION—Who gave it? To whom? What was it?
- XI. AN IMMIGRATION—Who were the immigrants? Whither did they come?
- XII. A SERMON—Who preached it? To whom?

FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance, on the other side, may, if so desired, be detached and handed in to the Home Department Visitor or Superintendent by members of the HOME DEPARTMENT.]

Lesson I. How did Jacob deceive Isaac? Why did he do this?

Lesson II. What vision did Jacob see at Bethel?

Lesson III. Why was Jacob afraid of Esau? What was Jacob's plan for winning Esau's favor?

Lesson IV. How did Joseph become a slave in Egypt?

Lesson V. What meaning did Joseph see in (1) the chief butler's and (2) the chief baker's dream?

Lesson VI. Tell Pharaoh's dreams and Joseph's interpretation of them.

Lesson VII. How did Joseph treat his brethren on their first visit to Egypt?

Lesson VIII. Describe Joseph's entertainment of his brethren on their second visit.

Lesson IX. How did Joseph's drinking cup come to be found in Benjamin's sack?

Lesson X. What message did Joseph send to his father?

Lesson XI. Describe Jacob's appearance before Pharaoh.

Lesson XII. With what doom did Amos threaten the leaders in Samaria?

**SCHOLARS' REGISTER**

APRIL-JUNE, 1913

[This Record, with questions for Written Answers on the other side of the page, may be detached for Quarterly Report by members of the HOME DEPARTMENT.]

Name.....		Address.....						Class.....	
DATE	S.S. Attendance	Mem. Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT	
1913									
April 6 .....									
April 13 .....									
April 20 .....									
April 27 .....									
May 4 .....									
May 11 .....									
May 18 .....									
May 25 .....									
June 1 .....									
June 8 .....									
June 15 .....									
June 22 .....									
June 29 .....									
Tota's .....									



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REV. D. BRUCE MACDONALD, M.A., LL.D. :: :: Headmaster