

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOLUME VI.]

JUNE, 1873.

[No. 6.

Scenes on "Jordan's Strand."

THERE came a little child, with sunny hair,
All fearless to the brink of Death's dark river,
And with a sweet confiding in the care
Of Him who is of life the Joy and Giver ;
And, as upon the waves she left our sight,
We heard her say : " My Saviour makes them
bright."

Next came a youth, with bearing most serene,
Nor turned a single backward look of sadness ;
But, as he left each gay and flowery scene,
Smiling declared : " My soul is thrilled with
gladness !

What earth deems bright, for ever I resign,
Joyful but this to know, that Christ is mine."

An aged mourner, trembling, tottered by,
And paused a moment by the swelling river,
Then glided on beneath the shadowy sky,
Singing : " Christ Jesus is my strength for ever,
Upon His arm my feeble soul I lean ;
My glance meets His, without a cloud between."

And scarce her last triumphant note had died,
Ere hastened on a man of wealth and learning,
Who cast at once his bright renown aside,

These only words unto his friends returning :
" Christ for my Wisdom thankfully I own,
And as ' a little child ' I seek His throne."

Then saw I this : that whether guileless child,
Or youth, or age, or genius, won salvation,
Each self-renouncing came ; on each God smiled ;

Each found the love of Christ rich compensation
For loss of friends, earth's pleasures, and renown ;
Each entered heaven, and " by His side sat down."

Our Question Box.

Query.—Should we pray to God continually for a particular object, or should one earnest prayer for that suffice, and we then pass on to something else ?

Answer.—The latter is the view of a contemporary, but it never can be ours. First, because it is against nature. We cannot but pray for what we want, and if it be not granted at once, we cannot but pour out our hearts to God again. Second, because it is against Scripture. Elijah prayed seven times for rain, and his persistence, so far from being rebuked, was rewarded, and his example is especially commended to praying people by the Apostle James. We are exhorted by our Saviour " always to pray and not to faint," and he cites an example of successful importunate pleading in the case of a certain poor widow and an unjust judge, and argues "*a fortiori*" the certainty of the success of the petitions of God's own elect who cry, not once, but " day and night " unto him.

We once knew of a man not remarkable for his devoutness, who proposed to avoid the necessity of asking a blessing upon every meal by asking it once for all upon his winter's provisions when they were stored in barn or cellar.

If the view of the writer who protests against our " worrying God " be true we can easily despatch our missionary concerts of prayer for the world's conversion. We need never have but one such meeting till the world shall end.—*Baptist Teacher.*

A. Religious Session.

BY REV. GEORGE A. FELTZ, NEW JERSEY.

EVERY session of our schools should be decidedly religious. It may seem strange to insinuate that they are not so. The fact is, however, that many sessions are so irreverent and irreligious that only by a miracle of grace can good come from them.

At the very root of this defect is the fact that too few of our school workers have any definite purpose to secure a pervading religious tone in the sessions. Influence is too much regarded as proceeding only from teacher to pupil. The general drift of the entire audience is not supposed to be of much moment. That an opening hymn, or a Scripture-reading, or the superintendent's prayers, or the chorister's manner, or the review, or the parting words, or that any such exercises should be directly useful to the saving of a soul, is seldom expected.

All these things certainly contribute largely to the favorable use of the teacher's personal power. They constitute the setting in which the gem of influence he may possess shall sparkle to advantage or to disadvantage. The lustre of many such gems has been well-nigh obliterated by unfortunate surroundings. The superintendent, chorister, secretary, librarian, and each other general officer of the school should remember this relation of his work to the closer work of each teacher. All mere business-like banging around, or jobbing about, should be stopped. Nothing should be done which can be spared. Simplicity of movement and of organization should be studied. All that needs doing should be done reverently, religiously.

We need not run into the error of a good man, whose chief aim was to make the Sunday-school "very solemn." Nor need we swing to the other extreme in our zeal to make the school "so entertaining." A cheerful godliness is an apt title for what should pervade each session of every school. Let scholars see that there is a happy, holy way of living, and that the aim of the school is to lead everybody into this way.

Unquestionably, the superintendent is chiefly responsible in this matter. Unless

he be a man of high-toned piety, his school will not excel in this respect. And his piety may be overridden, unless he be able with a strong, steady hand, to really superintend. A clownish chorister, or a boorish secretary, can easily overturn most of the influence of a spiritual superintendent. Better men must fill these subordinate positions, or they must be sternly superintended. It will not do to allow influence to be scattered by foolish men.

One of the very best promoters of a general devoutness among workers in a school is a brief preliminary prayer-meeting. Those who have been in the habit of holding such meetings for fifteen minutes before opening the exercises of the school, prize it very highly. It promotes devotional feeling, and it secures agreement in the work to be done. At such meetings special prayer should be offered against disturbing influences. He would be a hard-hearted man who, in the face of such prayers, could sing or distribute books, or do aught else in a damaging way. If any assistant tended inevitably towards disturbance, he should be prayed for and labored with, and if all this failed, he should be dismissed.

The importance of a pervading religious tone should be frequently urged. Many fail to pursue it because they fail to appreciate its value. Let us constantly keep prominent the idea that each session shall be thoroughly and highly religious. With this as the ideal before us, let all likely means be used for its realization.

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THAT'S HOW.—*Keeping at a thing with a will is the great secret of success in life.*

After a great snow-storm, a little fellow began to shovel a path through a large snow-bank before his grandmother's door. He had nothing but a small shovel to work with.

"How do you expect to get through that drift?" asked a man passing along.

"By keeping at it," said the boy cheerfully, "that's how."

That is the secret of mastering almost every difficulty under the sun. If a hard task is before you, stick to it. Do not keep thinking how large or how hard it is; but go at it, and then, little by little, it will grow smaller until it is done.

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Teachers' Helps.

"Of making many books there is no end," said the wisest of men, a great while ago. If this was so in the days of Solomon, it is much more so in ours. And scarcely any department of publication evinces more intense activity than that which seeks to make provision for the wants of our Sunday-school workers. "Helps" well nigh innumerable are now cheaply accessible to any who may feel their need of them. There are some—to their shame be it said—who seem never to have been touched by any such consciousness of need, and in the presence of a work that well might tax an angel's power, when the question is asked, "Lord, who is sufficient for these things?" they anticipate the Lord's answer by stepping to the front.

Dr. Jeter is credited with saying that the genuine Bostonian seems to say in his bearing, "I know all things;" while the typical Charlestonian says, "What I don't know isn't worth knowing."

There are nominal teachers, who might shake hands with either. They know enough, and have only to draw upon their capital already accumulated to meet any demands that may be made upon them. If these contented and complacent teachers, ignorant of their ignorance, and insensible of their solemn responsibility, were only blessed with a spirit of "resignation," it would be a mercy.

It will be found, as a rule, that the neediest teachers are those that feel the least consciousness of need; while the ablest and the most intelligent are those who are reaching out the greediest hands to grasp whatever may be helpful in their work.

No wise preacher or teacher will feel that he can afford to ignore the ten thousand sources of intellectual and spiritual enrichment to which we have now such easy access. And yet there is need of caution. These helps must be wisely used, or there is danger of being "helped into helplessness." He that simply crams himself with the thoughts of other men, and then retails them to his class or congregation, hath but "a losing office." He becomes a sewer, instead of a fountain.

The skilful cultivator knows the need

of plentiful manuring, to replenish the soil that would otherwise be wasted by successive crops. He scatters the compost over the field; it is absorbed, decomposed, and, by virtue of nature's cunning chemistry, the compost is reaped as corn. So should the mind be enriched with fertilizers; only taking care that they be thoroughly absorbed and well digested.

Spurgeon has evidently fattened on the old Puritans, and yet every pound of him legitimately belongs to him. Beecher reads everything, but he does not servilely re-produce what he reads. He tumbles it into the furnace-fires of his own mind, fuses it, stamps it with the imprint of his genius, and uses it as his capital in business. And what is done by these men of magnificent ability, ought to be done by every man according to his measure. Do not be content with collating and committing what others have thought. Do your own thinking. Tax your faculties to the utmost stretch of effort. The effort may be painful, especially to those that have not been much accustomed to it. Make the reluctant powers submit to be held to a point until it is resolved. Thus only can your own highest development be secured, and, along with it, the power of fresh and forcible presentation of the truth to others.

The teacher who, at the last moment, catches up somebody's exposition of the lesson, hurries over it, and then hurries away to meet his class, with the exposition in his pocket, ready to be drawn out in an emergency, to refresh his memory or confirm his statements, deserves to be "retired" from a position which he thus proves himself so utterly unworthy to fill.

Among the multitude of helps, we have sometimes feared that we are in danger of overlooking some that, after all, are the best of all. One of them is the Bible itself. If we would learn the truth in its stereoscopic completeness, we must compare Scripture with Scripture—spiritual things with spiritual. "God is his own interpreter, and he will make it plain." This method of studying the Word of God, so devoutly practised by the fathers, we fear is sadly neglected now. And if it be true, as we hear and fear, that our Lesson Papers are used to supersede the Bible in

the classes, we desire to say that such use is reprehensible and vicious in the last degree.

Another help, which we fear is in danger of being sinfully disregarded or ignored, is the help of the Holy Spirit, whose presence is promised in answer to prayer, and whose office it is to guide us into all truth. But truth itself, however clearly and forcibly presented—mere truth, even though it be the truth of God,—is utterly impotent to save. There must be the "demonstration of the Spirit and power from on high." "It is the Spirit that quickeneth." A man may be an ignorant and unlearned man; but if he have been with Jesus and have learned of him, if he be a man "full of faith and of the Holy Ghost," he will be a man of power. The teacher who spreads the lesson before the Lord before he spreads it before his class, who relies upon the Divine Spirit to give him a right understanding of the Word, and to give his scholars good and honest hearts into which to receive the Word, will assuredly see in the end, if not at once, that his labor is not in vain in the Lord.—*Exchange.*

Don't Preach.

A LOOK was enough! There the teacher sat in the middle of a large class of half-grown young men. He was one of the truest and best informed Christian men in our congregation—everybody respected and loved him. But he could not keep a scholar for more than two successive Sundays. They disappeared like the wicked, and could nowhere be found. At every session some new faces were added to the circle, but it never grew in circumference. What could be the difficulty? It puzzled the pastor. The superintendent was hopeless. In any other class it would have been less important, but these young men ought to be retained. At last it was determined that we should investigate the difficulty in person. We opened the door, and a look was enough. The man was a preacher. He took the sermons as his pattern. He had a congregation not a class—and a congregation of youths like Eutyhus at that. A more drowsy collec-

tion of bright, shrewd, jolly young men could hardly be conceived. He had gone through his introduction, announced his plan, developed his points, and, just at the moment when we took our look, was making his application and appeal. From that moment we did not blame the scholars. They had done just what we would do under similar circumstances. They had been cheated, and as soon as they found out the deception they ceased to be its victims. They supposed that they were joining a Bible class, but beheld a little church. They expected to study, but they were compelled to listen. They looked for a teacher, but they found a preacher. And yet this good man was absolutely ignorant of the true difficulty. He mourned over his unspirituality, when the trouble was in his method. He prayed over the perversity of the unregenerate souls who rejected his ministry, but his pride of preaching was greater than their lack of interest. He wondered at his failure to interest, and gave more time and effort to preparation, but the reservoir was full enough, the trouble was in the pipes. He tried to fill narrow-necked bottles with dashes of water, rather than drop by drop.

MORAL.—Don't preach. Question the lesson into the scholar's mind and then question it out. Make the class do the greater part of the work. Be suggestive rather than declamatory. In so doing you will not only attract, but truly instruct and permanently retain the members of your classes.—*Working Church.*

THE gay and elegant dress of the rich sometimes deters plainly dressed people from attending church. Their excuse is an unworthy one, to be sure, but its practical results are injurious. Finery in those who can afford it often leads to extravagance in those who cannot afford it. Dressing for church becomes a vice which hinders spiritual life. People go to church as they go to the theatre or the public promenade—to be seen by men. We direct attention to the resolution of the lady members of a Baptist Church in Nashville, "that they will dispense with all finery on Sunday, wearing no jewels, and will hereafter appear at church in plain calico dresses."

The Missionary and the Roughs.

A MISSIONARY writes to an eastern school of his experience with boys as follows:—

"DEAR TEACHERS AND SCHOLARS:—Owing to bad roads and sick ponies, I have done but little work this month, and, therefore, I will give you a little of my former experience with rough boys.

"When I lived in the town, I had a garden half a mile from my house, where I raised a good variety of fruit, and it was in that part of the town where there were many wicked, rough boys, who were in the habit of stealing my fruit. They had a ringleader whose name was Johnnie. And Johnnie was very daring, and a very successful leader. Of course Johnnie was a great pest in the community, and the neighbours were all ready to 'tell of him.' Some advised me to catch him, tie him to an apple tree and flog him; others said, 'put him in the lock-up,' while others, anxious to get rid of him, said, 'take him to the House of Correction.' Thus all proposed to do something *with* him, but none ready to do something *for* him. But I thought I understood boys about as well as any of them. So I set my own trap for him, and I caught him the first time. I didn't break his back, nor his neck, but I broke his heart. Shall I tell you how I did it, for you can set the same trap, and catch lots of boys? Perhaps you can catch some *girls* in it. And there is no better trap for old people, or even horses. You can't get these traps at the hardware store, nor does the blacksmith make them, yet almost every little boy and girl has them, but they don't know how to set them. The name of the trap is *kindness*, and I'll tell you now how I caught Johnnie in it.

"I was working in my garden one day, and Johnnie came along the street, and when he saw me he passed over on the other side. But I hailed him and said, 'Good morning, Johnnie, come over and see my garden,' but he dropped his head and said, 'I am in a hurry and can't stop now,' but I said, 'I'll not detain you long, I just want to talk with you a little about my corn and potatoes, and I want you to tell me if you can what kind of weeds these are.' So with a slow step, and with

his head down he came to the fence, and after a while I got him over in the garden, asked him how many bushels of potatoes, and how much corn he thought I would have, and which he thought would be the most profitable, and finally took him to a cherry tree, and asked him if he liked cherries, told him to climb the tree and get those large ripe ones in the top. Now I've got him, boys—shall I *stone* him down? No, indeed; 'fill your pockets, Johnnie, and carry some to your mother.' Johnnie is entirely over his 'hurry,' and offers to go home and get his hoe, and help me hoe my garden. 'Very well,' said I, 'go and pick your hat full of currants for your mother.' O! how different he steps, he *does* seem to be in a 'hurry' *now*. Ever after that when Johnnie saw me going to my garden to work, he was sure to come and help me, and would never take a cent for his work. One day I said to him, 'Now, Johnnie, I understand there are some rude boys living about here who are in the habit of stealing my fruit, and as you live near here and know all the boys, I wish you would watch them a little, for though I think a great deal of my fruit, I think still more of the boys, and maybe we can save the fruit and boys too!'

"I also had a pasture and a barn near the garden, where I kept my cow, and I said, 'now Johnnie how much will you charge me a week to drive my cow home every night and back in the morning, and take charge of my garden.' 'O,' said he, with a smile, 'I'll do it for five cents a week.' 'But,' said I, 'it will be worth something to look after the boys.' 'I'll risk the boys,' said he, 'if I watch them.' 'Very well, I'll give you five cents a week to watch the garden, and twenty-five cents to drive the cow. Now here is the key to the barn, and when you come with the cow at night, you can ride the horse home, and then ride him back in the morning when you come after the cow.' Now, do you suppose I had any more trouble with Johnnie? or would he steal from me? No, indeed, he would fight for me if necessary, and I don't know but he would *die* for me.

"Now, Johnnie was a Catholic boy, and his father would not let him go to the

Protestant Sunday-school, but he would often come and sit on the church steps and wait for me.

"I not only caught a naughty boy in my trap, but using him for bait, I caught his drunken father, and made a sober man of him, and the Lord made a Christian of him, and thus a wretched family was saved. 'He that winneth souls is wise.'"—*S. S. World.*

A Word of Sympathy.

It is said of Edgar Allan Poe, in his early years, was most susceptible of kindly influences. Sympathy touched his heart to the core. Once in calling at the house of a school-fellow, the mother entered the room and took him by the hand, speaking a few words of welcome with such real interest and sympathy, that the lad was quite overcome, and could not utter a word. Ever after her memory was like that of an angel to him. What a difference it would have made in his career if some good, loving woman's guiding hand had been held out to him through those early moulding years. There is nothing so sweet in this dark world of ours as loving sympathy. Even the stern man of battle, Lord Nelson, could exclaim, when dying, "Kiss me, Hardy." Every human heart craves it in hours of dejection and trial. Especially is this true of the young.

Mothers think too little of their duty towards other children beside their own. Especially do boys, who are early thrown on their own resources, need a good woman's sympathy and kindly words. Do not frown on your own boy when he brings a playmate into the house. Greet him kindly and show an interest in him, if only by half a dozen words. He will remember it, perhaps with as much feeling in after years as did poor Edgar Poe the kindness of his school-fellow's mother. Do more than this. When you can help a poor lad by a kind act, do not turn away coldly from the duty. God will require it at your hand. Do not grudge a seat by your bright fireside to a poor lad of right principles, even though his jacket is tattered. Like glimpses into Eden are such evenings to those who have only

cheerless homes to return to. Your children will get no harm by it. Rather it will be a life-long lesson of benevolence to them. Teach them to share their amusements with the poor, to make them, for the time, so happy that they shall forget their poverty. Children have the faculty of living over such bright evenings in memory, and oh, how it warms and gladdens the heart even in the midst of most unpleasant surroundings.

Sabbath school teachers have it in their power to get a strong hold on their classes by now and then giving an evening to them. It will be but a little sacrifice of time and care, but if it involved great self-denial it would yet be a good investment. That teacher will keep the strongest hold on his class who is the most social with them on week-days.—*S. S. World.*

The Best Lesson.

LARGE familiarity with the Bible, definiteness and simplicity in teaching, and a winning directness in personal appeal, each of these are grand qualifications, and should be studiously and prayerfully sought for by every teacher. But that teacher whose heart is filled with the one thought, "I am a great sinner, you are a great sinner, and we both need just such a great Saviour as has been provided for us"—the teacher who Sabbath after Sabbath goes over the same "old, old story, of Jesus and his love;" that teacher will do good, nay more, he will hold his class.

Two gentlemen were talking about a certain minister eminent for his success in winning souls to Christ, and one of them remarked, "It is well worth while to analyze the characteristics of such a man to learn the secret of his power. It is surely not in his logic, for his sermons are usually deficient in that element, neither is it in his oratory, for except at some happy moments he is far from eloquent. I apprehend his power consists largely in so bringing the truth to bear, that each one in the audience sees himself as he is—stripped, in the sight of God, of every flimsy excuse, a sinner lost and ruined, and saved—if saved at all—by grace alone."

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Now, that is just what we want in every teacher. My first Sunday-school teacher excelled in teaching the "wee ones," but she soon moved away, and I cannot now recall ever being in her class. I only remember one or two incidents associated with her. One afternoon she had been visiting my mother, and I was sent to open the outer gate for her. She asked me to pluck her some wild "Sweet Williams." I suppose she made them a text from which to preach a child's sermon to me, for I never see a bunch of "Sweet Williams," or inhale their fragrance, without thinking of her, of heaven, of God, and of God's love.—*S. S. Wo ld.*

Who Shall Teach Them?

THE best teacher for wild, rough boys, is usually a refined lady. The best for young girls of good social standing is commonly an intelligent, cultured gentleman. Some scholars can be taught equally well by a male or a female teacher; but the two extremes named ordinarily require their opposites, to meet their positive and peculiar wants. Coarse and rude boys are not likely to be controlled in the Sunday school by enforced authority. If they are untrained through home and common-school influences, or by the discipline of their employment six days of the week, they will hardly be held in check by the presence and words of a positive man, who is with them but one hour on Sunday; and as to physical force governing them, that is out of the question. Moral power alone can bring them under subjection. *That* springs—not from manly vigor, but from Christian character. It is shown more clearly, to such rough natures as theirs, in the loving tenderness and quick sympathies of a Christian lady, than in the firmness and poise of a Christian gentleman. Their wilfulness is likely to be roused in resistance of the best-considered efforts of a strong man to control or guide them. But a lady's gentleness disarms their hostility. Their innate gallantry is appealed to. The very strangeness of such a character as her's gives it a charm with them. They are awed before it into a submissiveness they could never be brought to through any strength

save that of a lovely Christian character. In the mission-schools of our cities, it is often found that classes of rough boys and wild young men, whom "no man" can "tame," are easily controlled, and are admirably taught by gentle and refined ladies. Many a failure to manage classes of such youth is to be attributed to the attempt to bring them under that kind of discipline which they have been long accustomed to resist, instead of subduing them by a loveliness and a refinement they have never known before.

On the other hand, young girls of the better class, socially, do not need the subduing influence of a gentle teacher, so much as the restraining and stimulating influence of a strong, manly, Christian character, to which they can look up with respect and confidence. Of course they want a sympathizing teacher, but they value sympathy all the more from one who is above them, and comes down alongside of them with a loving condescension. Many a class of young girls has gained greatly by the change which put an intelligent Christian gentleman over them, in place of a young lady who failed to excite their admiration or respect, or to arouse their ambition in study and well-doing. A great deal for any class depends on its teacher. The superintendent has a grave responsibility in assigning teachers suitable to the needs of particular scholars.—*S. S. World.*

INCLEMENT SABBATHS.—The Lord's day was the delight of Archbishop Leighton, as it is of all who know how to rejoice in the resurrection of Christ. It is said that he would repair to God's house with a willing spirit, even when his body was infirm. One rainy Sabbath, when he was unwell, he persisted in attending church, and said, in excuse for his apparent rashness: "Were the weather fair I would stay at home; but since it is foul, I must go, lest I be thought to countenance, by my example, the irreligious practice of letting trivial hindrances keep us back from public worship." The spirit which animated him may well be recommended to all believers who are ready for trivial reasons to absent themselves from public worship on the Lord's day.—*S. S. Magazine.*

A Dedication.

I take God the Father to be my God.
1 Thes. i. 9.

I take God the Son to be my Saviour.
Acts. v. 31.

I take God the Holy Ghost to be my Sanctifier. 1 Pet. i. 2.

I take the Word of God to be my rule.
2 Tim. iii. 16, 17.

I take the people of God to be my people. Ruth i. 16, 17.

I likewise dedicate my whole self to the Lord. Rom. xiv. 7, 8.

And I do this

Deliberately, Josh. xxiv. 15 ;

Sincerely, 2 Cor. i. 12 ;

Freely, Ps. cx. 3 ; and

For ever, Rom. viii. 35-39.

This dedication was found in the pocket-book of Frank Whitall Smith, a Princeton student, who was committed to the earth in the confidence of a joyful resurrection, on his 18th birthday, August 12th, 1872.

FAITHFULNESS REQUIRED—Many fill their life with regrets for being confined to such a narrow sphere of usefulness. If they only were in the ministerial office, or had millions of money, they would do so and so ; but what can an ordinary laborer, a poor Sunday-school teacher, accomplish? Friend, be content to serve God where He has placed you ; for there precisely you can accomplish the most. It is better to make the best of what you have, than to fret and pout for what you have not. The man with one talent is never accountable for five ; but for his own, he must give as strict an account as the other for his five. It may require more humility to husband one talent than five, and, so far as the improvement or misimprovement of either is concerned, they are both equally important in the sight of God. The king's million and the widow's mite are worth the same with the Eternal.

"FAITH," says Luther, "is a certain dark confidence," *i. e.*, trusting God in the dark.

The Sunday School Banner.

TORONTO, JUNE, 1873.

TEMPERANCE IN OUR SABBATH SCHOOLS.

WE are moved to make a few remarks on this subject from various reasons, and, among others, because of the following noteworthy paragraph from an ardent and true friend of the Sunday school enterprise—the Rev. Dr. House. The paragraph referred to reads as follows:—

"From returns carefully obtained from chaplains of the principal prisons in Scotland and England, it has been found that out of ten thousand inhabitants of prisons and penitentiaries, no fewer than six thousand had been Sabbath school scholars. In Edinburgh alone, of 553 who were prisoners in 1867, it was found 399 had previously been attending Sabbath school. The cause, at the close of the investigations, was easily assigned. The teachers in the Sabbath school had said nothing in regard to the evil of drink,—they had, in many cases, been users of wine and beer themselves, and the relapse into intemperance, and then into crime, was prompt. In our country (America), statistics so appalling may not exist ; but we have heard that in many of our State Reform Schools there is quite a per cent. of inmates who were formerly connected with the Sabbath school, but who by drinking found their way thither. The facts in either case carry their own lesson, and warn every teacher of religion against the terrible danger there is in yielding, in the slightest degree, to habits of intemperance."

Such forceful important truths require scarcely an additional comment from us. But the question naturally meets us, How

shall this evil be successfully overtaken and overcome? Dr. House has a suggestion on this point which, though old, is worthy of attention. He says,—“In every school, therefore, we should have a temperance organization, every member of the school being requested to sign the temperance pledge. The Superintendent should frequently introduce the subject for the proper education of the young, that they may be taught to keep the body, which is the temple of God, pure.”

“But,” some object, “you do not pay a proper compliment to our human nature when you ask any one to take a *pledge*,—the highest ideal is to leave men free.” Perhaps it is, and if we had an ideal humanity with which to deal, possibly this compliment might be paid. But are the supporters of such a sentiment willing to follow it to its legitimate conclusion? If so, let the policemen be withdrawn from our streets,—take off the bolts from your doors,—abolish all law,—it is a poor compliment to our humanity to put any such conditions upon our fellows!

“But,” others say, “establish in the heart as a correct *principle*, and let details look after themselves.” This seems plausible, but let us look at it. Surely our blessed Master taught his hearers the importance of a true principle in the heart,—without which the life—though ever so correct—is wanting in the “one thing needful.” But did not He speak of details into which the principle should be carried? Not only was the continual effort made to have the heart right, but the truth was also proclaimed, that by the life-deeds of a man he should be judged. It is amusing to hear some people speak of a “correct principle,” as if they were the only ones who set any value upon it. And it is no less absurd to refuse to speak against intemperance as a real and great

evil, on such a ground as the one intimated, than to make no special reference to covetousness or kindred sins. And certainly, in view of these painfully truthful statistics, this thought must force itself upon us,—that the mere failure to sow good seed may cause evil seed to grow, and that if the earth bring forth no corn, the briars shall appear.

This whole subject is one which demands, and which surely will receive the prayerful consideration of all our readers.

MINOR MATTERS.

SABBATH School Anniversaries and gatherings are frequent. The Yorkville W. M. Sabbath school lately held a successful S. S. Missionary Meeting. The anniversary of the Sabbath schools in connection with the Toronto Third Circuit (the Rev. W. S. Griffin, pastor), was a season of pleasure and profit. This circuit has four schools in its charge, something like 900 children being connected therewith. The anniversary sermons were good, and were well received, and the annual meeting was interesting and well attended. The Report tells of such progress of a spiritual and temporal nature, as to greatly encourage workers in connection with these schools.

We have been asked how the “Whisper-Songs” of the LESSONS should be used. No Lesson-scheme should be slavishly followed, and in the matter of the “Whisper-Songs,” the good sense and judgment of the teacher must be brought into requisition. One infant-class teacher puts the words to some familiar tune and sings them. Other teachers have their classes repeat them. Sometimes they might be put on the blackboard. Do as you think best.

A few copies of *The Berean Question Book*, for 1873, may yet be had. Send Twenty Cents to the Book-room for one.

Scripture Lessons.

THE INTERNATIONAL LESSONS.

[BEREAN SERIES.]

SECOND QUARTER—STUDIES IN GENESIS.

SUNDAY, JUNE 1, 1873.

LESSON IX.—*Israel in Egypt.*

Gen. xlv. 1-4; 29-32.

I. GENERAL STATEMENT.

Israel and all his sons with their households set out for Egypt. On the way God visits the patriarch in the visions of the night. The caravan safely arrives in Egypt. Joseph meets his father, and both are overwhelmed with joy.

II. NOTES AND ILLUSTRATIONS.

Topic: God guiding His servants.

1. THE OLD MAN'S JOURNEY, v. 1. From Hebron, in Southern Palestine. WITH ALL THAT HE HAD. Households, Flocks, etc.; doubtless leaving behind the heavy "stuff," or furniture, as advised by Joseph and Pharaoh. Gen. xlv. 29. BEERSHEBA. About twenty-five miles south of Hebron. This spot has been made sacred in the history of Abraham and Isaac. Gen. xxi. 33; xxvi. 25. Here Israel halted and OFFERED SACRIFICES. It was from Beersheba that he set out, fleeing from Esau, to go to Haran. Jacob's sorrows have been many and severe since then. But the Lord has sanctified them to his good. Israel will not even go a step further toward his darling Joseph till first he offers sacrifices to God.

When Æschines saw his fellow-scholars giving great gifts to his master, Socrates, being poor, and having nothing else to bestow, gave *himself*, declaring himself to be wholly at his master's bidding. With this Socrates was more greatly pleased than with all else that he had received. So our heavenly Father esteems that the best sacrifice which gives him the heart, and, as it makes the offering, exclaims, "Not my will but thine be done."

2. THE PRESENCE OF THE LORD, verses 2-4. The sacrifice not in vain. The answer speedy. 2 Kings, xix. 4; Ezek. xxxvi. 37; 1 John, v. 15. IN . . . VISIONS. Thus God was often wont to speak to His people of old. Gen. xv. 1; Job iv.

13; Dan. ii. 19; Acts xvi. 9. I AM GOD. Hebrew, *I am El*, the Mighty; THE GOD—the *El*, the mighty God OF THY FATHER. God reminds Jacob not only of His divine power, but of His covenants made with Isaac and with Abraham, and with Jacob also. FEAR NOT TO GO. Jacob was old; the events narrated by his sons were so astounding; Egypt was a land of idolaters; the possible recollection of a dark prophecy to Abram (Gen. xv. 13); God's prohibition to Isaac concerning his going to Egypt, (Gen. xxvi. 2); all these things might have caused Jacob to fear. BRING THEE UP AGAIN. Fulfilled: first, when Jacob's sons buried him in Canaan, (Gen. 1. 30;) secondly, and chiefly, in the Israelites' return to the "Promised Land" under Moses and Joshua. HAND UPON THINE EYES. Joseph shall close the eyes of Jacob at his death. The ancients greatly desired such offices at the hands of their nearest kindred.

If Cæsar could make a fearful ferryman brave in the storm by saying "Fear not, thou carriest Cæsar!" how much more shall we take courage in darkest hours when the mighty God of Jacob says, "Fear not, I will go with thee!"

Wesley, preaching at Doncaster, said: "A poor Romanist woman, having broken her crucifix, went to her priest, frequently crying out, 'Now I have broken my crucifix, I have nothing to trust in but the great God.'" Wesley exclaimed, "What a mercy she had a great God to trust in!" A Romanist present was powerfully affected. "The great God to trust in" touched his heart. He was deeply convinced of his need of salvation, joined the Church, and became an ornament to religion.

3. THE WAITING SON, v. 29. While Jacob and his retinue are nearing Egypt, Joseph, in Egypt's splendid capital, makes READY HIS CHARIOT to go TO MEET . . . HIS FATHER. The grand-vizier doubtless goes in state with grand equipage; but his thoughts are not on these things. GOSHEN. A fertile portion of Egypt, lying probably east of the Nile, about midway between On and the Mediterranean. Its precise boundaries cannot be defined. According to Josephus and the Septuagint Jacob tarried (v. 28) at Heroöpolis, a city nearly opposite the Gulf of Suez, to await his beloved Joseph.

4. THE JOYFUL MEETING, verses 29-30. JOSEPH . . . PRESENTED HIMSELF. Lan-

guage indicating that Joseph had not forgotten the deference due from a son to a father. **FELL . . . WEPT . . . A GOOD WHILE.** A glad sight to the scores who looked on, as well as an unspeakable joy to father and son. Earthly reunions of loved ones are foretastes of the heavenly. **LET ME DIE.** His cup of earthly joy is full. He wants no more. Luke ii. 29-30.

Joseph's charioteer holds up the horses on the one side—the dust-covered waggons of the emigrants stop on the other. Joseph, instead of waiting for his father to come, leaps out of the chariot and jumps into the emigrant's waggon, throws his arms around the old man, and weeps aloud for past memories and present joy. . . . Jacob's chief anticipation was not seeing the Nile, or of seeing the long colonnades of architectural beauty or seeing the throne-room. There was a focus to all his journeyings, to all his anticipations, and that was Joseph. Well, my friends, I do not think heaven would be worth much if our brother Jesus was not there. . . . O the joy of meeting our brother, Joseph—Jesus! . . . to clasp hands with the hero of the ages; not crouching as underlings in His presence, but, as Jacob and Joseph, hug each other.—*Talmage.*

5. **THE CORDIAL WELCOME,** vers. 31-32. In v. 29 "went up" refers to the fact that Goshen was higher land than the lowland valley of the Nile, where Joseph dwelt. Joseph's **I WILL GO UP** is simply a court phrase, confessing the king's superiority. This loving son carries not in Goshen, but hastens to **SHOW PHARAOH** the coming of his father.

A soldier-boy left home promising to read a chapter in the Bible, and to pray daily. On his return two years after, at the gate his mother said, "Have you kept your promise, my son?" "Yes, mother, I've kept my promise." How this added to the joy of reunion!

While a man is stringing a harp, he tries the strings, not for music, but for construction: when it is finished, it shall be played for melodies. God is fashioning the human heart for future joy. He only sounds a string here and there to see how far His work has progressed.—*Beecher.*

SHEPHERDS. Joseph is not ashamed of the lowly occupation of his father and his brethren. "Every shepherd is an abomination unto the Egyptians," v. 84. Among the reasons to be

assigned for this aversion, are these: 1. The Egyptians were particularly skilled in agricultural pursuits. 2. They considered all foreigners as low-born; and most of their neighbors were shepherds. 3. The Israelitish shepherds sacrificed those animals (as the ox and sheep) which were sacred among the Egyptians. Nevertheless, the welcome to these shepherds was as cordial both from Joseph and from Pharaoh as if they had been princes. **THEIR TRADE.** They prefer to remain in this trade; therefore Joseph will obtain from Pharaoh the fertile region of Goshen for their flocks and herds. Thus will they also have but little contact with the lonely idolaters of Egypt.

Joseph was not ashamed of his brothers' occupation. Why should he be? "Honor and fame from no condition rise." The brave Athenian Iphicrates was the son of a cobbler; one of Alexander's best generals, Eumenes, the son of a carter; Agathocles, king of Sicily, the son of a potter.

Colonel Edmonds is much commended for his ingenious reply to a countryman of his, newly come to him, into the Low Countries, out of Scotland. This fellow desiring entertainment of him, told him, my lord his father, and such knights and gentlemen his cousins, and kinsmen, were in good health! Quoth Colonel Edmonds: "Gentlemen, (to his friends by,) believe not one word he says; my father is but a poor baker, whom this knave would make a lord to curry favor with me, and make you believe I am a great man born."—*Trapp.*

III. HINTS FOR INFANT CLASS TEACHERS.

Whisper-Song.

A sweet meeting!
The saints greeting—
Comfort at last,
All sorrow past.

Father and mother,
Sister and brother,
Scholar and teacher,
People and preacher—
Each other meeting,
And Jesus greeting—
While heaven is ringing
With their glad singing.

All sorrow past,
Comfort at last.

After reviewing the lesson of the previous Sabbath, notice the joy which must have filled the heart of the old man at the thought of once more seeing his son. Ask for the principle incidents of the present lesson, and let them be brought prominently before the class. If these incidents cannot all be drawn from the class, let the teacher supply the deficiency.

Call special attention to the fact that Jacob, before starting on his long journey, worshipped

God. A little time may be devoted to noting the importance of prayer in every-day life. Do not begin any day without prayer. Do not go on a journey without prayer. Pray when you wish to learn your lessons, but do not forget to study also. The need of seeking counsel and guidance of God may thus be impressed on the minds of the little children. God's answer may also be noticed: "Fear not." "I will go down with thee." Wherever God bids us go He will be sure to go with us.

Then describe their going in the waggons which had been sent all the way from Egypt for them. It will be easy to suppose many little incidents on the way: the cattle going in droves, the goods piled up on the waggons, the children riding, the strange feelings they would naturally have, the strange questions they asked, and the love which all had for the aged man Jacob. An attractive picture may thus be placed before the class.

Then think of Joseph's feelings when Judah came and told him that the procession was on the way. Joseph, the great governor, had his horses harnessed to his chariot, and started to meet his dear old father from whom he had been parted so many years. How would you feel if you had not seen your father for a long time? Do you wonder that father and son fell into each other's arms and kissed and wept?

Show how God's guiding hand may be seen in all this, and that, if we trust Him, He will guide us as He guided them. Let the whole class repeat the Golden Text.

IV. MISCELLANEOUS.

Prayer-Meeting Topic: The Christian's life a pilgrimage.... *Texts:* Gen. xlvii. 9; Exodus vi. 4; 1sa. cxix. 54; Heb. xi. 13; 1 Peter ii. 11; Rev. iii. 21.... *Foster:* 2129, 2466, 2490, 3054, 4448, 4449.... *Blackboard:*

"THE LORD WILL PROVIDE."

JOSEPH { Prepared a Home for } His Family.
JESUS { Those that } Love Him.

Blackboard Verse:

The loved and the loving united at last,
The anguish of years in a moment is passed;
But what will the meeting in Paradise be,
When Christ and the Father the faithful shall see?

SUNDAY, JUNE 8, 1873.

LESSON X.—*Jacob and Pharaoh.* Gen. xlvii. 5-10.

I. GENERAL STATEMENT.

Joseph, leaving his father on the borders of Egypt, returns to Pharaoh. After having brought "five" of his brethren into the presence of the king, Joseph at length introduces his father to Pharaoh.

II. NOTES AND ILLUSTRATIONS.

Topic: The Pilgrim nearing home.

1. AT HOME IN EGYPT, verses 5-6. Joseph's "five" brethren (verses 2-4) having requested Pharaoh to settle them in Goshen, the king makes a noble reply. EGYPT IS BEFORE THEE. An expression denoting royal munificence. IN THE BEST. DWELL. Not simply visit, but abide indefinitely; take your choice as to place and time. The door of welcome cannot open wider. GOSHEN Fertile in the highest degree to this day. Goshen is still, as formerly, the "best of the land." Precisely suited to these Israelitish "shepherds," v. 3. MEN OF ACTIVITY. Capable of commanding, overseeing. RULERS OVER MY CATTLE. As cattle were doubtless among the chief possessions of the king, Pharaoh possibly meant that Joseph's brethren should superintend the domestic affairs of royalty, while Joseph had charge of the national concerns.

A New Zealand chief visited England a few years ago. One day he was taken to see a beautiful mansion near London. The gentleman who took him expected to find him greatly charmed with its magnificence; but it seemed to excite little admiration in his mind. He then began to point out to him its grandeur, the beauty of the furniture, etc. Tamahana, looking round upon the walls, replied, "Ah, my Father's house is finer than this." The gentleman knew that his father's home was but a poor mud-cottage. But Tamahana went on, "My Father's house is finer than this," and began to speak of the house above—the house of "many mansions," the eternal home of the redeemed.

2. LONGING FOR THE BETTER HOME, v. 7-9. Having received permission for his relatives to occupy Goshen, Joseph returns thither and brings back his father. Tenderly, in the most filial manner, in royal state the patriarch is con-

ducted to the palace. **HOW OLD ART THOU!** The king had doubtless seldom seen so venerable a patriarch. **PILGRIMAGE.** He remembers Canaan, Bethel, Padan-aram, Jabbok, Hebron, the desert, Egypt, the tents so often pitched and struck; and he feels himself a stranger, a wanderer, with no abiding-place. **FEW.** So usually the aged think their many years to be. **EVIL.** The dark days, the days of sorrow and affliction, had been very numerous in Jacob's life. Both he himself and most of his sons, as well as his daughter Dinah had brought deepest grief to his soul. **HAVE NOT ATTAINED.** Jacob lived to the age of 147 years; Isaac, 180; Abraham, 175; Enoch, 365; Methuselah, 969; Adam, 930. **THEIR PILGRIMAGE.** Jacob uses the term pilgrimage both in a literal (earthly) sense and in a spiritual sense. Earth is not our resting-place. Heb. xi. 13-16.

A father with his little son is journeying overland to California; and, when at night he pitches his tent in some pleasant valley, the child is charmed with the spot, and begs his father to rear a house and remain there; and he begins to make a little fence about the tent, and digs up the wild flowers, and plants them within the inclosure. But the father says, "No, my son. Our home is far distant. Let these things go; for tomorrow we must depart." Now, God is taking us, His children, as pilgrims and strangers, homeward; but we desire to build here, and must be often overthrown before we can learn to seek "the city that hath foundations, whose Builder and Maker is God."—*Beecher.*

3. THE PILGRIM'S BLESSING ON THE KING, v. 10. Recollections of a long life filled with tokens of Divine favor; the wondrous exaltation of Joseph by Egypt's king; deliverance from the famine; the possessions of Goshen's plenty—all these thoughts crowd the patriarch's soul, as standing erect, he invokes Heaven's choicest benedictions upon his royal host. This blessing was Jacob's overflow of kindly feeling and devout gratitude toward Pharaoh as the instrument of God's loving providence. The prescribed form of blessing as given in the Hebrew ritual may be found in Num. vi. 23-27.

If one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a

magnet, and sweep through it, and how would it draw to itself the most invisible particles by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find in every hour some heavenly blessings; only the iron in God's sand is gold.—*Holmes.*

4. THE GREAT KING BLESSING THE PILGRIM, (see Matt. xxv. 34.) Ended now are all Jacob's wanderings, and he receives the welcome of Pharaoh, the blessing of Egypt's lord. Reunited, after many tribulations, the whole brotherhood, with Israel, their father, rejoice together in the sweet communion of filial and fraternal love. Thus, in the great hereafter; the pilgrimages of life all over, the "city of the GREAT KING," opening wide its gates of pearl, amid the welcomings of angels and the reunions of heaven, the redeemed shall enter "with songs and everlasting joy upon their heads . . . and sorrow and sighing shall flee away." Isaiah xxxv. 10.

If a king should promise me a living while he lived, it would lessen his carefulness for earthly things. How much more should God's promise make us careless for worldly things, seeing he is the King of all kings.—*Cawdray.*

We ask for Nineveh, and only its ruins are found; for Babylon, and we find only . . . "heaps and a dwelling-place for dragons;" . . . for ancient Rome, and we see the civilized world going to wonder at its ruins, and read the plain inscription of grandeur and vanity: but this city hath undecaying foundations; God is the Builder and Maker; and her glory shall never fade.—*R. Watson.*

III. HINTS FOR INFANT CLASS TEACHERS.

Whisper-Song.
 "Earth is retreating,
 Heaven is me greeting,
 Hope is lighting up
 New scenes above;
 Tranquilly lying,
 Peacefully dying,
 Jesus beckons upward
 To his love."—*Bonar.*

Notice the report of Joseph to Pharaoh concerning the arrival of his brethren, and their presentation by him to the king. In this see the kind, loving, and forgiving spirit of Joseph. His brothers once sold him, and were ready even to murder him. He brings them before the king, and gets great favors for them. This is returning good for evil.

Then speak of Jacob's presentation to the king, and the blessing which he prayed for Pharaoh. Even the king had respect for old age. So should we. Do you know of any little children who make fun of old people, or who do not treat them kindly and lovingly? How wicked it is to act in this way!

Pharaoh asked Jacob his age. [See if the class can tell it.] That was a long while to live, much longer than people live in these days. Jacob called himself a pilgrim. A pilgrim is one who travels a long journey from one country to another. To what country was Jacob trying to get? He cannot here mean his journey from Canaan to Egypt, for he says his pilgrimage lasted one hundred and thirty years. It did not take so long to get to Egypt. What, then, did he mean? [See if some in the class will not give the correct answer. If unable to do so tell them of the pilgrimage of life.] What country are we seeking for while going on this journey? Repeat the Golden Text. What is this city? Can little children be pilgrims on this journey? How must they begin? Who will guide them in the way? Why is it better to begin this pilgrimage while young?

IV. MISCELLANEOUS.

Prayer Meeting Topic: Heaven the Christian's Home. . . . *Texts:* Psa. xvi. 11; xxxix. 12, 13; Job iii. 17; Luke vi. 23; x. 20; Eph. iii. 15; Heb. xi. 16; xiii. 14; Rev. vii. 13-17. . . . *Foster:* 423, 2400, 2871, 3019, 3572, 3579. . . . *Blackboard Verse:*

In age and feebleness extreme,
Who shall a helpless worm redeem?
Jesus, my only hope thou art,—
Strength of my failing flesh and heart:
O, could I catch a smile from thee,
And drop into eternity!—*Wesley.*

SUNDAY, JUNE 15, 1873.

LESSON XI.—Prophetic Blessings. Gen. xlviii. 15, 16; xlix. 8-10.

I. GENERAL STATEMENT.

Jacob's life is spared for seventeen years after the settlement in Egypt. His strength failing, he sends for his sons, and pronounces prophetic blessings upon them.

II. NOTES AND ILLUSTRATIONS.

Topic: The world's greatest blessing.

1. THE GOD OF ABRAHAM AND ISAAC, ver. 15c
The pious patriarch holds God in his thoughts, for God has been in all his life, as well as in the life of his FATHERS ABRAHAM AND ISAAC. They DID WALK before God. Gen. xvii. 1. The recollection of noble ancestors! Jacob declares *their* piety, but claims none for himself. God had made a covenant with Abraham. See Gen. xv. 1-5. That covenant was renewed to Isaac. Gen. xxvi. 1-5. Jacob acknowledges God's grace to his fathers. God is all and in all.

Themistocles, when he entered into the Olympic games, and all the Grecians cast their eyes upon him and pointed at him, and whispered one to another, "This is Themistocles, that delivered Greece from Xerxes and the barbarous Persians—this is Themistocles!" all which he having taken notice of, said, "This day I must confess I am abundantly recompensed for all the pains that ever I took for Greece." Thus God looks for no other reward but this. He loads us with benefits; he gives all the commodities of the world to the sons, only this royalty to himself; he calls for no other tribute but that we should attribute all to him and his glory.—*Spencer.*

2. BLESSINGS ON JACOB, ver. 15. GOD FED. Not only when famine came to Canaan, but all his LIFE LONG UNTO THIS DAY. Devoutly thankful, he forgets his many sorrows, ascribing all joy and blessing to God's ever-watchful providence. Doubtless Jacob is heartily ashamed of having once said, "All these things are against me." Gen. xlii. 33.

The chariot of God's providences runneth not upon broken wheels.—*Rutherford*

Behold how God fed the Israelites. It is calculated that there was wanted 94,466 bushels of manna every day, or 1,370,002,600 bushels in the whole forty years of the sojourn in the wilderness. Yet when did the supply fail for a single day?

If God but cares for our inward and eternal life . . . every sorrow shall be but the setting of some luminous jewel of joy. Our very mourning shall be but enamel around the diamond; our every hardships but the metallic rim that holds the opal, glancing with strange interior fires.—*Beecher.*

3. BLESSINGS ON JACOB'S SONS, vers. 16, 8, 9. In verse 15 we see that the aged father BLESSED JOSEPH first. He reminds Joseph of the glorious God who is their Father, their Provider,

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xiv.

their Saviour. **THE ANGEL WHICH REDEEMED.** God in Christ. **BLESS.** Jacob invokes the benediction of the *unrevealed*, eternal, almighty **ANGEL OF THE COVENANT**, whose blessing "maketh rich." Prov. x. 22. **LADS.** Joseph's two sons, Ephraim and Manasseh, upon whose heads the patriarch's hands then rested, vers. 13, 14. **MY NAME . . . ON THEM.** As if he had said, "They are now equal to my twelve sons; fully adopted into my family; genuine Israelites, though born in Egypt and brought up under royal favor, amid the magnificence of a heathen capital," vers. 5-12. These "lads" were now nearly thirty years of age. Henceforth Ephraim and Manasseh will be among the "tribes;" and Canaan, not Egypt, will be the land of their hopes. **MULTITUDE.** See the fulfilment of the prophecy; Num. xxvi. 34, 37; Deut. xxxiii. 17; Josh. xvii. 17. At one time the effective men of the two tribes amounted to 93,200.

It is not the greatness and daintiness of the fare, nor the clothing in soft raiment, but God's good blessing, that doth nourish and strengthen the body of man.

As the print of a seal is more plainly perceived in the soft wax than in the seal itself: so, likewise, the knowledge of God is more manifest to us in Christ, who is the lively image and engraven form of his Father.

JUDAH. Hebrew, *praised*. For blessings on other sons see verses 3-7, 13-28. Judah was the fourth son of Jacob and Leah. **PRAISE.** The conduct of Judah had frequently been most praiseworthy in the past; but now the prophetic blessing points to a future of splendid prosperity. Reuben, the first-born, has forfeited his birth-right, and it has been conferred on Joseph; yet upon Judah shall descend the royalty of the tribes, and all his **FATHER'S CHILDREN SHALL BOW DOWN BEFORE** him. **LION'S WHELP.** Physically strong. Advancing from strength to strength; as from the nascent force of a young **LION** to the majestic power of an **OLD LION**. King of the beasts: king of the nations. Henceforth Judah's standard shall be a lion. See Num. ii. 3; Ezek. i. 10; 1 Chron. xiv. 7; Isa. kxix. 1; Rev. v. 5.

The promises are the veins in which the gold runs; it is a work of faith to stamp this golden ore into ready money for the present necessity of the soul.—*Hopkins*.

As every manner of crown is not ordained nor fit for every victor and he that van-

quisheth: so some kind of praise or honor is not meet for all men.

Like as the marriage of man and wife is of God, but the abuse of wedlock is not of God, but of the devil: so, likewise, all power is of God, but the abuse of power is not of him.—*Bowes*.

4. **THE BEST BLESSING OF ALL**, ver. 10. **THE SCEPTRE.** The symbol of authority. **NOT DEPART FROM JUDAH.** The tribe of Judah retained its sceptre, its individuality, and authority, until Christ's coming. Not so the other tribes. **LAWGIVER.** Teacher, judge, executor of laws. The other tribes lost their identity, and were merged in Judah some time after the captivity; so that whatever of law there might be was vested in sceptred Judah. **FROM BETWEEN HIS FEET.** From his descendants. David and Solomon, the most illustrious of kings, were from Judah; and their successors held the sceptre until the "Desire of all nations" came. Hag. ii. 7. **SHILOH.** CHRIST, THE MESSIAH. The *literal* meaning of Shiloh is somewhat obscure. It is variously interpreted: "The Branch," Isa. xi. 1; "the Sent," John xvii. 3; "our Peace," Eph. ii. 14; "Pacifiator;" "Peace-maker." All significations unite in **MESSIAH**, a Hebrew word, identical in meaning with the Greek *Christos*, "anointed." **UNTO HIM.** Shiloh, Christ. **THE GATHERING.** The rallying, the submission, the obedience of **THE PEOPLE** shall be no longer then to Judah as a tribe, but to **SHILOH**; he shall be the Prince of Peace, the King of kings forever! Nearly thirty-six centuries have passed since Jacob uttered this inspired prophecy, and Christ, "the **LION** of the tribe of **JUDAH**," (Rev. v. 5), still goes forth conqueror among the nations. Shiloh is becoming Prince to all the peoples of the earth.—**THE PRINCE OF PEACE.**

Sir W. Raleigh thought that if all the pictures of a wicked prince were lost in this world they might all be painted again out of the story of Henry VIII. On the other hand, the Jews held Esdras in so high esteem, that if Mercy, Love, and Knowledge had put out his candle, at his brain they might light it again. Behold a greater than Esdras—Christ Jesus himself! If all our love were extinguished, at his love we might easily rekindle it. . . . He brought love, he bought, he exercised love, he bequeathed love, he died in love—he is all love.—*Spencer*.

A lady, while on a visit to the Exposition

him by his frightened sons; for Jacob could not have had the slightest doubt of Joseph's sincerity. No wonder that loving JOSEPH WEPT at this double exhibition of their fear for themselves and their doubt of his honesty. In their trepidation they claim not the kinship of brother, but on the contrary they are satisfied to be but SERVANTS.

Even as he who is troubled with a burning fever is hotter than he who is parched with the sun, so is that man more troubled who hath a guilty conscience than a good man by all outward affliction.—*Cavendish*.

Philo Judæus telleth that Flaccus played all the parts of cruelty that he could devise against the Jews, for their religions' sake; but afterward, when the doom of Caigula fell upon him, and he was banished to Andros, an island near Greece, he was so tormented with the memory of his bloody iniquities and a fear of suffering for them, that if he saw any man walking softly near to him, he would say to himself, "This man is devising to work my destruction;" if he saw any go hastily, "Surely it is not for nothing; he maketh speed to kill me." Thus did his sin lie upon him, and ever remind him that some vengeance was to follow from God or man, or both.—*Spencer*.

2. FORGIVENESS, verses 19-20. The "sheaves" are bowing before the head-sheaf. The dream of the lad is fulfilled. Gen. xxxvii. 7, 8. Trembling with the recollection of the past and with the dread of the future, these brethren hear with great joy the words, FEAR NOT. This is the reiteration of Joseph's former act of full forgiveness. Gen. xlv. 5. Joseph assures his brethren that he is their brother, not their lord, not their avenging judge. Hence he says, AM I IN THE PLACE OF GOD? Vengeance belongeth unto God. Rom. xii. 19; Job. xxxiv. 29. YE THOUGHT EVIL AGAINST ME, said Joseph. He still will have them remember that they did wickedly, notwithstanding his full forgiveness. They must remember also that GOD MEANT IT UNTO GOOD. God can and will make the wrath of man to praise Him when it suits His divine purposes. "God is His own interpreter, and he will make it plain." His purpose TO SAVE MUCH PEOPLE ALIVE was effected in the saving of all Jacob's household from the famine in Canaan, and in the later deliverance from Egypt under Moses.

"I can forgive, but I cannot forget," is only another way of saying, "I will not forgive." A forgiveness ought to be like a cancelled note, torn in two and burned up, so that it never can be shown against the man.—*Beecher*.

I have to tell the sinner that, although he lies in a deeper and darker dungeon [than that in which Joseph lay,] although he is covered with fouler and filthier rags, and although the presence of Jesus is infinitely more august and venerable, and exalted than that of any mortal king, he stands in no need of preparatory holiness, of even one short hour's delay. You have neither to change a rag nor remove a stain . . . Come then as you are . . . It is not your wealth nor your beauty that has won His heart. He loves you; He has shed His blood to wash you; at great cost He has purchased the wedding garment, a robe of righteousness, and the crown of glory.—*Guthrie*.

3. FAVOR, v. 21. Joseph emphasizes the fullness of his pardoning love, repeating the cheering utterance, FEAR NOT. With words of brotherly kindness he promises that he WILL NOURISH them and their LITTLE ONES. During the years of famine they had tested the sincerity of his promises, and now they rest securely on his words of assurance. Behold the nobility of love! These brethren deserve nothing; but Joseph treats them as equals, as brothers beloved.

When a man is in favor with his prince he is then bold to come unto him, and may have free access unto his presence. If he ask any gift he is then likely to obtain it. So when a sinner is pardoned by God and justified in Christ, he may then come boldly, asking grace and blessing, and every needed gift, expecting surely to receive. Indeed, God graciously promises the pardoned the good things of this life, and of that which is to come.

4. FULLNESS OF YEARS, verses 22-26. Joseph is now fifty-six years of age. Thirty-nine eventful years have passed since he entered Egypt. During fifty-four years more he DWELT IN EGYPT, HE, AND HIS FATHER'S HOUSE. We are not told what occurred in all these years. Egypt prospered under Joseph's rule; he saw his children and grandchildren growing up in prosperity. As

his last days approach he gathers his brethren about him to comfort them with words of pious cheer. GOD WILL SURELY VISIT YOU. How the righteous love to dwell on God's thoughts, and plans and promises! AND BRING YOU OUT OF THIS LAND. There was a better land which God had promised to ABRAHAM, TO ISAAC, AND TO JACOB: the land of Canaan. Desiring not to be buried in Egypt, nor yet to be carried away immediately after his death, as was Jacob, his father, Joseph exacts a promise from his brethren that his "bones" shall be carried with them when the time of their deliverance comes. Heb. xi. 22. THEY EMBALMED HIM. Embalmers were a distinct class of persons, trained for their art. Possibly there may have been some of this class among Joseph's household. The articles employed were chiefly palm-wine, powdered perfumes, myrrh, natron, (nitre.) and linen bandages covered with gum. There were at least three modes of embalming or mummification in Egypt. Doubtless Joseph's body was embalmed after the most scientific and costly manner. "It was not unusual for persons to retain the mummies of departed relatives for generations. In some cases new apartments were built, in which the mummies were placed upright, and often they were introduced into rooms when feasts were given, and placed as guests at the table." HE WAS PUT IN A COFFIN. Coffins were used in Egypt only for persons of distinction. The coffin of King Mycerinus, discovered A.D. 187, in the third pyramid of Memphis, is of sycamore wood. Joseph's dead body, embalmed so tenderly and at so great outlay of money, was not cherished more lovingly by his posterity than were his many virtues and the great deeds of his illustrious life. After many years, "Moses took the bones of Joseph with him," when the Israelites went out of the land of their bondage. Exodus xiii. 19; Joshua xxiv. 32.

"The path of the just is as the shining light, that shineth more and more unto the perfect day." . . . The path of the sun . . . is a HIGH PATH: . . . so with the path of the JUST. It is too high for men or fiends to obstruct. . . . Put the just man where you will; he shines, and cannot but shine. God made him to shine. For instance, imprison *Joseph*—and he will shine out on all Egypt, cloudless as the sky where the rain never falls. Imprison *Daniel*—and the

dazzled lions will retire to their lairs, and the king come forth to worship at his rising, and all Babylon bless the beauty of the brighter and better day. Imprison *Peter*—and, with an angel for his harbinger star, he will spread his aurora from the fountains of the Jordan to the wells of Beersheba, and break like the morning over mountain and sea. Imprison *Paul*—and there will be high noon over all the Roman Empire. Imprison *John*—and the isles of the Ægean, and all the coasts around, will kindle with sunset visions, too gorgeous to be described, but never to be forgotten—a boundless panorama of prophecy, gliding from sky to sky, and enchanting the nations with openings of heaven, transits of saints and angels, and the ultimate glory of the city and kingdom of God.—*Stockton.*

III. HINTS FOR INFANT CLASS TEACHERS.

Before proceeding with this, the last lesson on Joseph, it might be well to notice some of the principal points in the previous history, being careful, however, not to interfere with the review for next Sabbath. The object of such brief notice is to make a mere outline history of the remarkable man whose death is here recorded. For this purpose the following facts may be noticed: 1. Joseph beloved of his father. 2. Hated by his brethren. 3. Sold into slavery. 4. Cast into prison. 5. Made governor. 6. Visited by his brethren. 7. Makes himself known. 8. Sends for his father. 9. And now is about to die. The teacher can go over this outline in a very few minutes, and it will probably be found a preparation for the review of next week, rather than a hindrance to it.

Notice the fear of Joseph's brethren lest he should now, after his father's death, punish them for their former wickedness. They humbled themselves before him. Do not forget to refer the children to the dream of many years before, when Joseph saw the sheaves of his brethren falling down before his sheaf. Call attention to his deep feeling and his forgiving spirit. They had wronged him greatly, had treated him with great cruelty. He had it in

Whisper-Song.
 "O thou who didst
 Thy foes forgive,
 And didst that we
 Forgiven might live,
 Forgiving love
 May we possess,
 That we, thus blest,
 May others bless!"

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his power to punish them severely. Yet he did not do it. This was not only for his father's sake, as they supposed, but because he really loved them, although they had hated him. Do you forgive those who treat you unkindly?

Ask if there was ever any love like this? Speak of the love of Jesus to sinners. He came into the world to suffer and to die for them. He loved them though they hated Him, and his last prayer for the men who put him to death was, "Father, forgive them."

Then speak of Joseph's death, and of his desire to be buried in Canaan, where his fathers were buried.

IV. MISCELLANEOUS.

Prayer-Meeting Topic: Godliness is profitable unto all things . . . *Texts:* Num. xxiii. 10; Psa. v. 12; xxxvii. 17-25; Isa. iii. 10; Matt. xii. 43; 1 Tim. iv. 8 . . . *Foster:* 975, 227, 2346, 2579, 3682, 5122 . . . *Blackboard Verse:*

Give of peace and unity,

Send down thy mild, pacific Dove;

We all shall then in one agree,

And breathe the spirit of thy love.

Lessons for July.

July 6.—The Child Jesus. Matt. ii. 1-10.

July 13.—The Flight into Egypt. Matt. ii. 13-23.

July 20.—The Baptism of Jesus. Matt. iii. 13-17.

July 27.—The Temptation of Jesus. Matt. iv. 1-11.

SECOND QUARTERLY REVIEW.

[In addition to the "Golden Texts" and "Topics" for the quarter, which find in BEREAN LEAF, study the following questions on the lessons.]

1. *Israel—The New Name.* To whom was this new name given? When? Where? Why? What does it mean? Recall the "Outline" of the lesson from the following *Help-words:* NIGHT . . . COMBAT . . . DAYLIGHT . . . VICTORY. What is the most important truth taught in the lesson? Recite "Topic" and "Golden Text."

2. *The Dreams of Joseph.* Give several facts about the dreamer's boyhood? What did he dream? What did his dreams mean? What effect did they have upon the family? Recite "Topic," "Golden Text," and "Outline."

[*Help-words* of Outline: LOVE . . . ENVY . . . LIGHT.] Most important truth taught in the lesson?

3. *Joseph Sold.* When? Where? By whom? To whom? At what price? For what reason? Where was he taken? Recite "Topic," "Golden Text," and "Outline." [*Help-words:* PASSIONS . . . FEASTING . . . CONSPIRACY.] Most important truth taught?

4. *The Lord with Joseph.* Recite "Topic," "Golden Text," and "Outline." [*Help-words:* S— . . . O— . . . P— . . . M—.] What seeming calamity befell Joseph? How did good come of it? What was the secret of Joseph's success? What is the most important truth taught by the lesson?

5. *Joseph exalted.* By whom? How? "Topic?" "Golden Text?" "Outline?" [*Help-words:* FREED . . . WISE . . . LORD . . . PLENTY.] Most important truth taught?

6. *The Report from Egypt.* From whom? To whom? By whom? What was it? "Topic?" "Golden Text?" "Outline?" [*Help-words:* SUSPECTED . . . TRUE . . . FOOD . . . SILVER . . . FATHER.] Most important truth taught?

7. *Joseph makes Himself Known.* Recite "Outline." [*Help-words:* REVELATION . . . TRAITORS . . . FORGIVENESS . . . FAMINE . . . GRACE.] Recite "Golden Text." Recite "Title." Most important truth?

8. *Joseph Sends for his Father.* By whom? What gifts did he send? What message? How did Jacob receive the good news? Recite "Outline." [*Help-words:* POVERTY . . . GIFTS . . . GOOD NEWS . . . REVIVING.] Recite "Topic" and "Golden Text." Most important truth?

9. *Israel in Egypt.* At what place did Jacob stop on his way to Egypt? Why? What did the Lord say to him? How did Joseph receive Jacob? Recite "Topic," "Golden Text," and "Outline." [*Help-words:* OLD MAN . . . PRESENCE . . . WAITING . . . JOYFUL . . . CORDIAL.] Most important truth?

10. *Jacob and Pharaoh.* How did they happen to meet? What did Pharaoh say? What did Jacob say? Recite "Topic," "Golden Text," and "Outline." [*Help-words:* HOME . . . BETTER . . . BLESSING . . . GREAT KING.] Most important truth?

11. *Prophetic Blessings.* By whom uttered? When? To whom? Recite "Golden Text." Recite "Topic." Who is the world's greatest blessing? Recite "Outline." [*Help-words:* A & I . . . J— . . . SONS . . . BEST BLESSING.] Most important truth?

12. *Last Days of Joseph.* Recall "Outline." Recite "Topic" and "Golden Text." How did Joseph illustrate the "Golden Text"? Joseph's age at death? Most important truth taught in this lesson?

Berean Lesson Leaf.

INTERNATIONAL BIBLE LESSONS.

FIRST YEAR—1878—JUNE.

SECOND QUARTER: TWELVE LESSONS FROM GENESIS.

SABBATH, June 1.—**LESSON IX.—Israel in Egypt.**—Gen. xlv. 1-4; 29-32.

Leader. 1. And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac. Gen. xxi. 31-33.

School. [23] 2. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. Job xxxiii. 14, 15.

L. [24] 3. And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation. Gen. xxviii. 13.

S. [25] 4. I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes.

L. 29 And Joseph made ready his chariot, and went up

to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

S. [26] 30. And Israel said unto Joseph, "Ow let me die, since I have seen thy face, because thou art yet alive. Luke ii. 29-30

L. 31. And Joseph said unto his brethren, and unto his father's house, I will go up, and show Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me;

S. 32. And the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

TOPIC—God guiding His servants.

Golden Text—Thou shalt guide me with Thy counsel, and afterward receive me to glory.—Ps. lxxiii. 24.

Home Readings

M. Gen. xlv. 1-4, 29-32.
 Tu. Matt. ii. 11-23.
 W. 2 Kings vii.
 Th. Rev. vii. 9-17.
 F. Exod. ii. 11-25.
 S. John x. 1-18.
 S. Gen. i. 7-21.

LESSON SCHEME.

BIBLE SEARCHINGS:

Gen. xxi. 33. 1 Sam. xx. 41. Exod. xii. 31.
 Gen. xxviii. 13-15. Luke xv. 20. Ps. cv. 9-11.
 Matt. ii. 13-15. Gen. xxvi. 23-25. Luke ii. 29-30.
 Exod. ii. 23-25. Gen. xxxv. 10-15. Gen. xxvi. 12-14.
 Ps. xx. 1. Matt. ii. 19-21.

Outline:

- I. THE OLD MAN'S JOURNEY, v. 1;
- II. THE PRESENCE OF THE LORD, v. 2-4;
- III. THE WAITING SON, v. 29;
- IV. THE JOYFUL MEETING, v. 29, 30;
- V. THE CORDIAL WELCOME, v. 31, 32.

Recite *Title, Topic, Golden Text, Selected Verses, and Outline.*

1. What journey did Jacob make? v. 1.
 What caused him to make this journey?
 Where did he stop on his way to Egypt? v. 1.
2. How did God show his acceptance of Jacob's sacrifice? v. 2.
 What did he declare himself to be? v. 3.
 What four reasons did the Lord give why Jacob need not fear to go to Egypt? v. 3, 4.
 Had the promise in the latter part of the third verse ever been made before? When? Where?
 When and how was Jacob brought up again out of Egypt? chap. i. 13. [The promise was also fulfilled in the bringing of the Israelites to Canaan.]
3. How did Joseph show his anxiety to meet his father? v. 29.
 Where did he meet him? v. 29.

Where is Goshen? [A region of country north-east of Egypt.]

What is it called in Gen. xlvii. 11?

4. Describe the meeting between Joseph and his father, v. 29.

How did Jacob express his joy? v. 30.

5. What did Joseph propose to do? v. 31.

What reason had he to expect favors for his family from Pharaoh?

What was the occupation of Jacob and his sons? v. 32.

Where are we taught in this lesson—

1. That every important undertaking of life should be begun with prayer?
2. That God hears us when we pray?
3. That the Lord promises His presence and favor to those who do his will?
4. That the Lord sometimes accomplishes his purpose of blessing by leading us in apparently impossible paths?
5. That a good son is a joy to his parents?
6. That he who brings us into a strange land will bring us "up again?"

Lesson Hymn.

While on earth ordained to stay,
 Guide our footsteps in thy way,
 Till we come to dwell with thee,
 Till we all thy glory see.

Then, with angel-harps again,
 We will wake a nobler strain;
 There, in joyful songs of praise,
 Our triumphant voices raise.

SABBATH, June 8.—**LESSON X.—Jacob and Pharaoh.**—Gen. xlvii. 5-10.

Leader. 5. And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee?

School. 6. The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell: in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle. Gen. xx. 15.

L. S. 7. And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. Prov. xxii. 29.

S. S. 8. And Pharaoh said unto Jacob, How old art thou?

L. S. 9. And Jacob said unto Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. Heb. xi. 9. 13; Job xiv. 1.

S. 10. And Jacob blessed Pharaoh, and went out from before Pharaoh.

TOPIC—The Pilgrim Nearing Home.

Golden Text—For here have we no continuing city, but we seek one to come.—Heb. xiii. 14.

Home Readings.

M. Gen. xlvii. 5-10.
Th. Acts xxiv. 10-27.
F. Ps. xc.
Th. 1 Sam. xvi. 1-18.
F. 1 Cor. xv. 39-58.
S. Job xiv.
S. Matt. xxviii.

LESSON SCHEME

BIBLE SEARCHINGS:

Exod. viii. 22.	Heb. xiii. 14.	Lev. xix. 32.
Gen. xiv. 9. 10.	1 Pet. ii. 17.	Luke xxiv. 50, 61.
1 Chron. xxix. 15.	Exod. ix. 26.	Gen. v. 27.
Psa. xc. 9. 10.	Gen. xxxv. 28.	

[Read Gen. xlvii. 33, 34; xlvii. 1-4, introductory to the lesson.]

Outline:

- I. AT HOME IN EGYPT, v. 5, 6;
- II. LONGING FOR THE BETTER HOME, v. 7-9;
- III. THE PILGRIM'S BLESSING ON THE KING, v. 10;
- IV. THE GREAT KING BLESSING THE PILGRIM, Matt. xxv. 34.

Recite Title, Topic, Golden Text, Selected Verses, and Outline.

1. What did Pharaoh say to Joseph? v. 5.
How did he know of their arrival? v. 1.
Why did Pharaoh mention Goshen as the place for Jacob and his family? v. 4.
What kindness did Pharaoh offer to Joseph's brethren? v. 6.
Did Pharaoh extend this kindness to them for their own sake, or for his love to Joseph?
2. What question did Pharaoh ask of Jacob? v. 8.
How old was Jacob?
Give the ages of some of "his fathers."
Had Jacob's life been a pilgrimage.
Trace some of his journeys.
In what sense is our life a pilgrimage?
Where are you journeying?
3. What did Jacob give to Pharaoh? v. 10.
Was it given for kindness to him, or for his favors to his sons?

4. Who are seeking a continuing city to come? [Recite GOLDEN TEXT.]

Who has prepared a home for all who love him? [John xiv. 3]

What is he called in Matt. xxv. 34?
What will be the reception of the Christian pilgrim?
How can we at last enjoy the blessing of the Great King?

Where, in this lesson, do we learn —

1. That a good son makes the heart of a father glad?
2. That earthly enjoyments, however long continued, do not satisfy the heart?
3. That life, at the longest, is short?
4. That the longest life is but a journey through this world to another?
5. That the benediction of a good man is a blessing even to the highest in authority?
6. That a true pilgrimage will lead at last to a happy home.

Lesson Hymn.

Strangers and pilgrims here below,
This earth, we know, is not our place;
But hasten through the vale of woe,
And, restless to behold thy face,
Swift to our heavenly country move,
Our everlasting home above.

We've no abiding city here,
But seek a city out of sight;
Thither our steady course we steer,
Aspiring to the plains of light,—
Jerusalem, the saints abode,
Whose founder is the living God.

SABBATH, June 15.—**LESSON XI.—Prophetic Blessings.**—Gen. xlviii. 15, 16; xlix. 8-10.

Leader. 15. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, (Heb. xi. 21; Gen. xvii. 1.)

School. 16. The Angel which redeemed me from all evil, bless the lads;

L. And let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. Psa. xxxiv. 22.

S. S. 8. Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Psa. xviii. 40.

L. S. 9. Judah is a lion's whelp: from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? Rev. v. 5.

S. S. 10. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Jer. xxx. 21; Ps. lx. 7; Heb. vii. 14.



TOPIC—The world's greatest blessing.

Golden Text—The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Gen. xlix. 10.

LESSON SCHEME.

BIBLE SEARCHINGS:

Gen. xvii. 4.	1 Chron. v. 2.	Josh. xl. 4.
Gen. xlviii. 4.	Mal. iii. 1.	Heb. xi. 12, 21.
Psa. lxxxii. 1, 5.	Rev. v. 5.	Psa. xci. 11.
1 Kings iv. 20.	Gen. xxiv. 7.	Isa. xi. 1, 10.
Deut. xxxiii. 7.	Psa. xxxiv. 7.	Matt. i. 2, 3, 16.

Outline:

I. THE GOD OF ABRAHAM AND ISAAC, v. 15;

II. BLESSINGS ON JACOB, v. 15;

III. BLESSINGS ON JACOB'S SONS, v. 16, 8, 9;

IV. THE BEST BLESSING OF ALL, v. 16.

Recite Title, Topic, Golden Text, Selected Verses, and Outline.

1. What blessing had God promised to Abraham? Gen. xvii. 7, 8.

What great trial prepared him for a renewal of God's covenant?

When was God's covenant-promise to Abraham renewed to his son Isaac? Gen. xxvi. 1-4.

Who is foretold in the promise, "In thy seed shall all the nations of the earth be blessed?"

What reason is given for the continuance of this covenant? chap. xxvi. 5.

What is said of the life of Abraham and Isaac in v. 15?

2. What was Jacob's testimony of God's dealings with him? v. 15.

Who is referred to as "the angel?" v. 16. [chap. xvii. 1; xxviii. 15; xxxi. 11, 13, 24.]

3. Whom did he mean by "the lads?" v. 16.

What did he ask that their posterity might become? Upon which of his sons did he pronounce the greatest blessing? chap. xlix. 8-10.

4. What did Jacob prophesy concerning Judah in v. 10? What is the meaning of "Shiloh" in v. 10?

[Various definitions: Peaceful, Peace, Pacifcator, The Desired, The Longed-for One.]

Who is referred to in this verse as "the Shiloh?" [Jesus the Messiah, the Prince of Peace.]

What names are given to Messiah in Isa. ix. 6? Jer. xxiii. 5, 6?

How is the blessing to the Gentiles foretold? v. 10.

1. That God keeps his covenant with his people?
2. That God in his purpose of love meant more than temporal blessings to Abraham and his posterity?
3. That we have a share in the blessing of God to Abraham?
4. That the best blessing to the world is "the Prince of Peace?"

Lesson Hymn.

Christ, by highest heaven adored,—
Christ, the everlasting Lord;
Vailed in flesh the Godhead see;
Hail, incarnate Deity!

Hail the heaven-born Prince of peace!
Hail the Sun of Righteousness!
Light and life to all he brings,—
Risen with healing in his wings.

SABBATH, June 22nd.—LESSON XII.—The Last Days of Joseph.—Gen. i. 15-26.

Leader. 15. And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. Job xv. 21, 22.

School. 16. And they sent a messenger unto Joseph, saying, Thy father did command before he died saying,

L. 17. So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil; and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. Prov. xxviii. 13.

S. 18. And his brethren also went and fell down before his face; and they said, Behold, we be thy servants.

L. 19. And Joseph said unto them, Fear not, for am I in the place of God?

S. 20. But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Acts iii. 13-15.

L. 21. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

S. 22. And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived a hundred and ten years.

L. 23. And Joseph saw Ephraim's children of the third generation; the children also of Machir the son of Manasse were brought up upon Joseph's knees.

S. 24. And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

L. 25. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. Acts vii. 6.

S. 26. So Joseph died, being a hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt.

TOPIC—The just man made perfect.

Golden Text—Be not overcome of evil, but overcome evil with good. Rom. xii. 21.

Home Readings.

M. Gen. xlviii. 15, 16; xlix.	
Tu. Luke i. 59-80.	[8-10]
W. Psa. lxxxii.	
Th. Luke ii. 1-20.	
F. Isa. xxxiv.	
S. Deut. xxxiii.	
Ss. Rev. vii.	

Home Readings.

M. Gen. i. 15-26.	
Tu. John xxi. 1-19.	
W. 1 Kings ii. 1-12.	
Th. Acts iv. 23-33.	
F. Josh. xxiv. 14-33.	
S. Matt. xviii. 21-35.	
Ss. Dan. ix. 11-23.	

LESSON SCHEME.

BIBLE SEARCHINGS:

Gen. xxxvii. 10. Gen. l. 2. Psa. lxxvi. 10.
 Matt. xvii. 21. Heb. xi. 22. Acts x. 39-43.
 Luke xiv. 32. Psa. xxv. 18. Psa. xxxvii. 57.
 Gen. xlii. 18. Luke xl. 4. Rom. viii. 6.
 Acts v. 30, 31. Luke xv. 10-28.

Outline:

- I. FEAR, v. 15-18.
- II. FORGIVENESS, v. 19, 20;
- III. FAVOR, v. 21.

IV. FULLNESS OF YEARS, v. 22-26.

Recite Title, Topic, Golden Text, Selected Verses, and Outline.

- 1. What suspicion had Joseph's brethren? v. 15. How did they approach Joseph? v. 16. What strong plea did they urge? v. 16, 17. What, according to their declaration, was Jacob's dying message to Joseph in their behalf? v. 17. How did the announcement of it affect Joseph? v. 17. What did the brethren then do? v. 18. What dream was here fulfilled? Was their conduct actuated by true repentance, or bodily fear? 2. What answer does Joseph make? v. 19. How does this compare with the command in Rom. xii. 19. Does he excuse their guilt? Does it excuse the guilt of wicked men, that God sometimes brings good out of their evil acts? 3. Did Joseph show in his answer a spirit of exaltation over his brethren?

- What assurance did he give? v. 21. How does the conduct of Joseph show his nobleness of character? What New Testament injunction did he carry out? Eph. iv. 32. How did Joseph show his full forgiveness? v. 21. How does Joseph's conduct here remind us of Jesus? 4. How old was Joseph when he died? v. 22-26. How did he show his faith in God's promise? v. 24. What promise did he require of the children of Israel? v. 25. What did the requirement of this promise show? Where in this lesson do we learn— 1. That guilt brings fear? 2. That sins committed long ago will rise in judgment against the transgressor? 3. That sin brings shame and humiliation as well as fear? 4. That the true servant of God will not seek to avenge injuries? 5. That out of the hate of wicked men God is able to work good to his children? 6. That true forgiveness will show itself not alone in words, but in acts of comfort and kindness?

Lesson Hymn.

Wisdom divine! who tells the price
 Of wisdom's costlier merchandise?
 Wisdom to clove we prefer,
 And gold is dross compared to her.

Her hands are filled with length of days,
 True riches, and immortal praise,—
 Riches of Christ on all bestowed,
 And honor that descends from God.

SABBATH, June 20.

SECOND QUARTERLY REVIEW.

GOLDEN TEXT FOR THE SECOND QUARTER.

"The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. iv. 18.

HOME READINGS.

M. Luke xviii. 1-14. T. Jn. xviii. 1-14. W. Psa. cxviii. 1-18. Th. 2 Cor. iv. 6-17. F. Heb. xi. 13-22. S. Psa. lxxii. Sab. Eph. iv. 1-16.

TOPICS AND GOLDEN TEXTS.

- Lesson 1. PREVAILING WITH GOD. . . . "And he said, Thy . . . shall be called no more . . . , but Israel: for as a . . . hast thou . . . with God and with . . . , and hast" Gen. xxxii. 28.
- Lesson 2. THE BELOVED SON. . . . "I thank thee, O . . . , Lord of . . . and earth, because thou hast . . . these things from the . . . and . . . , and hast revealed them unto . . ." Matt. xli. 25.
- Lesson 3. THE DEVICES OF THE WICKED. . . . "There are many . . . in a man's . . . ; nevertheless the . . . of the Lord, that shall . . ." Prov. xix. 21.
- Lesson 4. GOOD OUT OF EVIL. . . . "And we know that . . . work together for . . . to them that . . . God." Rom. viii. 28.
- Lesson 5. FROM PRISON TO PALACE. . . . "For the Lord God is a . . . and . . . : the Lord will give . . . and . . . ; no good thing will he . . . from them that . . . uprightly." Psa. lxxviii. 11.
- Lesson 6. SIN TELLING HIS OWN STORY. . . . "Be sure your . . . will find you . . ." Num. xxxii. 23.
- Lesson 7. THE WONDERS OF GOD'S WAYS. . . . "And Joseph said unto his . . . , I am . . . ; doth my . . . yet live? And his brethren could not . . . him; for they were . . . at his . . ." Gen. xlv. 3.
- Lesson 8. LIGHT IS THE DWELLING OF THE RIGHTEOUS. . . . "The father of the . . . shall greatly . . ." Prov. xxiii. 24.
- Lesson 9. GOD GUIDING HIS SERVANTS. . . . "Thou shalt . . . me with thy . . . , and afterward receive me to . . ." Psa. lxxviii. 24.
- Lesson 10. THE PILGRIM REARING HOME. . . . "For here have we no . . . city, but we seek one to . . ." Heb. xiii. 14.
- Lesson 11. THE WORLD'S GREATEST BLESSING. . . . "The sceptre shall not . . . from . . . , nor a lawgiver from . . . his . . . , until Shiloh come; and unto him shall the . . . of the people . . ." Gen. xlix. 10.

Lesson 12. THE JUST MAN MADE PERFECT. . . . "Be not . . . of evil, but overcome . . . with . . ." Rom. xii. 21.

GEOGRAPHICAL.

Locate on the map the following places:

Bethel,	Haran,	Gilead,	Jabbok,
Padai-aram,	Shechem,	Bethlehem,	Edom,
Dothan,	Beersheba,	Egypt,	Memphis,
Goshen,	Nile,		

RESPONSIVE READINGS.

- Leader. Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; Psa. xxxiii. 18.
- School. To deliver their soul from death, and to keep them alive in famine. Psa. xxxiii. 19.
- L. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. Psa. l. 1.
- S. But his delight is in the law of the Lord; and in his law doth he meditate day and night. Psa. 1. 2.
- L. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. Psa. l. 3.
- S. Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Psa. xxxii. 7.
- L. The Lord is my shepherd; I shall not want. Psa. xxxiii. 1.
- S. He maketh me to lie down in green pastures; he leadeth me beside the still waters. Psa. xxxii. 2.
- L. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Psa. xxxii. 3.
- S. Yes, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me. Psa. cxxiii. 4.
- L. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Psa. cxxiii. 5.
- S. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever. Psa. cxxiii. 6.
- L. Come and hear, all ye that fear God, and I will declare what he hath done for my soul. Psa. lxxvi. 16.
- S. I cried unto him with my mouth, and he was extolled with my tongue. Psa. lxxvi. 17.

SEEK THE GENTLE SHEPHERD.

"THOSE THAT SEEK ME EARLY, SHALL FIND ME."

W. W. Bentley.

1. Seek the gentle Shepherd, Always kind and true, Who is ev - er watching

O - ver me and you. And He's sweetly call - ing, Say - ing, "Come to Me:

Rit. - - - - - REFRAIN.
I will keep you safe - ly, And my love is free." Seek the gen - tle Shepherd,

Rit. - - - - -
Why do ye de - lay? Seek the blessed Saviour, Come to Him to - day.

- | | |
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| <p>2. Jesus is our Shepherd,
And He knows His sheep;
Tenderly He leads them,
When the way is steep.
Little lambs he carries
In His arms with care;
Evil cannot harm them
When they're sheltered there.—<i>Ref.</i></p> | <p>3. Come and seek the Shepherd,
Enter by the door,
All the fold is peaceful,
Sin can come no more.
He will keep you safely
'Neath His loving care,
Evil cannot harm you
When you're sheltered there.—<i>Ref.</i></p> |
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