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Presbyterian Church in Canada

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The Teachers Monthly

Vol. VII.

OCTOBER, 1901

No. 10

The lessons for the first six months of 1902 are in the Acts of the Apostles, and for the second six months in the Old Testament, from Moses to Samuel. A full list will be given in the **TEACHERS MONTHLY** for November, so that teachers may make a preliminary survey of the ground to be traversed next year.

Speaking of next year, we would again remind the schools that with the **New Year** the **TEACHERS MONTHLY**, the **HOME STUDY QUARTERLY** and the **PRIMARY QUARTERLY** will all appear in larger size than at present, and further improved in various ways. The illustrations in the **PRIMARY QUARTERLY**, which are the best that the publishing houses produce, will be continued, and every lesson, also, in the **HOME STUDY QUARTERLY** will be illustrated.

The highest recommendation of any **Lesson Help** is the excellence of the material it contains, and its suitability to the needs of those for whose use it is intended. The rapid increase in the circulation of our **Lesson Helps** is evidence that this most important matter has not been overlooked. Our lesson writers are ministers and Christian workers belonging to our own Church, and in close touch with its life and spirit. Their aim is to lead to a direct study of the Word itself, and thereby to transmit to our children and young people the love of truth, the deep evangelical spirit, the vigorous moral tone and the zeal for the spread of the Gospel of Christ, which have ever been the characteristics of our Church. We may learn much from others, but our first care should be to know well those things which are most verily believed amongst ourselves.

Teacher Training

Everywhere the importance of well-trained teachers for our Sabbath Schools is becoming more fully recognized. The colleges of the Church are giving more attention to the matter, and are seeking to afford the students instruction in the principles of teaching and their application to Sabbath School work. This is a hopeful sign. It is "first things first;" for students so trained will be specially qualified to guide the teachers when they come to have congregations of their own.

The General Assembly has also urged Presbyteries to do what is within their power, through local Institutes and otherwise, to promote the same good end—the better training of Sabbath School workers.

The **TEACHERS MONTHLY** is happy to announce, as its share in this movement, a series of articles by Professor Walter C. Murray, of Dalhousie University, Halifax, Nova Scotia. Professor Murray is recognized on all hands as an authority on educational matters, and has given special attention to child study. The articles, which are written in a thoroughly popular style, will begin with the January number, and will, we feel assured, prove of great interest and value.

The Discipline of Joseph

By Professor J. E. McFadyen, M.A., B.A.,
(Oxon.)

The story of Jacob glides gently into the story of Joseph. (Gen. 37 to 50.) Long before Jacob's race is run, but not until the divine discipline has changed him, the interest of the narrative gathers round the fresh young figure of

HIS BRILLIANT SON,

the fourth great name in that patriarchal succession which prepared the way for Israel. His life is the most romantic in the Bible : but again be it said that the deepest interest of that life is not the romance, but the discipline through which it passed, and by which it was made strong as well as beautiful.

With a charm which is all his own, Joseph has all his father's resource, versatility, and splendid faith in the future and the unseen. He proves himself, when the time comes, to be a man of affairs. But he is also a dreamer, and it is in this capacity that he is first offered to us, as one who believes in his destiny, and who is not afraid to cherish and express

THE BOLDEST HOPES.

In his self-confidence he reminds us of his father ; and he will need, like him, to tread a way of sorrow. His boldness provokes the jealousy and malice of his brethren, in whose conversation we see something of the unscrupulousness of their father, and they cruelly scheme to compass his destruction. But the Power that watches over him has a great work for him yet to do, and will not let him die. He is saved but taken away from the promised land to serve in Egypt

It is all very sad, but not half so sad as it looks, for it is God's way of training him to fill the post of governor, and to school his soul. He learns in Egypt what he never could have learned as his father's pet in Canaan ; and notice that, he, like Jacob, like all of us,

LEARNED THROUGH SERVICE AND SORROW.

Sorrow, too, of the deepest, for nothing so sorely vexes a noble heart as the thought that it is held guilty of the thing it despises. Besides the sorrows of the dungeon, Joseph has the deeper sorrow of being misunderstood, yet with a moral courage which we can only call heroic, he refuses to speak the word which would have set him free.

Time passes. There is no swinging open of the prison door : yet the hopeful Joseph does not lose his faith in dreams, nor does he allow his sorrow to paralyse his willingness to help any who appeal to him. He

helps the butler and the baker as he can, and learns after his services, that his own help must come not from man, but from God ; for "the butler did not remember Joseph, but forgot him." Nor was his hope in vain ; for in His own strange way, God brought him into prominence by a prophetic dream which disturbed Pharaoh, and which his own magicians could not read. They could not, but Joseph could ; and Pharaoh saw in his power the special inspiration of the Divine Spirit ; and, just as the native kings of Canaan had been eager to form a friendship with Abraham and Isaac, because the hand of God was clearly resting upon their lives, so did Pharaoh, in the best interests of his kingdom, exalt Joseph to the highest place in the land, next his own. Thus

JOSEPH REACHES THE HEIGHTS

when he is fit to stand upon them without feeling proud or giddy, and after sorrow and waiting, the boldest dreams of his youth are fulfilled.

But the brothers need discipline as well as Joseph, even more than he, and their turn is coming. The famine drives them to Egypt, and there they have to face the brother whom so long ago they wronged, although they know him not. Joseph's searching questions perplex them. The past rushes in upon them and smites

THEIR SLUMBERING CONSCIENCES ;

and their confusion is confounded when they discover each man his money in his sack's mouth. They spend their days now in uneasiness. The famine grows sorer. They find themselves compelled to go back and face that strange man again, who so mysteriously woke their conscience ; and he has told them that he will not listen to them again unless they bring their younger brother.

Forth then they go again, with the blessing of the heartbroken Jacob upon them, and Joseph receives them very graciously, hardly able to control the feeling that rises in his heart, as he hears them talk, and asks if all is well with their father. But the joy

of the brethren is short-lived. Again, not long after they had taken their departure, they have to face

A TERRIBLE ORDEAL, which shakes their nature to its depths, and brings the guilty past before them. It is a startling picture of the haunting power of past sin. Sin will not bury; it rises again; and looks in upon the sinner at the most awkward moments, when he would give the world could the sin remain where he had left it instead of pursuing him so.

But the good Joseph is merciful. It is his to forgive, not to punish or upbraid. His fair face is wet with tears, as he reassures them and tells them, in words whose depth every day was making more plain, that all his life had been in the hands of God; and that his brothers had been but unconscious agents in fulfilling His purpose. "God did send me before you," he said, "so now it was not you that sent me hither but God." Therein lies

THE STRENGTH OF JOSEPH'S LIFE and the secret of his unflagging hope—in the consciousness that there was a Providence above him shaping his life, that God knew best and would work out His own will in His own way despite malice and treachery and disappointment. The man who can believe that can afford to wait. He will fill his place some day, all the more that he is filling it patiently and bravely when his dreams are disappointed.

Joseph is now as high as he can be. He is in a manner

THE SAVIOUR OF THE WORLD; for all the world comes to him for bread. But he cannot rest content until he has his father again beside him, the old man who with tears will now look upon him as one risen from the dead. So Jacob and his sons now settle in the land of Egypt, and before he dies, he blesses Joseph and his sons, that the patriarchal work and tradition may continue.

More clearly than in most lives can you hear the throb of the divine purpose beat through Joseph's life. Least of all can you think his life to be accidental; for you see how it emerges

THROUGH PAIN INTO TRIUMPH.

Joseph's strength as a man lies in his recognition of the divine purpose and presence. "How can I do this great wickedness and sin against God?" (40: 9.) It was God who had sent him before to be a Saviour to the hungry (45: 5) and it was God who had made him lord of all Egypt. (45: 9.)

The settlement of Jacob and his sons in Egypt, not far from Joseph, is a fitting climax to the story. But it is pathetic, almost tragic; for Egypt, remember, is not the promised land. God must and will one day bring them back, for that is His purpose. But meantime so the book of Genesis ends—with the chosen people in an alien land.

Knox College, Toronto

Taking Aim

By John B. Calkin, A. M.

One may make a "bull's-eye" without taking aim, but he is just as likely to do some mischief by aimless shooting. "I shot mine arrow o'er the house and hurt my brother," was Hamlet's experience in a matter of this kind. Successful work in any sphere of labor demands that the worker have a clear and definite purpose in view, and that he hold himself strictly along the line of this purpose. Think of the mechanic heating and hammering his iron, or of planing and carving his wood with no conception in his mind which he is seeking to embody in material form! He works and toils, but there comes forth as the result of his labor only a shapeless object or a mass of useless fragments. Or suppose a navigator going to sea, bound for no port, tossed hither and thither, the sport of the wind and waves, accident alone determining the end of his wanderings! The sailor who, before he weighs anchor, has his eye fixed on the distant haven, and whose movements are all carefully adjusted to the securing of his purpose, may to an observer seem to be pursuing a devious course without any definite goal in view. But all his deviations are for a purpose subordinate to the grand end. He turns aside from his direct course only to counteract opposing influences, or to over-

come intervening obstacles.

In describing the building of Solomon's temple the writer says: "The house was built of stone made ready before it was brought thither, so that there was neither hammer nor ax nor any tool of iron heard in the house while it was in building." We have here a fine picture of exact adjustment according to the plan and under the supervision of a master mind. Each separate stone was not shaped and finished as an end in itself, but was nicely fitted to its fellow and adapted to the place it was designed to occupy in the completed structure.

One of the first questions which a teacher, whether in the week-day school or the Sunday School, should determine is, What object have I in view? What is my aim? Here it should be noted that in any given work there may be a sort of hierarchy of aims, or aims of varied rank, some specific and subordinate to others more general, or to one chief aim. This is true in the work of teaching. In secular education each particular subject is taught with some specific object in view, and each lesson in any given subject calls for an aim peculiar to itself. At the same time the teacher should have such adequate conception of his work as a whole, and such knowledge of the correlation of its various parts, that he may be ever working towards the grand end of a symmetrical education.

When Philip of Macedon placed his son Alexander under the care of Aristotle he is reported to have said to the great philosopher, "I wish you so to teach my son as to render yourself useless to him." This implies a broad view in regard to the character of the education which Philip desired for his son. It was something radically different from instructing him in the facts of the various branches of learning. Knowledge which ends in itself is not education. The facts of any subject, as history, simply memorized or taught for their own sake, serve little purpose in the development of mind, and have little dynamic effect in securing increment of mental power for future work.

In the Sunday School the subject of each

day has its own facts and its own truths, and it involves its own implications and suggests specific practical lessons. Each day, then, must have aims peculiar to itself. But while each day is thus caring for itself, it should take thought for the morrow. It should be the aim of the Sunday School teacher so to teach Bible truth that the scholar, through the work of to-day, may be stronger for the work of to-morrow, that he may learn truth in such a way as to develop proper methods and habits of learning, and that the truth learned may be so interwoven into the fibre of his being as to form character and guide to right living.

It should be the teacher's aim, not so much to teach his scholars through dogmatic formulas what he believes to be truth, as to cultivate in them the ability and the habit of deriving truth for themselves. It is a much higher achievement to develop in the learner a desire for truth and the ability to discover it through his own self-activity and judiciously guided effort than to give him a new truth through an authoritative statement. In the former case the teacher is, in the very best sense, making himself useless to the scholar by making him independent and self-dependent.

But further. Not only does independent investigation secure increment of power, but it also gives a surer basis of faith. When a child receives a truth on the authority of the teacher, he may believe that truth because of his faith in the teacher; but when his confidence in that teacher's infallibility is shaken, his convictions of the truth are unsettled. If what he believes has been gained through direct study, from the Bible, he has built on the solid rock.

Truro, N.S.

The three articles, of which that entitled "Taking Aim" in the present issue is the first, are by Mr. Calkin, for many years Principal of the Provincial Normal School, Truro, Nova Scotia, from which position he has lately retired. Mr. Calkin is the author of a History of Canada and other well-known educational works.

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Opening Exercises

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPERINTENDENT. Give ear, O Shepherd of Israel, thou that ledest Joseph like a flock.

SCHOOL. Thou that dwellest between the cherubims, shine forth.

SUPERINTENDENT. Thy way is in the sea, and Thy paths in the great waters, and Thy footsteps are not known.

SCHOOL. Thou leddest thy people like a flock by the hand of Moses and Aaron.

III. SINGING.

IV. PRAYER; closing with the Lord's Prayer in concert.

V. READING OF LESSON, in concert or alternate verses.

VI. Singing.

The Lesson

I. STUDY IN CLASSES. (Let this be entirely undisturbed by Secretary's or Librarian's distributions, or otherwise.)

II. SINGING.

III. REVIEW FROM SUPERINTENDENT'S DESK; which may include Recitation in concert of Catechism, Lesson Title, Golden Text, Memory Verses and Heads of Lesson Plan.

Closing

I. ANNOUNCEMENTS; SECRETARY'S AND LIBRARIAN'S DISTRIBUTIONS.

II. SINGING.

III. RESPONSIVE SENTENCES.

SUPERINTENDENT. We know that all things work together for good to them that love God, to them who are the called according to His purpose.

SCHOOL. What shall we then say to these things? If God be for us, who can be against us?

IV. CLOSING HYMN OR DOXOLOGY.

V. BENEDICTION OR CLOSING PRAYER.

Bible Dictionary for Fourth Quarter, 1901

Aa'-ron A son of Amram and Jochebed and elder brother of Moses.

A'-bra-ham A descendant of Shem and father of the Hebrew nation.

Am-or-ites "Highlanders"; one of the strongest tribes of Canaan.

As'-e-nath Wife of Joseph, daughter of Poti-pherah, priest of On.

Ash'-er Son of Jacob and Zilpah.

Ben'-jam-in Son of Jacob and Rachel, Joseph's full brother and Jacob's youngest son.

Ca'-naan-ites Inhabitants of Canaan.

Dan Son of Jacob and Bilhah.

Do'-than A town not far from Shechem and near the caravan route to Egypt.

E-gypt The country watered by the Nile from the first cataract to the sea.

E'-phra-im Second son of Joseph, but received the blessing of the firstborn, Gen. 48: 17-19.

Gad Son of Jacob and Zilpah.

Go'-shen The part of Egypt where Jacob and his descendants dwelt.

He'-bron Twenty miles south of Jerusalem. Near by was Abraham's burial place, the cave of Machpelah.

Ho'-reb The mountain range in Arabia of which Sinai was a peak.

Hit-tites Descendants of Seth, a son of Canaan, who occupied the region extending from Northern Palestine to the Euphrates.

Hi'-vites One of the races of Canaan before the conquest.

Ish'-ma-el-ites Descendants of Ishmael, Isaac's eldest son, who dwelt in settlements and moveable camps in Northern Arabia.

Is'-ra-el The name given to Jacob and afterwards to his posterity.

Is'-sa-char Son of Jacob and Leah.

Ja'-cob Younger of the two sons of Isaac and Rebekah.

Jeb'-u-sites Mountain tribes of Canaan dwelling near Jebus *i. e.*, Jerusalem.

Jeth'-ro The title of Moses' father-in-law.

Ju'-dah Son of Jacob and Leah.

Jo'-seph Elder son of Jacob and Rachel.

Le'-vi Son of Jacob and Leah.

Ma-nas'-seh Joseph's first-born son.

Ma'-chir Son of above.

Mid'-i-an-ites Inhabitants of the Arabian desert near the Atlantic Gulf.

Mo'-ses Younger son of Amram and Jochebed.

Naph'-ta-li Son of Jacob and Bilhah.

Per'-izz-ites An important section of the Canaanites.

Pha'-raoh Title of the kings of Egypt.

Pi'-thom One of the store cities built by the Israelites in bondage.

Pot'-i-phar Captain of Pharaoh's guard.

Pot'-i-pher'-ah Priest of On, the sun-god, and father-in-law of Joseph.

Ra-am'-ses See "Pithom."

Reu'-ben Eldest son of Jacob.

She'-chem A town of Canaan among the hills of Ephraim, now called Nablons.

Sim'-e-on Son of Jacob and Leah.

Zaph'-nath-pa'-a-ne'-ah Joseph's Egyptian name, meaning "a revealer of secrets."

Zeb'-u-lun Son of Jacob and Leah.

Why I Go to Church on a Rainy Sunday

I attend Church on rainy Sundays because: God has blessed the Lord's Day and hallowed it, making no exception for hot or cold or stormy days.

I expect my minister to be there. I should be surprised if he were to stay at home for the weather.

By staying away I may lose the prayers which may bring God's blessing, and the sermon that would have done me great good.

Whatever station I hold in the church, my example must influence others. If I stay away, why may not they?

On any important business, rainy weather does not keep me at home, and church attendance is, in God's sight, very important.

Such weather will show me how much I love Christ. True love rarely fails to meet an appointment.

Those who stay from church because it is too warm or too cold or too rainy, frequently absent themselves on fair Sundays. I must not take a step in that direction.—Christian Endeavor.

At the suggestion of the International Lesson Committee, where the verses in the Lesson passage exceed a dozen, only a portion is printed, but comment is given on the whole passage. This arrangement will be continued only to the close of the present year, after which the whole Lesson Passage will again be printed, as formerly.

International Bible Lessons

Studies in the Lives of the Patriarchs

LESSON CALENDAR: FOURTH QUARTER

- | | | |
|----------------------|-----------------------------|--|
| 1. October 6..... | Joseph Sold into Egypt. | Gen. 37: 12-36. |
| 2. October 13..... | Joseph in Prison. | Gen 39: 20 to 40: 15. |
| 3. October 20..... | Joseph Exalted. | Gen. 41: 38-49. |
| 4. October 27..... | Joseph and His Brethren. | Gen. 45: 1-15. |
| 5. November 3..... | Death of Joseph. | Gen. 50: 15-26. |
| 6. November 10..... | Israel Oppressed in Egypt. | Ex. 1: 1-14. |
| 7. November 17..... | The Childhood of Moses. | Ex. 2: 1-10. |
| 8. November 24..... | World's Temperance Lesson. | Isa. 5: 8-30. |
| 9. December 1..... | The Call of Moses. | Ex. 3: 1-12. |
| 10. December 8..... | Moses and Pharaoh. | Ex. 11: 1-10. |
| 11. December 15..... | The Passover. | Ex. 12: 1-17. |
| 12. December 22..... | The Passage of the Red Sea. | Ex. 14: 13-27. Or,
Christmas Lesson. Isa. 9: 1-7. |
| 13. December 29..... | REVIEW. | Read Psalm 105. |

Lesson I.

JOSEPH SOLD INTO EGYPT

October 6, 1901

Genesis 37: 12-36. Only vs. 23-33 printed, as recommended by the International Lesson Committee. Commit to memory vs. 26-28. Read Gen. 35: 1-15; 37: 1-36.

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

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

25 And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ish'maelites came from Gil'ead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.

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

27 Come, and let us sell him to the Ish'maelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content.

28 Then there passed by Mid'ianites merchantmen; Revised Version—1 Omit out; 2 The; 3 The; 4 Travelling company of Ishmaelites; 5 Ishmaelites; 6 Omit and; 7 Heardken unto him; 8 And there passed by;

and they drew and lifted up Jo'seph out of the pit, and sold Jo'seph to the Ish'maelites for twenty pieces of silver: and they brought Jo'seph into Egypt.

29 And Reu'ben returned unto the pit; and, behold, Jo'seph was not in the pit; and he rent his clothes. 30 And he returned unto his brethren, and said, The child is not; and I, whither shall I go?

31 And they took Jo'seph's coat, and killed a kid of the goats, and dipped the coat in the blood;

32 And they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no.

33 And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Jo'seph is without doubt rent in pieces.

GOLDEN TEXT
Acts 7: 9. The patriarchs, moved with envy, sold Joseph into Egypt; but God was with him.

- DAILY READINGS**
- | | |
|----------------------|-------------------------|
| M. — Gen. 37: 1-11. | Joseph loved and hated. |
| T. — Gen. 37: 12-22. | Joseph sold into Egypt. |
| W. — Gen. 37: 23-36. | Joseph finds favor. |
| Th. — Gen. 39: 1-6. | Sin remembered. |
| F. — Gen. 42: 14-22. | Affliction for good. |
| S. — Job 5: 6-17. | In God's hand. |
| S. — Psalm 31: 1-15. | |

CATECHISM

Q. 96. What is the Lord's supper?

A. The Lord's supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his

body and blood, with all his benefits, to their spiritual nourishment, and growth in grace.

TIME AND PLACE

Ten or eleven years after Jacob's return from Padan-aram, or about B.C. 1729, Isaac 168 years old, Jacob 108, Joseph about 17. The place, Hebron, the home of Isaac and now also of Jacob.

LESSON PLAN

- I. Conspiracy, 12-22.**
By his brethren, to do away with Joseph.
II. Treachery, 23-29.
Against Joseph, by selling him; against Reuben, by doing it behind his back.
III. Deception, 29-35.
Making believe to their father that Joseph was dead.
IV. Bondage, 36.
To Potiphar, an officer of Pharaoh, king of Egypt.
LESSON HYMNS
Book of Praise, 583; 96 (Ps. Sel.); 477; 509; 293; 514.

EXPOSITION

By Rev. W. G. Hanna, B. A., Mount Forest, Ont.

Connecting Links—When Jacob met Esau, they met as brothers. (ch. 33: 1-16.) Then Jacob remained for some time at Shechem (v. 18), but trouble having arisen between his family and the people of that place,

he went up to Bethel at the command of God (35: 1). As he was journeying Benjamin was born and the beloved Rachel died at Ephrath. Finally he came to Hebron. Here Isaac died. (35: 27-29.) In the lapse of

time jealousy arose in Jacob's household because of his partiality for Joseph whom he loved very tenderly, and because of the remarkable dreams of Joseph. (37: 3-11.)

I. Conspiracy, 12-22.

V. 12. *His brethren went to feed their father's flock in Shechem.* Jacob had secured land in



Shechem by purchase (ch. 33: 19). Afterwards there had been war, but the enmity of the Shechemites must have now been appeased.

Vs. 13, 14. *Israel said unto Joseph; his favorite and now dead wife Rachel's elder son, whom he kept near him. Come, and I will send thee; unto his brethren.* Jacob may have feared somewhat for the safety of his sons among the Shechemites and wished to learn authentic tidings, so he sent Joseph to see whether it were well with his brethren and with the flocks. Though it was a long way, Joseph hesitated not to go at his father's word.

Vs. 15-18. *He was wandering in the field.* Joseph was seeking whither his brethren had gone with their flocks, and made enquiry so soon as the opportunity offered. *Let us go to Dothan; about twelve miles north of Shechem in the direction of the valley of Esdraelon.* "Just beneath Dothan, which still preserves its name, is the little oblong plain containing the best pasturage in the country and well chosen by Jacob's sons when they had exhausted for a time the wider plain of Shechem." (Tristram.)

Vs. 19, 20. *Behold this dreamer cometh; "this lord of dreams," an expression of deep hatred, showing also the chief point of Joseph's offense.* (See vs. 5-11.) *Let us slay him and cast him into some pit.* There were many pits or empty cisterns in the neighborhood. *We will say, Some evil beast hath devoured him.* They would have to account for him, especially to their father. To be slain by a wild beast was not improbable. *We shall see what will become of his dreams; so bring his dreams to nought—expressive of their profound contempt for him.*

Vs. 21, 22. *Reuben heard it, and he delivered him out of their hands.* As the eldest son, he would be more immediately responsible to his father for Joseph's safety. *Cast him into this pit that is in the wilderness.* Reuben was not cruel, but he was weak and unstable. (ch. 49: 4.) He would not allow him to be slain, yet he did not dare to save him by opposing fully the evil intentions of his brothers. His purpose was to deliver Joseph out of their hands, but lacking decision to oppose the beginning of evil, he compromised, lost his opportunity and defeated his own purpose. A bold front would likely have saved Joseph.

II. Treachery, 23-28.

V. 23. *They stripped Joseph out of his coat . . . of many colours;* a long and rich coat with sleeves was the mark of honor his father had put upon him (v. 3). Richly embroidered coats are described by ancient authors and have been found in Egyptian tombs.

Vs. 24, 25. *They cast him into a pit.* Their cruel intention, no doubt, was to leave him there to die of hunger and thirst, the most appalling of deaths. This would satisfy their malice without their actually embroiling their own hands in their brother's blood. *They sat down to eat bread; in cold unconcern at Joseph's cries of anguish* (ch. 42: 21), and



A Midianite

feeling satisfied, no doubt, that they had effectually disposed of his dreams. *Behold a travelling company of Ishmaelites* (Rev. Ver.) *came from Gilead; a caravan of Arabs going down with spicery and balm to Egypt, where*

perfumery for the living and spices to embalm the dead were in great demand. Egypt was wealthy and the great market, and Dathan lay on the caravan route thither.

Vs. 26, 27. *Judah said.* He evidently occupied a conspicuous place in the councils of his brethren. *What profit is it if we slay our brother?* Apparently, he was actuated not by a feeling of humanity, but by love of gain. *Come, let us sell him to the Ishmaelites.* (Rev. Ver.) By this means they would have Joseph taken completely off their hands. *For he is our brother and our blood; a pious cloak for selfishness and wickedness.*

V. 28. *Midianites.* The leaders of the caravan are called indifferently Ishmaelites or Midianites. *Twenty pieces of silver; by weight twenty shekels.* The price of a slave twenty years of age was thirty shekels, but Joseph was only seventeen years old.

III. Deception, 29-35.

Vs. 29, 30. *Reuben returned unto the pit.* He had been absent during the sale, so his plan to rescue Joseph miscarried. *Joseph was not in the pit; and he rent his clothes.* He is overwhelmed with grief and expresses it in the customary way. (ch. 44 : 13; Josh. 7 : 6; Job 1 : 20; 2 : 12.) In later times there was a part of the garment specially made for rending. *The child is not; and I, whither shall I go?* What account could he give of Joseph's disappearance? He feels the responsibility

of seniority in the family.

Vs. 31, 32. *They took Joseph's coat . . . and dipped the coat in blood.* In this cruel device to deceive their father Reuben joined, from lack of courage to take the straight course. *Know now whether this be thy son's coat or no.* It was a clever device. The presentation of the blood-stained coat would prevent search being made.

V. 33. *It is my son's coat.* This touch shows how keen was his pang of sorrow. *Joseph is without doubt rent in pieces.* The sight of Joseph's blood-stained coat convinced Jacob that his son had been devoured by a beast of prey, though he may afterwards have had doubts about the matter. (ch. 44 : 28.)

Vs. 34, 35. *Jacob rent his clothes, and put sackcloth upon his loins.* He put on signs of the deepest grief, and mourned for Joseph with long, sad mourning. *And all his sons . . . rose up to comfort him.* What a mockery of grief, when criminal sons become comforters of their injured father. The "daughters" mentioned were likely his son's wives.

IV. Bondage, 36.

V. 36. *And the Midianites sold him into Egypt.* An ordinary, everyday transaction, but God was working out His plan. *Potiphar . . . captain of the guard.* Egypt had a force of 410,000 men. A thousand served each year as the king's body-guard.

APPLICATION

By Rev. J. MacDonald Duncan, B.D., Woodville, Ont.

Come, and I will send thee . . . Here am I . . . So he sent him . . . and he came, vs. 13, 14. "Is not all this full of overflowing of a yet loftier theme? Our Lord never wearied of calling Himself the Sent of the Father. There is hardly a page in the Gospel of John in which He does not say more than once, 'I came not of Myself, but My Father sent Me!' Thus it became a constant expression with the New Testament writers, 'God sent forth His Son;' 'The Father sent the Son to be the Saviour of the world.'"—Meyer.

Come now . . . and let us slay him, and cast him into some pit, v. 20. How quickly the evil seed of jealousy had sprung up and

ripened into a plot of murder. The time was when the brethren might easily have quenched the feeling that lay like a tiny spark in their bosom and stayed its progress. Instead of doing this they cherished it and soon the breath of a favorable opportunity fanned the spark into a fierce and consuming flame. "The lust, when it hath conceived, beareth sin: and sin, when it is full grown, bringeth forth death." (Jas. 1: 15, Rev. Ver.) Not a single germ of sin should be allowed to alight and remain in the heart. To permit it to do so is almost certain ruin. Sooner or later it will acquire a power that we cannot break. The smallest germ of sin should be

dreaded, as we dread the germ of an infectious disease. At the first appearance of sin we should seek instant cleansing in the precious blood of Christ.

And Reuben . . . said, Let us not kill him, v. 21. Shakespeare pictures the working of conscience in one of the murderers sent by order of Richard III. to destroy the Duke of Clarence. Brought face to face with the crime to be done, the man was checked by his conscience and when his companion urged him to disregard this inward monitor, he replied: "I'll not meddle with it; it is a dangerous thing; it makes a man a coward; a man cannot steal but it acuseth him; he cannot swear but it checks him; . . . 'tis a blushing, shamefast spirit, that mutinies in a man's bosom; it fills one full of obstacles; it made me once restore a purse of gold that I found; it beggars any man that keeps it; it is turned out of all towns and cities for a dangerous thing; and every man that lives well endeavors to trust to himself and to live without it." (King Rich. III., Act. 1. Sc. 4.) Reuben listened to the voice of conscience and it would not permit him to stain his hands with innocent blood. Long afterwards, when the brethren stood before Joseph in Egypt, he was glad that he had obeyed his conscience. And no satisfaction can be sweeter to us than to know that our conscience approves of our deeds.

And Reuben said . . . Shed no blood, but cast him into this pit, v. 22. Reuben, though he listened at first to conscience, "had not the courage of his convictions, and dared not

brook the scorn of his comrades by standing up for the innocent. He tried by a roundabout process to save Joseph while he saved himself. He knew the right, but dared not resist the wrong. He had not the making of a martyr, of a man, in him. He had not yet learned the monosyllables of conduct, the 'yes' and 'no' of morality; and in learning them, and in taking short steps on the path of duty, there is more difficulty, perhaps, than in doing heroic deeds. The daring to say 'no,' the taking of the first few steps, because the right is right, are harder than the climbing of the scaffold stair at the end. The longest and most heroic march is made up of single steps from humble duty to humble duty, the heroic being just the next step at some point after humble ones. One courageous word from Reuben might have saved Joseph; but the word was not spoken, and Joseph must suffer."—Dr. Armstrong Black.

And Reuben returned unto the pit; and, behold, Joseph was not in the pit, v. 29. How slight was the circumstance on which the fate of Joseph turned! The absence for a time of Reuben resulted in the sending of his brother into slavery. Large consequences often follow from apparently trifling causes. Parkman tells us how, through the unfaithfulness of a French officer, the English forces gained a footing on the Plains of Abraham and Canada was won for Britain. The choice of a companion or a book may alter the whole course of our life. We need to be careful about little things.

POINTS AND PARAGRAPHS

By Rev. J. MacDonald Duncan, B.D.

The most ordinary events are links in the great chain of God's purposes. v. 12.

The cost to Jacob of parting with Joseph reflects the cost to God of sending His Son into the world. v. 13.

Hebron means fellowship. Every true home is a Hebron in its union of hearts. v. 14.

Joseph seeking his brethren is a forerunner of Jesus seeking men with bleeding feet. v. 16.

It is only the envious and malicious man

who sees in the opportunity of crime a temptation to crime. v. 17.

The anxiety of the brethren to frustrate Joseph's dreams contradicted their assertion that there was nothing in them. v. 19.

Hatred is murder in the bud. v. 20.

Reuben is the father of all such as seek a right end by a crooked way. vs. 21, 22.

In the pit Joseph learned that nothing could befall him save what God willed, and

that what God had for him to do God would enable him to do. v. 24.

Sin always hardens the heart. v. 25.

We cannot get rid of a responsibility simply by putting it out of sight. v. 28.

Like the Australian boomerang, the deceit practised by Jacob on his father came back to him in the deceit of his sons. What Seneca says about anger may be applied to envy: "One man was born to help another: envy makes us destroy one another. Nature unites, envy separates; the one is beneficial, the other mischievous; the one succors even strangers, the other destroys the most intimate friends; the one ventures all to save another, the other ruins himself to undo another."

"The numerous rock-hewn cisterns that are found everywhere, would furnish a suitable pit in which they might have thrust

him; and as these cisterns are shaped like a bottle, with a narrow mouth, it would be impossible for anyone imprisoned within it to extricate himself without assistance. These cisterns are now all cracked and useless; they are, however, the most undoubted evidences that exist of the handiwork of the inhabitants in ancient times."—Lieut. Anderson.

When King John, in Shakespeare's drama, wishes to shirk the responsibility for the supposed death of Arthur, he says to Hubert, his instrument:

"How oft the sight of means to do ill deeds
Make deeds ill done."

But "if King John had not been wishing to do away with Arthur, the presence of Hubert would not have suggested to him that he had found a fit instrument to do what he desired."

LIGHT FROM THE EAST

By Rev. Professor Ross, D.D., Montreal

SOLD JOSEPH—Egypt was at this time the most highly civilized nation in the world, and drew to her markets the merchandise of every clime, including many slaves. Pictures of bondsmen of many races are plentiful on the monuments. The huge public works, on which the Pharaohs of this time were engaged, required armed expeditions raiding the inferior nations to gather bands of captives to fill the gaps made by the heavy death rate. The more valuable slaves were Syrians, who were employed in housework

and overseeing, and were bought from traders at a good price. The Ishmaelites paid ten dollars for Joseph, but they may easily have doubled or trebled their money in the bazaar of Memphis. The chief slave in the house of a wealthy man had great influence, and was counted a valuable possession. Documents are extant offering rewards for the recovery of such slaves who had escaped. A treaty which Rameses II. made with the Hittites provided that all slaves who fled to Syria should be sent back to Egypt.

TEACHING HINTS AND HELPS

This section contains teaching material for the various grades of the school.

For Bible Class Teachers

By Rev. Principal MacVicar, D.D., LL.D., Montreal

AN ANALYSIS

The scene of this lesson was Shechem, now called Nablous, which was bought by Jacob for "an hundred pieces of money," ch. 33: 19. It was over 50 miles from Hebron. Joseph not finding his brethren there, continued his journey to Dothan, 17 miles north of Shechem.

1. *The conspiracy against Joseph.* A fouler crime can scarcely be imagined. A deli-

berately concerted plot by eight brothers to take his life. It reminds us of the conduct of Cain towards Abel, and of the Jews towards Jesus. (a) It originated in envy, which readily degenerates into hatred, and hatred, according to 1 John 3: 15, is murder. The Jews delivered Jesus for envy, Matt. 27: 18. Joseph's brothers acted from the same motive. The causes which excited their envy are mentioned in the verses which precede the lesson, ch. 37: 1-11. (b) They went about the execution of their conspiracy with heartless cruelty and deceit, v. 20. We can readily imagine Joseph's horror and

pathetic pleadings, "the anguish of his soul," when they seized him and stripped off the coat which betokened his father's preference, v. 23. They cast him into a pit, Psal. 40 : 2. Then they indulged in revelling and riot, v. 25, as the Israelites did when they had made the golden calf, Ex. 32 : 6. Their consciences reminded them long afterwards of their hardness and utter baseness, ch. 42 : 21, 22. The lies by which they deceived their father did not shield them from the stings of conscience. The hiding of sin does not remove its consequences under God's government. There is a retributive Providence from which criminals cannot escape. The true course is not to try to hide our sins but to confess them, 1 John 1 : 9.

2. *The dissenters from the conspiracy against Joseph.* These were Reuben and Judah, two against eight. What can they do? Each plays his own part, and they are successful—Joseph is not slain. (a) Reuben said, "Let us not kill him," v. 21. What moved him to this decision? He knew that his father's life was bound up in the lad. He remembered how cruelly he had himself pierced that father's heart, Gen. 35 : 22. He could not undo the past, but he resolved to do what he could to prevent further evil. His proposal seems weak and even cruel, to "cast him into a pit," v. 22, there to languish and die of starvation. Let us not be hasty in our conclusion. The compromise was all that Reuben could get his infuriated and murderous brothers to agree to, and he succeeded in gaining a respite for Joseph. His aim was to "rid him out of their hands and to deliver him to his father again," v. 22. This was highly commendable in Reuben. Like Joseph of Arimathaea, he "had not consented to the counsel and deed of them," Luke 23 : 51. (b) Judah's efforts joined with those of Reuben saved Joseph from death in the pit, v. 26. "Come let us sell him," etc., v. 27. His appeal is to their cupidity, the love of money, "a root of all kinds of evil," 1 Tim. 6 : 10. (Rev. Ver.) He also touches their natural affection, "for he is our brother, and our flesh." He prevails. They are "content," they see some "profit" in sell-

ing him, but none in slaying him. The two against the eight, the small minority, are victorious. God's beneficent purpose is accomplished in spite of the wickedness and weakness of men. He maketh the wrath of man to praise Him, etc., Psal. 76 : 10; Rom. 8 : 28.

3. *The issues of the conspiracy against Joseph.* These were diverse and lasting. (a) To Joseph and his father in the immediate future there were suffering, sorrow, anguish of heart, deep humiliation, vs. 31-36. (b) To both, in the remote future, there came deliverance, promotion, honor, glory; and even to the conspirators, relief from the pangs of famine. This was not of man, but of God, whose abounding grace prevails over human wickedness, Rom. 5 : 20. They "thought evil against" Joseph, "but God meant it unto good," etc., Gen. 50 : 20. How thankful we should be for the assurance that all things are subject to the loving sovereign control of God Almighty!

For Teachers of the Boys and Girls

By The Editor

The four lessons for October and the first lesson for November, five in all, are taken up with Joseph. Joseph is a favorite with boys and girls. They seem never tired of hearing his story, and yet the very familiarity of the story should lead the teacher to closer preparation. "Things new," as well as "things old" should be brought out of the teacher's "treasure," Matt. 13 : 52. And there are always things new to be found by those who will study the lesson *at first hand*. Let a quiet, close, continuous reading of the whole story of Joseph from the Bible itself be the first step in the preparation. Five great periods have been selected. We see Joseph (1) Sold as a slave, (2) Suffering as a prisoner, (3) Honored as a ruler, (4) Showing love and forgiveness, (5) Dying in peace and hope.

In this first lesson we have—

1. *A favorite son.* Mention the reason, "the son of his old age" (v. 3)—Rachel's son, too; and notice the evidence (v. 3) of the favoritism. The father was foolish. He ought to have remembered what favoritism

had wrought in his own boyhood days, Isaac's for Esau, his mother's for himself, ch. 27. And Joseph was none the better of it. Favorite sons are by no means always the most fortunately placed.

2. *A brother envied.* (1) Because, with his childlike out-spokenness, he told of their evil deeds (v. 2); (2) Because he was his father's favorite (v. 4), which is not at all to the credit of his brethren; (3) Because of his dreams of pre-eminence (vs. 5-11), which, in his simple honesty, he told out. Sensible parents do much to secure peace in the home. But failure on their part is no excuse for envy and strife on the part of the children.

3. *A helpless victim.* Might was on the side of the brethren, right on Joseph's, and might, as it often does, prevailed. But only for a time—as we shall see later. It is a tragedy, that day's work in the wilderness. Bring out the part taken by the eight brethren, by Reuben, by Judah, by the travelling merchants; and then follow the forlorn lad (ch. 42: 21) down into Egypt. But God was with Joseph. (Golden Text.)

There are many points of resemblance between Joseph and Jesus, which may be brought out.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, North Bay, Ont.

Connection—Throughout the Quarter's lessons, we see God as the Champion of those who are His people, who trust and serve Him. Recall some facts about Jacob's life.

We are going to hear something about Jacob's sons. There were twelve sons. (Name them on the fingers of the two hands.) Print "Joseph" and leave the name on the board for the five Sundays in which we are to hear stories about Joseph. (Pin beside the name a picture representing Joseph.) Each Sunday write some fact connected with his life.

Envy—If Bob is angry at Tom because Tom has more friends than he has, that is



Prove from Scripture
That evil thoughts lead to evil deeds.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The coat of many colors.
2. Envy.
3. Joseph, from Hebron to Egypt.

The Catechism Question

Ques. 95. *The Lord's Supper.* So it is called in 1 Cor. 11: 20. The Lord Jesus Christ was the author of it, Matt. 26. Other names are the Communion, 1 Cor. 10: 16; the Feast, 1 Cor. 5: 8; the Eucharist, meaning thanksgiving, from 1 Cor. 11: 24; the Breaking of Bread, Acts 2: 62; the Cup of Blessing, 1 Cor. 10: 16; and the Lord's Table, 1 Cor. 10: 21, from which last name we may infer the sitting posture as the proper one, Matt. 26: 20, 26. The "bread" represents Christ's body, the "wine" His blood. They are a "given" to represent that Christ gives Himself to us; "received" to represent that we receive Him by "faith," and that the blessings and benefits of all He did for us become indeed ours. (John 6: 53.) This is not after a "corporal" (material, or bodily) or "carnal" (fleshly) manner, as the Roman Catholics teach in the doctrine of transubstantiation (the turning of the bread and wine into the actual body and blood of Christ), but by faith.

envy. If Mary dislikes Jennie because Jennie has nicer clothes or more friends than Mary has, that is envy; and envy may lead Bob and Mary to do and say unkind things to Tom and Jennie. We should never wish for the good things that belong to others.

Lesson—Tell of the jealous sons of Jacob, who had envy towards their brother Joseph. (Why?) Mother sometimes gives you a present of a pretty suit, or dress, or hat, to show her love for you. Jacob gave this best loved son, Joseph, a beautiful coat woven of many colors of rich silk. (If a bit of Oriental silk can be shown, draped around one of the children in Eastern style, it will help to attract the attention of the little ones.) This caused his brothers to envy Joseph more and more. Was it right for Joseph to tell these dreams about himself? Was it right to be a talebearer? As you tell the story of Joseph going, at his father's bidding, to seek his brothers, sketch outline of hillside and meadow, dotted with sheep. Joseph wanders about seeking them at Shechem, but finds them at Dothan. "Behold this dreamer cometh," they cry, when they see

the bright coat of Joseph in the distance. They cluster together in consultation. "Let us punish him for telling tales about us and dreaming he is to be such a great man. What shall we do to him?" (verse 20.)

Joseph Sold—Describe the dried-up well or pit. What is Reuben's advice? When the young lad comes smiling up to them, after his long search for them, what do they do? (verses 23, 24.) Describe the company of Ishmaelites, their camels (pin a picture on the board) laden with spices, etc., going down to Egypt. What was Judah's advice? Tell the rest of the story. Picture the company arriving in Egypt and selling the young Joseph to Potiphar.

Golden Text—God is with each of us. Trust Him. Do not get angry when ill-treated by playmates. God will take our part if we are in the right.

Practical Thoughts—Envy leads to many other sins. It led these men to sell their own brother as a slave. It led them to tell lies. (What did they do with his coat? What did they tell the broken-hearted old father?) It led to deceit. (Describe the pretended grief of the brothers.)

BLACKBOARD REVIEW

By The Editor

Envy, a Fire

WHAT

Starts it
It feeds on
Damage it does
Can quench it

The Golden Text is striking—"the patriarchs," those great ancestors, honored by being made the heads of the tribes of Israel, "moved with envy" when we should expect to find them above such a miserable feeling. But it shows how fierce a flame envy is, when it can soar so high. The analysis given above may be made memorable, the more so that the illustration of a "fire" can be readily understood by even the youngest scholar. *What starts the fire?* An evil thought, like a match—another's good fortune being the kindling wood. *What feeds it?* Just the same fuel that starts it. The more fortunate others are, the more hotly the envious heart burns. *What damage does it do?* It would need volumes to tell. Ask for Bible examples. Dwell specially on that of Jesus' foes. *What can quench it?* Only love (1 Cor. 13 : 4), the love that Christ enkindles in our hearts.

Lesson II.

JOSEPH IN PRISON

October 13, 1901

Genesis 39 : 20 to 40 : 15. Only vs. 20-23 and ch. 40 : 1-8 printed, as recommended by the International Lesson Committee. Commit to memory vs. 21-23. Read Gen. 39 : 1 to 40 : 23.

20 And Jo'seph's master took him, and put him into the prison, in a place where the king's prisoners were bound : and he was there in the prison.

21 But the Lord was with Jo'seph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison committed to Jo'seph's hand all the prisoners that were in the prison : and whatsoever they did there, he was the doer of it.

23 The keeper of the prison looked not to any thing that was under his hand ; because the Lord was with him, and that which he did, the Lord made it to prosper.

Ch. 40 : 1 And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of the cap-

Revised Version—1 The ; 2 Kindness unto him ; 3 Saw them ; 7 In ward in his master's house ; 8 None that

tain of the guard, into the prison, the place where Jo'seph was bound.

4 And the captain of the guard charged Jo'seph with them, and he served them : and they continued a season in ward.

5 And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison.

6 And Jo'seph came in unto them in the morning, and looked upon them, and, behold, they were sad.

7 And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day ?

8 And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Jo'seph said unto them, Do not interpretations belong to God ? tell me them, I pray you.

3 Omit had ; 4 His two officers ; 5 Ministered unto them ; that can interpret it ; 9 It me.

GOLDEN TEXT
Gen. 39 : 21. But the Lord was with Joseph, and shewed him mercy.

- DAILY READINGS
M.—Gen. 39 : 20 to 40 : 11. } Joseph in prison.
T.—Gen. 40 : 12-23. }
W.—Psalm 43. } Prayer in affliction.
Th.—Psalm 118 : 5-17. } Trust in God.
F.—1 Peter 3 : 8-17. } A good conscience.
S.—Matt. 10 : 21-33. } Fear not !
S.—Psalm 37 : 7-17. } Rest and wait !

CATECHISM
Q. 97. What is required to the worthy receiving of the Lord's supper ?

A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body,

of their faith to feed upon him, of their repentance, love, and new obedience ; lest, coming unworthily, they eat and drink judgment to themselves.

TIME AND PLACE
About B.C. 1716. Joseph had been perhaps ten years in slavery and three in prison. The place, the prison of King Pharaoh's palace in Egypt.

LESSON PLAN
I. A Prisoner, though Innocent, 20-23.
Having been falsely accused by his master's wife.

II. A Servant of Servants, ch. 40 : 1-4.
Namely, of his fellow prisoners, the king's butler and baker.

III. An Interpreter of Dreams, 5-15.
The dreams of his fellow-prisoners.
LESSON HYMNS
Book of Praise, 297 ; 91 (Ps. Sel.) ; 219 ; 511 ; 588 ; 263.

EXPOSITION

Connecting Links—We learn from Gen. 39 that Joseph proved himself a faithful servant to Potiphar, who had bought him from the Midianites. (ch. 37 : 36.) The Lord prospered him and prospered Potiphar on his account. He grew in favor with his master till he became overseer in all his house. But he was falsely accused by Potiphar's wicked wife ; in consequence of which he was cast into the prison for State offenders.

I. A Prisoner, though Innocent, 20-23.

Chap. 39 : 20. And Joseph's master took and put him into the prison. That Joseph was not immediately punished with death was owing doubtless to his good record and favor with Potiphar before this. Potiphar seems to have believed in Joseph rather than in his own wife. Where the king's prisoners were bound ; the State prison. Joseph would seem at first, at any rate, to have been fettered (Ps. 105 : 18), although this reference may be to the bonds put upon him by the Midianites

in the caravan. The prisons of the East are still horrible dungeons ; fetters and tortures are common.

V. 21. But the Lord was with Joseph ; in prison, as in Potiphar's house, v. 2. (Is. 43 : 2, 3.) This was the key to his life, God's presence with him, and so he found favor with the keeper of the prison, even as he had with Potiphar, his master.

Vs. 22, 23. The keeper of the prison committed to Joseph's hand all the prisoners. Though he was still in the prison, he was now released from fetters, and perhaps from the dungeon. So great had the keeper's confidence in him become, that he was entrusted to see that the prisoners obeyed the orders issued for their regulation. The keeper of the prison looked not to anything that was under his hand. The keeper was glad to find one to whom he could hand over so much toil and responsibility. It meant a great trust reposed in the integrity of Joseph. He was now

twenty-seven years of age, and God was still preparing him for his great life's work.

II. A Servant of Servants, ch. 40: 1-4.

40: 1. *And it came to pass after these things.* How long after, we are not told. *That the butler of the king of Egypt and his baker had offended their lord the king.* The "chief of the butlers" (v. 2) was not a mere servant, but, like Nehemiah, was a trusted favorite of the king, one of his privy councillors. As cup bearer, he would have charge of all the king's vineyards and wine-cellar, with all their necessary service. He had the life of the king in his hands, for poison through the wine-cup was common. The "chief of the bakers" in like manner had charge of all arrangements and provisions for the king's table. This office, too, was of high responsibility.

Vs. 2, 3. *Wroth against his two officers.* (Rev. Ver.) What the offence was we are not told, but from the fact that one was afterwards executed (v. 22) it seems clear that they were under grave suspicion. Palace intrigues are rife in absolute monarchies. *And he put them in ward in the house of the captain of the guard; Potiphar's house.* Palace and prison in those days were close joined, as later in Britain and Europe, where every castle had its keep or dungeon.

V. 4. *And the captain of the guard charged Joseph with them, and he served them;* a servant, where afterwards he was to be a ruler. Joseph was still at school, and he would learn much from these persons of distinction, as to things and ways in Pharaoh's court, as well as of the knowledge and culture of the Egyptians; all which was to be of great service to him after.

III. An Interpreter of Dreams, 5-15.

V. 5. *And they dreamed a dream, both of them.* It is possible that their thoughts would be occupied with the approaching festival in connection with the king's birthday (v. 20), for in such an important State function, they should have taken a leading part. These thoughts may have constituted the framework of the dreams, but the contents were divinely ordered.

Vs. 6, 7. *And Joseph came in . . . and looked upon them, and behold they were sad.* It is not to be wondered at that after their dreams they should be anxious about a day on which their life or death might depend. Joseph with friendly, sympathetic nature noticed their looks of sadness. *Wherefore look ye so sadly to-day?* As a fellow-prisoner his sympathy was quick and close. In comforting them his own sorrow was assuaged. Had Joseph chafed under his unjust confinement and been rebellious against authority, how different would the result have been! He might have remained there in prison till his death.

V. 8. *Do not interpretations belong to God?* The Egyptians believed that dreams came from the gods. Hence they would all the more readily agree with Joseph's words regarding the interpretation, ch. 41: 16. *Tell me them, I pray you.* "Joseph's willingness to interpret the dreams of his fellow-prisoners proves that he still believed in his own," ch. 37: 5-9.

Vs. 9-11. *In my dream, behold, a vine was before me; very natural, for a chief butler. I took the grapes and pressed them into Pharaoh's cup.* The functions of a royal cup-bearer are fully represented in the dream. This very process is pictured in ancient Egyptian sculpture. Pharaoh drank the fresh fruit of the grape. But in numerous frescoes the process of fermentation is distinctly represented, and fermented as well as unfermented juice of the grape was drunk.

Vs. 12, 13. *This is the interpretation of it: The three branches are three days.* Under divine direction Joseph enters into specific details that impressed the chief butler very much afterward, ch. 41: 11-13. *Yet within three days shall Pharaoh lift up thine head.* Before the close of the third day Pharaoh shall promote thee from thy present degradation. *Thou shalt deliver Pharaoh's cup into his hand, after the former manner.* Joseph gives all the details of exaltation exactly, and the fulfilment shows that he was divinely guided.

V. 14. *But think on me when it shall be well with thee . . . and make mention of me unto*

Pharaoh. What could show more conclusively that Joseph had confidence in the divine authority of his announcement? It is in this confidence that he adds the request that the chief butler would secure his release. Though trusting in God, he uses every lawful means to secure his freedom.

V. 15. *For indeed I was stolen out of the land*

of the Hebrews. He was no criminal, but one enslaved by an act of violence. There is a touch of natural pride in his claim to be of the Hebrew race. *Here also have I done nothing that they should put me into the dungeon.* He affirms his innocence, and with fine feeling brings no accusation against those who have wronged him so grievously.

APPLICATION

And Joseph's master took him, and put him in prison, v. 20. It reads well, this story of Joseph, but we forget the bitterness of it all—the envy and hatred of his brothers, whom he evidently loved dearly, their selling of him as a slave, his banishment from home and father, the rank injustice of his committal to prison, the fetters, the tedium of prison service—even after his lot there became easier. Bitter and hard beyond expression! But it was the price he paid for the magnificent manhood into which he grew. He is a grander ruler because he had been a slave. He is gentler to his sinning brethren because the iron of suffering had entered so deep into his own soul. With a great price such high attainments are to be purchased.

And he was there in the prison, v. 20. Joseph's faith in God must have been sorely tried by the treatment which he was receiving. He had received the theory from Jacob, which is prominent in the discussion between Job and his friends, that God smiles on the good and frowns on the bad. He had been taught that prosperity is a sign of the divine favor and adversity a sign of the divine displeasure. And he had tried to be good. In his Syrian home he had kept his father's commands and lived righteously among his wicked brethren. And the reward of his integrity had been their murderous jealousy and hate. In Potiphar's house he had spurned the temptation that appealed to his passion. And his purity had gained him nothing but the stigma he had striven to avoid and the punishment he did not deserve. His kindness to his fellow-prisoners availed nothing to improve his position. Does any one read these lines who is suffering for doing right? Let the end of this story teach you that although God may seem to have forsaken you, all will be well

when God's plan for you is completed.

But the Lord was with Joseph, and showed him mercy, v. 21. "When children gather to see the magic lantern, the figures may be flung upon the sheet, and yet be invisible, because the room is full of light. Darken the room, and instantly the round circle of light is filled with brilliant color. God our Father has often to turn down the lights of our life because He wants to show us mercy. Whenever you get into a prison of circumstances, be on the watch. Prisons are rare places for seeing things. It was in prison Bunyan saw his wondrous allegory, and Paul met the Lord, and John looked through heaven's open door, and Joseph saw God's mercy. God has no chance to show His mercy to some of us except when we are in sore sorrow. The night is the time to see the stars."

Whatsoever they did there, he was the doer of it, v. 22. Trustworthiness will win trust. So it ever came about in the case of Joseph. His father trusted him on a perilous journey when but a mere lad. Potiphar "made him overseer of his house, and all that he had he put into his hand." The jailer made him governor of the prisoners. By and by Pharaoh made him governor of all Egypt. In each instance it was his evident capacity and character that led to the confidence imposed. It was not by "bluff" that Joseph got on, but by deserving to get on. The old Persian proverb is true always and everywhere: "The stone that is fit for the wall will not be left in the highway." And it is worth notice, further, that Joseph was what he was, in character and trustworthiness, because God "was with him." He who companies with God will be pure. He who walks after God will be in the way of right-

eousness. He who takes hold of God will be strong. He in whom God dwells will be good.

And he asked . . . saying, *Wherefore look ye so sadly today?* ch. 40: 7. We should never be so absorbed in our own griefs as to lose a sympathetic interest in the troubles of others. A word of kindness may brighten a whole day for one who would otherwise walk in darkness; and our own day will become the brighter, too, for the word spoken.

And Joseph said . . . tell it me, v. 8. Joseph's willingness to hear the dreams of others proves that he had not lost faith in his own. He still "reverenced as a man the dreams of his youth." He had not lost his confidence that God would yet fulfil those dreams. If he had come to disbelieve his own dreams, he would have warned these

men to have nothing to do with dreams, for they would only get them into trouble. If we lose faith in our religion, we shall be slow to commend that religion to others. When we say, "Religion has done nothing for me, it has kept me poor, it has lost me a good situation, it has robbed me of enjoyment, it has made me despised," we shall not take the responsibility of advising another man to be religious. Let us learn from Joseph to hold fast the religion of our youth in our sorely tempted manhood.

But think on me when it shall be well with thee, v. 14. It is when it is well with us that we are most likely to forget our benefactors. Many treat Christ as a stepping stone to their own advancement, instead of regarding Him as a loving Friend without whose presence they cannot endure a single moment.

POINTS AND PARAGRAPHS

It is hard in any case to suffer. It is infinitely more bitter to suffer wrongfully. v. 20.

Men can shut us in a dungeon but they cannot shut the Lord out. v. 21.

Trustworthiness is resistless. v. 22.

The invaluable man is the reliable man. v. 23.

Service is the true patent of nobility. ch. 40: 4.

God has a special message for each individual, and He takes His own way to deliver it. v. 5.

Kindness wins confidence. v. 7.

Sympathy grows in the soil of experience. v. 7.

Thoughtlessness is often wickedness. v. 14.

"I do not wonder at the pathetic story which tells how, on London Bridge, a sunburnt sailor, fresh from the docks, bought cage after cage of imprisoned wild birds, and let them fly rejoicing to their native woods, assigning as his reason to the wondering on-lookers, that he had languished too long in a foreign prison not to know how sweet freedom was."—F. B. Meyer.

"From the times of Joseph even unto this day, prisons have often been the abodes of some of the favorites of heaven, and many a

prayer has been offered up, many a tear shed, and many a sigh poured out within their walls. Nor have the cries that have issued from them been unheard. Even when the imprisonment of God's servants has been succeeded by a lingering or violent death, His presence has made the dungeon light, and some of the happiest moments they have ever known have been experienced in those gloomy and desolate abodes."—Thornley Smith.

"I never knew," said Rutherford, "by my nine years' preaching, so much of Christ's love as He hath taught me in Aberdeen, by six months' imprisonment."

Joseph's success was not "luck." True success never is luck. Success is the result of improving every opportunity. "There is an old Persian saying about a certain pavement that was supposed to have lumps of gold under it. The man who lifted none of the pavement, the saying went, would get none of the gold. He who lifted part of it might, or might not, find gold. But if he lifted all of it, he would obtain the treasure. Opportunity's gold is under every day's pavement for us. But it may be under the one stone that we passed by. If we lose it, whose fault is it?"

"Kindness is one of the most comprehensive as well as one of the most Christ-like of the Christian virtues." Yet how few cultivate kindness as compared with those who cultivate the more robust and spectacular virtues. But it must be cultivated. Some natures furnish a more congenial soil for it than others, but everywhere it must be fostered. Kindness of speech means incessant watch over the tongue. Kindness of manner means eternal vigilance against selfishness. Kindness of thought means unrelenting resistance to jealousy, envy, pride and vanity. Kindness of heart means acceptance from Christ of the divine grace which alone can make any human heart genuinely kind toward all men.—S.S. Times.

"As I walked through the wilderness of this world, I lighted on a certain place where was a Den, and I laid me down in that place to sleep: and, as I slept, I dreamed a dream." So says John Bunyan, and through Bunyan's immortal dream light from heaven on the way of life has come to myriads of souls. Next to the Bible, Bunyan's Pilgrim's Progress is perhaps the best prized book, both by older people and by children.

This section contains material for the various grades in the school.

For Bible Class Teachers

AN ANALYSIS

On his arrival in Egypt Joseph was bought from the Ishmaelites by Potiphar, captain of Pharaoh's guard. For a time "the Lord made all that he did to prosper in his hands." But he was suddenly plunged into deep adversity. Hence, in the chapter of his history which forms this lesson we have to consider his imprisonment, his prison experiences, and his release from prison.

1. *His unjust imprisonment.* (a) It was brought about through a tissue of cunning, diabolical lies uttered by Potiphar's wife when she was defeated in her base design. Jesus tells us that the devil "is a liar, and the father of it" (Jno. 8 : 44), and there are no more dangerous persons than deliberate,

Light From the East

PRISON—The comparative mildness of Joseph's punishment, considering the offence with which he was charged, the evidence which seemed to put it beyond a doubt, and the fact that he was one of the unclean shepherd race, is a testimony to the humanity of his master and the high civilization of Egypt. There the freedman's interests were guarded by wise laws administered by independent judges, and even the life of the slave was placed beyond reach of his master's rage. But Potiphar might have mutilated him or inflicted a thousand blows of the bastinado. His previous confidence in Joseph, as well as some lingering doubts about the integrity of his wife, made belief in his guilt difficult, and he imprisoned him to save appearances and keep the domestic peace. The freedom which Joseph soon attained in the prison, under the discerning jailer, and the services he was able to render to his fellow-prisoners, contrast favorably with the state of our own jails down to a recent date, and with prison discipline in some civilized lands yet. The prison where he was confined is supposed to have been the White Castle of Memphis, a picture of which has been found on the mosaic pavement at Praeneste, now Palestrina, in Italy.

TEACHING HINTS AND HELPS

habitual and confirmed liars. False witnesses appeared against the Son of God, and so they did and continue to do against the best of his followers. "The tongue is an unruly evil," Jas. 3 : 8. (b) The vile intrigue which secured the imprisonment of Joseph brought out into bold relief the virtue, the spotless purity of his character. He appears at the heathen court as a firm and dauntless witness for God and moral purity. "How then can I do this great wickedness and sin against God?" v. 9. It is when plied by seductive blandishments that true virtue shows its vigor. A deep sense of the enormity of sin and of our duty to God and reliance upon His grace, enable us to resist temptation. So it was with Joseph.

2. *His prison experiences.* (a) They were painful. The sufferings of prisoners in Oriental dungeons were often excruciating. Reference is made to what Joseph endured,

in Ps. 105 : 18. (b) His loneliness must have been oppressive. He is a stranger in a strange land. He has no friend to sympathize with him or to plead for him, shut in this gloomy abode, not for his vices but his virtues, the solitary witness for the true God in the heart of heathenism, reduced to the condition of a slave, and treated as a degraded criminal. What a strain upon his faith in God and in the future indicated by his dreams. O, the impenetrable mysteries of Providence! How keenly felt as we pass through the school of adversity. (c) "The Lord was with Joseph" (v. 21) in prison, as well as in Potiphar's house. He prospered him in the dungeon, as well as when managing the captain's affairs, vs. 21-23. The Lord was with Jeremiah and Peter and Paul when in prison. He is always a present help to His people in time of trouble. Ps. 91 : 15. "A good man obtaineth favor of the Lord," Prov. 12 : 2. "Whatsoever he doeth shall prosper," Ps. 1 : 3. By this Divine favor Joseph became head or superintendent of the affairs of the prison. This was very extraordinary, that a poor prisoner, condemned for the worst of crimes, the usual penalty for which was a thousand blows, should be thus trusted and honored. True moral excellence always tells. It touches the jailer's heart. It was so with Paul. He was in prisons oft, and experienced no small kindness from the keepers, who furnished him paper and ink to write letters which have been a source of blessing to millions in succeeding ages, Acts 28 : 16, 30, 31. The confidence reposed in Joseph was due not merely to his gentleness, integrity and other personal virtues, but especially to the fact twice stated in the lesson that "the Lord was with him," vs. 21, 23. "If God be for us, who can be against us?" Rom. 8 : 31.

3. *The release of Joseph from prison.* This was brought about through a combination of events. (a) Some misconduct on the part of two officials at Pharaoh's court. What their offences were is not stated; but the king in a fit of wrath thrust them into the same dungeon with Joseph. He became their ruler and teacher, and, we may be certain, treated

them with wisdom and kindness, ch. 40 : 1-4. (b) The agency of dreams contributed to his release. The recital of dreams at the outset in Hebron helped to get him into trouble and now they form a link in the chain of incidents by which he is brought out of prison, ch. 40 : 5-15. God often made use of dreams for the good of His servants. He appeared in a dream to Abimelech, Gen. 20 : 3, to Jacob, 28 : 12; 31 : 11, to Solomon, 1 Kings 3 : 5, to Joseph, Matt. 1 : 20; 2 : 13, 19. (c) Joseph, while trusting in God to deliver him, used means to that end. He pleaded with the prisoner whose dream he interpreted to help him, ch. 40 : 14, 15. After patiently waiting and suffering two years he was set free, ch. 41 : 9, etc. The Lord does not neglect His servants, but He detains them in the school of affliction until they learn the lessons intended for them.

For Teachers of the Boys and Girls

Some picture may be brought to the class and the lights and shadows pointed out. Show that without both shadows and lights the picture would be no picture at all, but a mere flat and expressionless daub. Explain, too, that the shadows but bring out the lights more clearly. Then on blackboard or paper pad write, JOSEPH IN PRISON, as at the foot of a picture to be drawn. The filling in above it may be the headings here given—the shadows and lights of Joseph's experience of prison life. The shadows are deep and the lights are strong.

TRUSTED—BUT DISGRACED

How fully he was trusted by his master, Potiphar, vs. 2-6 tell. The sunshine of prosperity fairly beamed on him. But the shadow fell. The honored servant, the envy of all Potiphar's household, is one day seized by the officers and hurried away to prison. His prosperity has suffered eclipse.

ACCUSED—THOUGH INNOCENT

How came he to be imprisoned? The story, vs. 7-20, must be handled with delicacy and discretion, but it is placed here by God that we may have a noble example of the resisting of temptation. How bitter, to the pure, honorable, saintly Joseph to

have the awful accusation made against him! It looked like the closing of his career. But there is one streak of light in the black cloud—he is innocent, and he who is innocent may possess his soul in peace.

A PRISONER—YET TRUSTED

Bonds and fetters doubtless he had (Ps. 105 : 18); but the mere fact of imprisonment was black enough disgrace to such a sensitive soul as Joseph's. He had been trusted. How could anyone ever trust him again. He had been happy—so far as a slave can be happy. All this is now at an end. But the light begins to dawn. Such virtues as Joseph's cannot be hid. (Use the imagination, and trace the progress of the jailer's trust in Joseph, until, by and by, he was almost as much honored in the prison as he had been in Potiphar's house.)

A HELPER—YET FORGOTTEN

The light grows strong—the light of the hope of deliverance. (Bring out the story of the dreams of the chief butler and chief baker and the expectation of Joseph that the chief butler would remember him when he should be restored to his office at Pharaoh's right hand, v. 14.) But alas! gratitude has often a short memory. The chief butler is restored and Joseph is forgotten, ch. 41 : 9. The "two full years" (ch. 41 : 1) were dark years indeed. But light is at hand, for God

was with him and "God is light." The next lesson is for Joseph a veritable sunrise.

Prove from Scripture

That men sometimes forget kindness.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

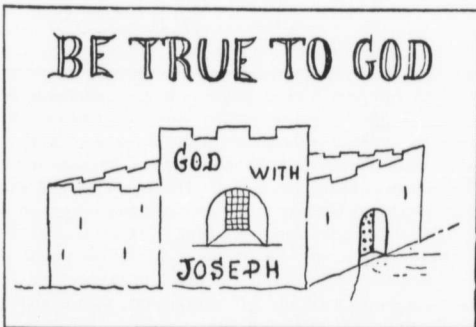
1. Suffering wrongfully.
2. Eastern prison-life.
3. Trustiness.

The Catechism Question

Ques. 97. *The worthy receiving of the Lord's supper.* It is a sin to come to the Lord's table if not worthy. This keeps many away. Do they consider the sin it is to stay away? To stay away is to decline to show one's self on Christ's side and to honor Him in the way which He Himself has appointed. What is to "worthily partake?" Certainly not to perfect; for who is perfect? Far indeed from perfection were the first disciples when they joined in the supper. The preparation is such as any can make. "Knowledge!" What child among us does not know about Jesus as the Lord and Redeemer? "Faith!" That is a gift of God and all may have it who ask. "Repentance!" That is to turn from sin. "Love!" That is to let the heart answer back to the loving God and Saviour. "New obedience!" The Holy Spirit, if sought, will make this possible.

FOR TEACHERS OF THE LITTLE ONES

Connection—Here is the palace of King P....., King of E..... (Draw outline.)



A stranger lad is living here, far from his home. His jealous brothers had sold him as a slave. Can you tell me his name? Oh, yes! You can tell me how many brothers he had, and his father's name and all about him! Was Joseph all alone in this strange land? What Friend was always near him? (Print "G O D," and recall Golden Text.) (Chap. 39 : 2, 3.) Tell how God blessed and helped him in Pharaoh's house.

Lesson — Draw a prison.

Here is a surprise; who do you think is in prison? Joseph! Can it be possible, and he such a good man? Ah, that is just why he is in prison. He was true to God and to the right, and because he refused to do wrong, wicked stories were told about him to the king, and the king believed the stories, and put him in prison.

Golden Text—His God was with him in prison as well as in the palace. How did God help him? Verses 21-23. Mention may be made of the power God gave him to tell the meaning of dreams, and the story of the dreams of the butler and baker may be told.

Joseph's Faith—Through all his troubles Joseph had faith in God. It was this that made him faithful to his work, to his master, to his God.

True to God—Always be true to God. Many examples will occur to the teacher of ways in which little folks are tempted to do wrong. In school, in home, at play, should we yield? No! Sing verses 1, 2, Hymn 530, Book of Praise. Some of the children may remember another boy, Daniel, who was true to God and was punished for it, but God helped him also. Use illustrations

freely, little experiences that come into the lives of little people. Teachers will seldom have a lesson in which they can so clearly teach the little ones these great truths, that

(1) *We should do right because it is right, even if we suffer in doing it.*

(2) *"Thou Good seest me."* God knows all our acts, words, thoughts. He knows when we are doing right, even if others think we are doing wrong.

(3) *God will help us in our troubles.* It is pleasant to do right when it brings us happiness and friends, and all good things, but Joseph is of the type we want our boys and girls to be, manly, womanly, pure, fearless, true to God, doing right always.

(4) *Bearing punishment hopefully;* in this way being like Jesus, "who was in all points tempted like as we are, yet without sin," who was ill-treated by those who should have been His friends, sold by His brethren, misjudged, misrepresented.

Hymn 523, Book of Praise, gives a fitting closing verse:

"Loving Jesus, gentle Lamb,
In thy gracious hands I am;
Make me, Saviour, what Thou art;
Live Thyself within my heart."

BLACKBOARD REVIEW

God's Presence brings **GOOD** Cheer
Guidance
Success

What a mother is to her child in sickness, what a guide is to the traveller in the mountains or the wilderness, what a good captain is to the soldier, or a wise master to the apprentice—God is to those who trust Him. Such is the theme of the Blackboard Review; not to be announced in this bald way, but to be set forth by question and suggestion and illustration. The case of Joseph here illustrates all these points. He was in need of Good CHEER. A young man, full of life and hope, to be cast into prison—it was bitter; to be falsely accused, more bitter still. But "the Lord was with him." GOOD GUIDANCE—in the matter of his responsibilities in the prison, and the dreams of his fellow-prisoners. Again "the Lord was with Him." GOOD SUCCESS. How it attended him at every point—good success with the jailer, who trusted him; with his fellow-prisoners, who evidently honored him, and, by and by, with Pharaoh, who exalted him.

Lesson III.

JOSEPH EXALTED

October 20, 1901

Genesis 41 : 38-49. Commit to memory vs. 39-41. Read Gen. chs. 41-43.

38 And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art:

40 Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck:

43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.

44 And Pharaoh said unto Joseph, I am Pharaoh;

Revised Version—1 Omit is; 2 Omit art; 3 Signet ring; 4 Set him over; 5 His; 6 Zaphenath-paneah; 7 Potiphara; 8 Omit all; 9 Laid up.

GOLDEN TEXT

1 Sam. 2: 30. Them that honour me I will honour.

DAILY READINGS

- M.—Gen. 41: 1-13. Pharaoh's dream.
 W.—Gen. 41: 14-32. The dream interpreted.
 T.—Gen. 41: 33-45. Joseph exalted.
 Th.—Gen. 41: 46-57. Joseph's reference.
 F.—Acts 7: 9-16. Stephen's reference.
 S.—Psalm 105: 7-22. God's Providence.
 S.—Rom. 8: 18-28. Working for good.

CATECHISM

Q. 98. What is prayer?
 A. Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

Connecting Links—The interpretation of the dreams given by Joseph (see lesson of last Sabbath) proved true. The chief butler was restored to his office and the chief baker was hanged, ch. 40: 20-22. But when restored, the butler forgot the request of Joseph for kindly remembrance, v. 23. At the end of two years, however, the request was brought to his remembrance by a strange dream that troubled King Pharaoh, 41: 1-7. None of the wise men or magicians of Egypt being able to interpret it, the butler remembering Joseph's interpretation of his own dream, reported the fact to the king, vs. 8-13. Joseph was then brought from the prison and interpreted the king's dream, adding advice as to the preparations for the time of famine, vs. 14-37.

I. High Rank, 38-45.

V. 38. And Pharaoh said unto his servants. So the privy councillors of the king were designated in Egypt. Can we find such a one as this, a man in whom the Spirit of God is? For the discharge of duties of such gravity

and without these shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name Zaphenath-paneah; and he gave him to wife Asenath the daughter of Potipharaoh priest of On. And Joseph went out over all the land of Egypt.

46 And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth by handfuls.

48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same.

49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.

TIME AND PLACE

Begins two years (ch. 41: 1) after events of previous lesson, at the close of Joseph's imprisonment, B.C. 1716, extends through the seven years of plenty. Place: Egypt, either at Zaan (Tanis, modern San) near one of the mouths of the Nile, or Heliopolis (On) six or eight miles northeast of modern Cairo.

LESSON PLAN

I. High Rank, 38-45.

Exalted to the first place in Egypt after the king.

II. Important Service, 46-49.

Storing up food during the years of plenty for the years of famine.

LESSON HYMNS

Book of Praise, 361; 100 (Ps. Sel.); 191; 248; 534; 535.

EXPOSITION

and importance to the welfare of the kingdom it was necessary that there be appointed a man of energy, wisdom and integrity. Was not this he? Had he not shown his superiority to all the wise men of the kingdom? Does not a spirit from some divinity dwell within him? Therefore he is chosen.

V. 39. Forasmuch as God hath showed thee all this. The interpretation of the dream, so self-evident in its truth, was proof to the king that Joseph's knowledge was from a supernatural source. He was convinced that none could be so competent to take charge of the measures proposed as one enjoying the favor of heaven. It may be presumed that the king was also acquainted with the record of Joseph in the house of Potiphara and in the prison and took full account of all.

Vs. 40, 41. Thou shalt be over my house. He is appointed to an office in the king's household similar to that he occupied in the house of Potiphara, chief over all the officers in the palace. According to thy word shall all my people be ruled. He is also appointed to the

highest office in the state. By his will all the people are to order themselves. He is to be nearest to the throne and second to Pharaoh himself. Such sudden elevation was not uncommon in the East, where superstitious kings ruled with absolute power. *See, I have set thee over all the land of Egypt.* This is the royal edict appointing Joseph to office. (Dan. 6 : 3.) The ceremony of investiture with the insignia of office follows.

V. 42. *Pharaoh took off his ring from his hand and put it upon Joseph's hand.* It was with the impress of the signet ring that the king attached his signature to public docu-



Sphinx of Zoan, with portrait of the Shepherd King

ments. His transfer of this to Joseph gave him power to sign these in his name. (Esther 3 : 10 ; 8 : 2.) *And arrayed him in vestures of fine linen.* This was a very fine and costly fabric woven from the byssus, "a flax that grew on the banks of the Nile, so transparent and fine that it was called woven air." It was worn especially by the priesthood and persons of the very highest rank. *And put a gold chain about his neck ; an emblem of exalted official position.* (Dan. 5 : 7.) It appears on the monuments as a royal ornament.

V. 43. *He made him to ride in the second chariot.* On the monuments the king is represented as riding in a war chariot. *And they cried before him, Bow the knee.* To show his people that Joseph was thus exalted, he instituted a procession in which Joseph was driven in a chariot next his own, with royal heralds going before, proclaiming the homage that should be paid to Joseph as the chief officer of state.

V. 44. *I am Pharaoh ; the king possessed*

of supreme authority, whose word is law ; so that what he declared went into instant effect. *And without thee shall no man lift up his hand or foot in all the land of Egypt.* Joseph's authority was to be absolute and universal. No action, even the most trivial, should be done against his will. Everything must be under his control and direction.

V. 45. *And Pharaoh called Joseph's name Zaphnath-paaneah.* This is the Egyptian name by which he was now called. He entered upon his new duties as a naturalized Egyptian. Hence the change of name, which is variously interpreted to mean "revealer of secrets," "rescuer of the world," "food of the living," or "supplanter of life." *And gave him to wife Asenath ;* to knit him to Egypt more closely and do him signal honor. Asenath means "favorite of Neith," the Egyptian Minerva. *Daughter of Poti-pherah, priest of On.* Poti-pherah means "consecrated to Ra, the sun-god," whose worship was centralized at On (Heliopolis), near the modern Cairo. The two obelisks, called Cleopatra's needles, one of which is now in London and the other in New York, came originally from this city. The priests of On were of the highest rank, which Joseph would now share. *Joseph went out over the land of Egypt ;* out from the presence of Pharaoh, as his viceroy, to govern and regulate the affairs of the land.

II. Important Service, 46-49.

V. 46. *Joseph was thirty years old.* He would seem to have been thirteen years in Egypt (ch. 37 : 2), ten years in the house of Potiphar and three years in prison. (ch. 41 : 1.) *Joseph went . . . throughout all the land of Egypt ;* to prepare for the famine by appointing district overseers, etc.

Vs. 47-49. *In the seven plenteous years the earth brought forth by handfuls ;* one grain yielding a handful. So far his interpretation proved true. *And he gathered up all the food of the seven years.* Through his officers he purchased the fifth (v. 34) of all the crops. *And laid up the food in the cities ;* store cities appointed as public granaries. "Men bringing corn to granaries appear on the monuments of Benihasan." (Wilkinson.)

V. 49. *And Joseph gathered up corn as the sand of the sea*; a figure used to express the greatest abundance. (ch. 32 : 12.) *Until he left numbering*. Not because the instruments of calculation were wanting, but because the surplus was so great. There was ample provision for all needs.

Then followed (vs. 54-57) the seven years of famine, as Joseph had foretold. The most remarkable famine since Joseph's time

was one of seven years' duration, A.D. 1064-1071. Another famine scarcely less severe occurred A.D. 1199. "There is a legend," says Peloubet, "that the people of Palestine learned of the plenty in Egypt by the straw which was cast into the Nile, and floating down the stream was strewn along the shores, so that all lands could know where to find food. The legend says that Joseph did this for the sake of his father."

APPLICATION

A man in whom the Spirit of God is, v. 38. It is told of a great artist that he had long been working at a portrait of Christ. At last the picture was finished and the painter brought a little child into his studio and asked him if he recognized the portrait. The child said No, and then the artist knew that he had failed. He put away the picture and commenced another. When the second portrait was completed, he showed it to the same child, who exclaimed as soon as he saw it: "Oh, that is the One who said, 'Suffer the little children to come unto Me,'" and the painter saw that his second effort had been successful. After one of our own missionaries had been preaching, an Indian boy asked about him, "Is that Jesus Christ?" It is the business of Christians to reflect the spirit of the Master. It would be a sufficient reward even for such sufferings as those of Joseph to have men see the stamp of the Spirit of God on all we do. This is possible, for it is said: "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you."

Forasmuch as God hath showed thee all this, v. 39. In a large manufactory there are multitudes of separate machines for different purposes. On one floor you may find a whole array of printing presses; on another, a large number of folding machines; on yet another, sewing machines, and cutting machines, and what not, each adapted for its separate work, but all moved by the same engine. Now of course men are not machines; but the analogy may help us to understand how, though there may be in each of us distinct aptitudes and abilities fitting us for different kinds of service, yet the Spirit

of God may be in all of us, the energizing and operating principle.

See I have set thee over all the land of Egypt, v. 41.

"The heights by great men reached and kept
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night.

Standing on what too long we bore,
With shoulders bent and downcast eyes,
We may discern, unseen before,
A path to higher destinies."

His ring . . . vestures of fine linen . . . a gold chain, v. 42. Joseph was just as wise and discreet before he was adorned with all this finery as after he was so gorgeously arrayed. Success does not consist in outward recognition and reward, but in character. And "character," as Mr. Moody used to say, "is what a man is in the dark." Real success in life is good character, and "that character is the best which is real and thorough, true and genuine to the core, which has nothing underlying it of the consciousness of secret sin, which is as pure and unspotted as it is thought to be, and the moral and manly virtues of which are based upon, and inspired by, religious faith, by that love and fear of God which at once preserve from great transgressions and prompt to the cultivation of every personal and social virtue." Said the great Bishop Phillips Brooks, "To keep clear of concealment, to do nothing which he might not do out on the middle of Boston Common at noonday, I cannot say how, more and more, that seems to me to be the glory of a young man's life. It is an awful hour when the first necessity

of hiding anything comes. The whole life is different henceforth. "Put off that day as long as possible. Put it off forever, if you can."

And he made him to ride in the second chariot which he had, v. 43. This is a striking comment on Hannah's joyful song, on the model of which the Virgin's Mother composed her hymn of praise, Luke 1 : 46-55 :

"The Lord killeth and maketh alive ;
He bringeth down to the grave, and
bringeth up.
The Lord maketh poor, and maketh rich :
He bringeth low, He also lifteth up.
He raiseth up the poor out of the dust,
He lifteth up the needy from the dunghill,
To make them sit with princes,
And inherit the throne of glory."

(1 Sam. 2 : 6-8, Rev. Ver.)

"All this happened because one day, for the sake of God, Joseph resisted a temptation to one act of sin. If he had yielded, we should probably never have heard of him again ; he would have been slain by the siren who has slain so many more strong men, and would have gone down to the dark chambers of death. No happy marriage, no wife, no child would have fallen to his lot. No honor or use-

fulness, or vision of the dear faces of his kin, would ever have enriched his life with their abundant blessing. What a good thing it was that he did not yield !"—Meyer.

Joseph . . . stood before Pharaoh king of Egypt, v. 46. "He stood alone, and did God's will as Potiphar his owner's steward. He stood alone, and did God's will, when the wretched woman tempted him. He stood alone, and suffered for God's will, when the husband turned upon him. He stood alone, and did God's will in the dungeon, and let his solitary light shine there on his fellow-sufferers, in sympathy, and service, and truth telling. And then, in time, he stood alone before the awful Pharaoh. And then he stood alone as the hope, the pilot, the saviour of a starving empire, which leaned on him as he stood alone. And finally he stood alone amidst a smaller but yet more memorable circle of men who leaned hard on him, the steady pillar ; he stood alone as the preserver of Jacob, and of his brothers, and of all their little ones." (Moule.) He will do best for himself and for others who has learned to stand alone in God's strength. This is one of the lessons of those years from seventeen to thirty in the life of Joseph.

POINTS AND PARAGRAPHS

Our daily business should be a witness for God. v. 38.

A master's interests are safe with a servant who derives his wisdom from God. v. 39.

He who is faithful in a few things is made ruler over many things. v. 40.

A great temptation to pride, but Joseph withstood it. vs. 41-43.

Diligence in business becomes the exalted as well as the lowly. v. 45.

From seventeen to thirty is an important period in life. A man usually then shows of what stuff he is made. v. 46.

The prudent provide for the future. v. 48.

But was there not on his (Joseph's) part, an aspiring after office ? Did not his language (Gen. 41 : 33-36) indicate that he wished to commend himself to Pharaoh as a person qualified for the task he mentioned ?

We do not see that this necessarily follows ; but even if so, we must give Joseph credit for purity of motive. Perhaps he thought that he could be of service to the country, and perhaps he intended to offer himself as a candidate for the governorship of Egypt. But what then ? Is he to be blamed as selfish and ambitious ? We think not. There is a kind of ambition which is honorable, and which a mind conscious of its latent powers, and anxious to promote the interests of mankind, is unable to repress,—

"the germ

From which all nobleness proceeds,"

and which has animated, more or less, every individual of illustrious name. Without it, indeed, few, if any, would ever step forward from the common ranks of life, and society, needing leaders to conduct it forward, would speedily relapse into the most degrading

barbarism. It is only when in alliance with pride and selfishness that ambition is a sinful thing. If it springs from a desire to advance God's glory and the happiness of men, it is of heavenly origin, and should not be checked."—Thornley Smith.

Then again, take note that piety is no hindrance to the right sort of success. Joseph did not hide his allegiance to God or his faith in God, and these even commended him to Pharaoh. So there are many heads of great establishments or corporations in the world who, though they care nothing for religion themselves, would prefer that their trusted servants should be godly men. Sometimes, no doubt, inflexible adherence to the right and the true may cost a man his place, even as here resistance to temptation sent Joseph for a while to prison; but in the end I do not think that any man ever lost by his religion, provided his religion was the real thing, and not a make-believe. It may lengthen the road a little; it may add to the difficulties of the journey; it may take him through some very dark passages, but it will lead him generally at last to honor and influence; for "godliness is profitable unto all things, having promise of the life that now is and of that which is to come."—Taylor.

This section embraces teaching material for the various grades of the school.

For Bible Class Teachers

AN ANALYSIS

What led to Joseph's exaltation, as the immediate cause, was his interpretation of Pharaoh's dreams and the wise advice which he offered respecting the coming distress which they foreshadowed. He outlined the organization needed to secure from the years of superabundance provision against the time of famine. (Ch. 41.) The plan seemed "good in the eyes of Pharaoh and of all his servants," v. 37. Hence we have:

1. *Joseph's appointment as premier or governor of Egypt.* This appointment (a) was based upon the superior intelligence and wisdom which Pharaoh believed God had given Joseph, v. 39. Pharaoh's commendation of Joseph is strong and emphatic, v. 38.

"Influence, in the long run, belongs to those who rid their minds of all private aims and get close to God, the great centre in which all the race meets and is cared for."

Light from the East

PRIEST OF ON. — Sudden elevations of bondsmen, who, like Joseph, have shown themselves capable, are not uncommon in despotic governments. One of the means still employed to give additional security to the newly-exalted one, is to marry him into a powerful and aristocratic family. The priests of ancient Egypt were its chief nobility, and were sometimes successful rivals of the king; but usually the monarch studied to keep them on his side, and they supported him to increase their own power. Heliopolis or On was the centre of priestly influence, being the first of the four temple universities of the empire. Its chief priest ranked as a prince and stood next to Pharaoh. The site of the city, six miles north-east of Cairo, is marked by a solitary obelisk, the oldest one in Egypt, standing in the midst of fields and gardens. It was erected by one of the royal builders of the twelfth dynasty, about 500 years before the time of Joseph. The deep well round its base shows how much the soil of Egypt has risen in 4,000 years.

TEACHING HINTS AND HELPS

How did the heathen king know? He judged partly from the interpretation of his dreams, and Joseph had ascribed the interpretation to God, v. 16. The direct sovereign agency of God in dealing with the king and bringing famine upon his land was also insisted upon by Joseph, vs. 25-32. The promise of 1 Sam. 2:30 was realized by Joseph. (b) The appointment invested Joseph with great authority and dignity, v. 40. See Ps. 105:21, 22 for fuller description. All were to submit to him, and show him reverence. "Only in the throne will I be greater than thou," says Pharaoh, v. 40. (c) This exaltation was truly wonderful. The man thus honored was twice sold as a slave, unjustly condemned as a vile criminal, imprisoned for two or three years, a foreigner without friend or kinsman in the land, dependent solely upon God and upon his own

virtue and merit for promotion. Well might he have said, in looking over the past, "What hath God wrought!" (Num. 23 : 23.) "Blessed is the man that maketh the Lord his trust." (Ps. 40 : 4.)

2. *Joseph's installation in office.* The ceremony was grand and imposing. (a) As prime minister he received the ring with which to seal all edicts issued by Pharaoh, v. 42; Esth. 3 : 10. This use of the ring was common to Oriental nations, as well as to Egypt. It was similar to what is practised by all with regard to seals giving validity to legal instruments. The person who holds the Great Seal is nominally the second in the State. (b) He was arrayed in "vestures of fine linen" worn by priests, who were prohibited to enter a temple in woollen raiment. Dress in the East is the official token of the authority and distinction which the wearers enjoy. (c) The golden chain, the last ornament bestowed, was worn by judges and grand viziers in Persia and Babylon, Dan. 5 : 29. Thus arrayed, Joseph rode "in the second chariot," the herald "cried before him, Bow the knee," and he was publicly acknowledged "ruler over all the land of Egypt," v. 43. (d) He received a new name, Zaphnath-paaneah, which has been variously translated as "revealer of secrets," "supporter of life," and "rescuer of the world," v. 45. God gave Abram a new name, Gen. 17 : 5, and Jacob, Gen. 32 : 28. Christ promises a new name "to him that overcometh," Rev. 2 : 17 ; 3 : 12. Joseph became allied to the people by marriage to the daughter of the chief priest of On, a city known to the Jews as Aven, Ezek. 30 : 17, and Bethshemesh, Jer. 43 : 13, and to the Greeks as Heliopolis. It was about five miles above Cairo on the east side of the Nile. Priests in Egypt belonged to the aristocracy. Hence Joseph's marriage would give him special influence among the Egyptians.

3. *Joseph's administrative activity in his high office.* (a) He entered upon the discharge of public duties in the vigor of manhood. He "was thirty years old," v. 46. He had spent thirteen years in the school of affliction,

having been sold into Egypt when seventeen. He was thus inured to all sorts of hardships, and prepared for his arduous mission. Such preparatory training is necessary. The Son of God spent thirty years in the obscurity of Joseph's carpenter shop at Nazareth before he entered upon his public ministry. (b) Joseph personally supervised the gigantic work entrusted to him. During seven years "he went throughout all the land of Egypt," v. 46, and gathered food into every city, vs. 48, 49.

For Teachers of the Boys and Girls

The lesson of last Sabbath left Joseph in prison, and at the lowest ebb of his fortunes. He had entreated of the chief butler to "make mention" of him to Pharaoh, (ch. 40 : 14), and for two long years there was neither word nor sign of deliverance, v. 23 ; 41 : 1. Any other than Joseph might well have been utterly discouraged. But "the Lord was with Joseph and showed him mercy." (Golden Text of last Sabbath.)

And now the upward steps ; which are as remarkable as the steps of his sorrow had been, and swifter. Indeed, by a single bound did his exaltation come. Behold who, and what, contributed to it, and how it came about, and in what it consisted.

1. *A king's dreams*, 41 : 1-7. The scholars will be quick to give the details.

2. *The helpless magicians.* They could do curious things (Ex. 7 : 11, 22), but they were helpless to discern what the king's dreams meant, v. 8.

3. *The conscience-stricken officer*, v. 9, who puts Pharaoh on Joseph's track as a likely interpreter.

4. *The overseeing and almighty God.* Joseph's first word, even before Pharaoh tells his dreams, was, "The interpretation is not in me : God shall give Pharaoh an answer in peace," v. 16. Here is the chief factor—God, the God whom Joseph honored and who will honor Joseph. (Golden Text.) Note how God has been working through the king's mind, through the conscience-stricken officer, and now how He works through Joseph, for Joseph's own advancement, for the saving of

much life in Egypt, and for the bringing thither of His people, Israel, Gen. 15 : 13.

5. And now comes *the swift exaltation* to honor and authority. Pharaoh has not only the wisdom to accept the interpretation of the dreams as true, but the insight to see in Joseph the man to save Egypt from the famine. Follow the steps, v 40, Pharaoh's announcement, v. 41, the edict of "patent," v. 42, the signs of office, v. 43, his public presentation, v. 45, his marriage, v. 46, settled in his rank and office a very dignified figure, and at the summit of earthly power. And but "thirty years old." Thirteen years of hard schooling, and then this great honor and responsibility. Thirteen years of faithfulness to God, and to himself, and to duty. A fine opportunity for the teacher here.

6. The lesson closes with a double fulfillment. (1) Joseph's interpretation of the dreams comes to pass to the letter, showing that he knew the mind of God, when he interpreted them; (2) Joseph measures up to Pharaoh's expectation of him as a governor, showing that God was still with him, and that worship and service of the true God helps, not hinders, in worldly affairs. Our next lesson is to see Joseph tested after a far different fashion, and still not found wanting.

FOR TEACHERS OF THE LITTLE ONES

Connection—A story about John Willson, who was punished for a wrong he did not do, will recall the imprisonment of Joseph for a wrong he did not commit. The children

Prove from Scripture
That the Lord gives wisdom.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. Dreams.
2. Joseph the governor.
3. Those whom God honors.

The Catechism Question.

Ques. 98. *Prayer, what it is.* Notice how careful the Catechism is not to limit prayer to any form of words. The poet was Scriptural when he said :

"Prayer is the soul's sincere desire,
Uttered or unexpressed :
The motion of a hidden fire
That burns within the breast."

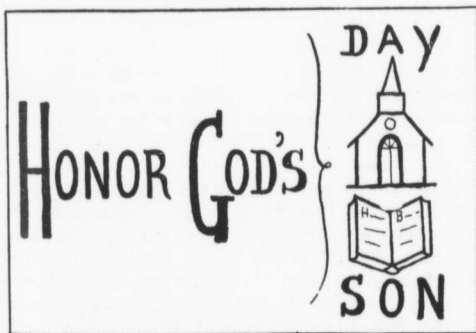
Notice also the two conditions mentioned :

- (1) "For things agreeable to His will." Even the very Son of God Himself says to the Father, "Nevertheless, not as I will, but as Thou wilt." (Matt. 26 : 39. Compare 1 John 5 : 14, 15.) (2) "In the name of Christ," which means not a mere repetition of the words "for Christ's sake," but a real trust in Him who has purchased all gifts for men and for whose sake alone they are bestowed. (1 Tim. 2 : 5 ; John 14 : 13, 14 ; 15 : 16 ; 16 : 23 ; Eph. 5 : 20 ; Col. 3 : 17 ; Heb. 13 : 15.) Confession is necessary, 1 John 1 : 9, and thanksgiving, 1 Thess. 5 : 18.

may point up to God, whose eye sees us all and knows our right and wrong deeds. He was Joseph's friend and was with him in prison. Recall the power God gave Joseph to tell the meaning of dreams. In this way He helped him, as we shall see.

Pharaoh's Dream — Sketch outline of a river and meadows, seven fat cows coming out of the water, followed by seven lean cows. Draw seven full ears of grain and seven poor ears. Tell the dreams of King Pharaoh. The magicians (Explain) were unable to tell the meanings of the dreams. Recall the fellow-prisoners of Joseph and their dreams.

Now we shall see how God



helped Joseph in prison. The chief butler (Explain) remembered about the young Hebrew, Joseph, who told the meaning of their dreams. He tells the king about Joseph.

Picture the young man brought out of prison into the presence of the king. Tell their conversation. What did the dream mean? Explain the meaning of "famine." (Reference may be made to the late famine in India and the thousands of starving, suffering children.) How thankful we should be to God that He lets no famine come to our land!

Was Pharaoh pleased with Joseph? What did he do with him? Tell of all the power and honor given to Joseph. Picture Joseph going about the land, seeing that the grain is stored carefully. This he does every year for seven years, till he had so much grain (food) stored, that he could not tell how much he had; grain, grain, in every building. We shall hear next Sunday what he did with it all.

Golden Text—Joseph honored God and God

honored him. God will honor each boy and girl who is true to Him.

How does God honor us?—By giving us health, friends, comforts of many kinds, money to be used for Him, influence, lets us help others to do right, power, places us in positions of trust and authority, gives us the Holy Spirit as our friend and guide. (Illustrations may be given of boys and girls who honored God and who rose to positions such as mentioned above.)

Honoring God—How may we honor God? Repeat in concert (with gestures).

In our **HEARTS** we can love God.

In our **LIVES** we can obey God.

With our **LIPS** we can praise God.

We can honor God's *Day*. We can honor God's *House*. We can honor God's *Word*. We can honor God's *Son*. Explain how, in each case.

We can honor God with our bodies, which are "temples of God." How? By being pure in thought, and word and deed.

We can honor the Lord with our substance (Prov. 3: 9). Explain.

BLACKBOARD REVIEW

The Steps that lead to HONOR

GOD'S FAVOR

CONTINUANCE

FIDELITY

Write the word HONOR in capitals, as shown above. Ask for its meaning. Bring out by questions and illustrations that it is "the esteem paid to true worth." It is something which we may covet without sinning, 1 Cor. 12: 31. Ask for Bible examples of men who deserved and received honor. Now, propose to trace "The steps that led to honor" in Joseph's case. Begin far back, in Potiphar's house, or, if you please, in his old home. FIDELITY, the first step. Explain and illustrate from Joseph's life. CONTINUANCE, the next step. His fidelity was greatly tried by sore temptation, by new responsibilities in the prison, by the long two years' waiting. The third step, which made the other two possible, GOD'S FAVOR, in which Joseph, even as a lad, rejoiced, which was continued because Joseph showed himself worthy of it, and which finally led to the high responsibilities and the great opportunities which came to him. Close with Rev. 3: 21.

Lesson IV.

JOSEPH AND HIS BRETHREN

October 27, 1901

Genesis 45: 1-15. Only vs. 1-11 printed, as recommended by the International Lesson Committee. Commit to memory vs. 4-7. Read Gen. chs. 44-47.

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

2 And he wept aloud; and the Egyptians and the house of Pha'raoh heard.

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

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

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

6 For these two years hath the famine been in the land: and yet there are five years, in the which there

Revised Version—1 Allevied; 2 And now be not grieved; 3 There are yet; 4 Shall be neither plowing nor harvest; 5 Remnant; 6 You alive; 7 Over; 8 Come to poverty, thou, and thy household, and all that thou hast.

GOLDEN TEXT

Rom. 12: 21. Be not overcome of evil, but overcome evil with good.

DAILY READINGS

M.—Gen. 42: 1-13. The famine.
T.—Gen. 43: 1-14. The second journey.
W.—Gen. 45: 1-15. Joseph and his brethren.
Th.—Gen. 45: 16-28. Joyful news.
F.—Gen. 47: 1-10. Jacob in Egypt.
S.—Matt. 5: 38-48. Love to enemies.
S.—Rom. 12: 14-21. Overcoming evil.

CATECHISM

Q. 99. What rule hath God given for our direction in prayer?

A. The whole word of God is of use to direct us in prayer; but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called *The Lord's Prayer*.

shall neither be earing nor harvest.

7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now it was not you that sent me hither, but God; and he hath made me a father to Pha'raoh, and lord of all his house, and a ruler throughout all the land of Egypt.

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

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

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

12 Shall be neither plowing nor harvest, thou, and thy household, and all that thou hast.

TIME AND PLACE

The second year of the famine, B.C. 1707, twenty-two years after Joseph had been sold as a slave by his brethren. Place as in last lesson. Hebron, Jacob's home, 250 miles away.

LESSON PLAN

- I. Joseph Makes Himself Known, 1-4.
To his astonished brethren.
- II. Acknowledges God's Providence, 5-8.
In turning their purpose of evil into blessing.
- III. Provides for his Father and Brethren, 9-13.
By promising them a rich pasture land.
- IV. Reveals his Loving Heart, 14, 15.
In his abundant tears.

LESSON HYMNS

Book of Praise, 197; 529; 230; 76; (Ps. Sel.) ; 385; 523.

EXPOSITION

Connecting Links—The seven years of plenty were followed by seven years of famine, which extended to the neighboring nations. Among the caravans that came down to Egypt for food was one led by the brethren of Joseph. He knew them, but they did not know him, so he took advantage of the opportunity to test their characters if there was any change. On their second visit, Benjamin, his younger brother, being now with them, he retained him as a prisoner to find out how they were disposed to him. Seeing that they were so changed in spirit that he could to their advantage make himself known to them, he does so in the most affectionate manner. (Chapters 42, 43, 44, should be carefully read.)

I. Joseph Makes Himself Known, 1-4.

V. 1. *Then Joseph could not refrain himself.* Judah had been pleading for Benjamin's release. He is convinced at last that his brethren are true men, and his heart yearns after them and after his aged father. *And*

there stood no man with him, while Joseph made himself known to his brethren. The interview was too sacred and tender to admit of the presence of strangers. Besides, it was not fitting that the Egyptians should learn anything of the faults of his brethren.

V. 2. *And he wept aloud.* His tears were tears of joy, and wept without restraint. *The Egyptians and the house of Pharaoh heard.* The Egyptians outside his house heard the weeping, and bore tidings of the extraordinary occurrence to the palace of Pharaoh. Strange tidings travel rapidly.

V. 3. *I am Joseph.* This is his first word spoken directly to them in the family language, after his outburst of weeping. Before this they have known him only by his Egyptian name and through an interpreter. *Doth my father yet live?* "The question shows where Joseph's thoughts were. Before, it was a question of courtesy, but now of love." (Alford). *His brethren . . . were troubled at his presence.* They shrank back in

dismay, overawed by his present greatness, and filled with alarm at the recollection of their crimes.

Vs. 4, 5. *Come near to me, I pray you.* He would still their alarm, and speak with them near at hand in a confiding, kindly way. *I am Joseph your brother, whom ye sold into Egypt.* With like tenderness and compassion "did Jesus remind Peter of his sin, in order to make forgiveness more complete." (John 21.) *God did send me before you to preserve life.* He would have them keep this thought before their minds to calm fear and prevent remorse. God overruled their evil actions for good in sending him into Egypt.

Vs. 6, 7. *There are yet five years.* This shows more fully how the grace of God was manifested in making provision for them. *There shall be neither earing (an old English word for "plowing") nor harvest.* The prospect of harvest was so hopeless that men actually ceased to plow the land for sowing. *God sent me before you to preserve you a posterity (or "remnant" Rev. Ver.); to preserve your family from perishing, which must have taken place but for this.*

V. 8. *So now it was not you that sent me hither, but God.* For the third time he reminds them that the purpose of God ran through all that had occurred. What could be more comforting to them in the midst of their self-reproaching? "They sold him to be a slave, but God sent him to be a saviour." (Hughes.) *He hath made me a father to Pharaoh; a confidential friend, a supreme adviser in the direction of affairs.*

V. 9. *Haste ye, and go up to my father.* Joseph has waited for the coming of the opportune moment. Now he is eager that they bring the glad tidings to his father without delay. *God hath made me.* He was still a worshipper of his father's God and true to

his father's religion, though ruler in Egypt. *Come down unto me, tarry not.* As ruler of Egypt, he could not leave his public duties, therefore he wishes his father to meet him with all haste, for he yearns over him after the long separation and wishes to have him near him henceforth.

Vs. 10, 11. *Thou shalt dwell in the land of Goshen; a territory lying between the Nile delta and Palestine, belonging in a loose way to Egypt.* It was pasture land well suited for flock-keeping. *Thou shalt be near unto me.* This would be a special attraction for Jacob and compensation for his sorrow. *There will I nourish thee . . . lest thou come to poverty.* How abundantly, after all these years, Joseph will now return his father's love and care.

V. 12. *Behold, your eyes see, and the eyes of my brother Benjamin.* He would have the last vestige of doubt removed from their minds, so that their report may fully convince his father to come to him. *That it is my mouth that speaketh;* not an interpreter, but Joseph speaking in Hebrew, their own and his own, native tongue.

V. 13. *Ye shall tell my father of all my glory in Egypt.* So that Jacob would forgive his sons all the more readily for all their lying and deceit, and hesitate not to come, lest Joseph could not provide for him and his household.

Vs. 14, 15. *He fell upon his brother Benjamin's neck;* Benjamin was his own mother's son. He makes no secret of loving him most, whilst he deals graciously with them all. *Moreover he kissed all his brethren.* He bestowed the kiss of reconciliation upon his brethren one by one. *And after that his brethren talked with him;* but their conversation was amazingly different from that at Dothan, ch. 37.

APPLICATION

Then Joseph could not refrain himself, v. 1. He had held back to test them, to make sure that they were true men and not the envious, lying brothers who had sold him into bondage. When this is made sure, then the affection of this true brother burst through all barriers. Does it seem as if Jesus were re-

fraining Himself, holding back some blessing that we crave? He is only testing and proving us, as He tried Mary and Martha or the Syrophenician woman. He is brimming over with love all the while. He goes through with the trial for our sakes, so that He may purge away all the dross and leave

only the pure gold of a tried character.

And he wept aloud, v. 2. Behold in the tears of the great prime minister the strength of the sacred bond which unites members of the one family. And beware of putting such a strain on the affection of your kindred as the brethren of Joseph put on his.

And Joseph said . . . I am Joseph. And they were troubled, v. 3. This announcement must have fallen among the brothers like a bolt from the blue. As in the glare of a vivid lightning flash, they saw what a blunder and a failure their sin had been. They had measured their strength and craft against the might and wisdom of God and this was the result. They had ventured to break the laws of God and here they were, enclosed in the firm meshes of a net from which they could not escape. They had sown and now the harvest was ripe. They had disregarded the voice of mercy and now they could expect no mercy. So God lets us go on in our disregard and defiance of Him until we have landed ourselves in failure and defeat from which we cannot deliver ourselves. But in the moment of extremity He opens to us the door of forgiveness and we are saved.

And they came near, v. 4. These sons of Jacob found more than a long lost brother in Egypt. They found their better selves. For years they had been trying to escape from their sin. They strove to bury it in

oblivion. They endeavored to drown it in a multitude of occupations and interests. They attempted to strangle its accusing voice. But turn whither they would, surround themselves with what company they chose, their sin was still there. It refused to be forgotten, it would not be silent. Its weakening and degrading influence was felt in every part of their lives. Its enslaving power kept them in bonds and fetters. But when the words of frank forgiveness from the one whom they had injured fell on their ears, their bonds were loosed, and their hearts were filled with new courage and hope. The sin that had so long dogged their footsteps and poisoned their lives was now blotted out by a full and free forgiveness. There is only one way in which we may escape from the pursuing power of a past sin. The multitudinous waters of the ocean will not wash out its stain, but the blood of Jesus Christ will cleanse it. We, too, have a Brother who is waiting to forgive us, and the moment in which we receive His forgiveness is the beginning of a free and more joyful life.

And there will I nourish thee, v. 11. There have been sons whose wealth and power have made them ashamed of their parents and desirous to have them as far away from them as possible. But Joseph is our example in his use of wealth and power for the benefit of his needy kindred.

POINTS AND PARAGRAPHS

There is more power to win in tears than in reproaches. v. 2.

We can no more flee from our sin than from our shadow. v. 3.

Our sin does not cancel the brotherhood of Christ. v. 4.

When sin is forgiven it may be forgotten. v. 5.

God is the Great Alchemist, who transforms evil into good. v. 7.

It is God who appoints us our place and work. v. 8.

Joseph could say: "Thy gentleness hath made me great." (Ps. 18: 35.) v. 8.

When God takes away our blessings, He returns them multiplied. v. 9.

As Joseph "kissed all his brethren," so Jesus commanded "that repentance and remission of sins should be preached in His name among all nations." (Luke 24: 47.)

Concerning the exquisite passage, Gen. 44: 18-34, where Judah pleads so touchingly for Benjamin, the famous Dr. Chalmers declared that, "estimated as a mere literary composition, we can see nothing to equal this in Sterne, or Shakespeare, or MacKenzie, or any of the greatest masters of eloquence and poetry."

"I am Joseph." How much this reminds us of another scene, not far from the gates of Damascus, when Jesus arrested the persecutor with the words, 'Saul, Saul, why persecutest thou me?' And he said, 'Who

art thou, Lord?' And the answer came back, 'I am Jesus whom thou persecutest' (Acts 9: 4, 5). Penitent sinner! It is thus that thy Saviour speaks to thee. 'I am Jesus, your brother, whom thou hast sold and crucified; yet grieve not for that. I was delivered by the determinate counsel and foreknowledge of God; though the hands have been none the less wicked by whom I have been crucified and slain. But if you repent, your sins shall be blotted out. All manner of sin shall be forgiven unto the sons of men, and the blasphemies wherewithsoever they may have blasphemed.'—Meyer.

God does not need our sins to work out His good intentions, but we give Him little other material; and the discovery that through our evil purposes and injurious deeds God has worked out His beneficent will, is certainly not calculated to make us think more lightly of our sins or more highly of ourselves. (Dods.) But mark the condition—if we truly repent. There is no comfort otherwise; but that being secured, then the penitent may take the consolation, that out of his worst sin God can and may bring good both to himself and others, and he ought to look for the means of bringing that about.—Taylor.

A ruler to the Egyptians, he was and would still be a son to Jacob; for he carried to his throne, unsophisticated and unaltered, the heart that beat beneath the coat of many colors. He was not ashamed of his father, and the greatest joy of his exaltation was

that he was thereby enabled to make provision for the wants of Jacob's declining years. There is a worthy example, young men, for you! Never lose your pride in your parents or your love for them. Never think of slighting their poverty in the days of your prosperity; but share your honors with them, and give them, if you can, the pride of seeing you in "all your glory."—Taylor.

Light from the East

GOSHEN—This tract of country lay on the south-eastern edge of the delta of the Nile, between it and the desert, and included the valley of Tumilat. It was the best of the land, from a shepherd's point of view, since most of it was better adapted for grazing than for cultivation. But some parts of it really excelled the rest of Egypt in fertility. There is extant a letter from an Egyptian scribe, about the time of the Oppression, describing in glowing language the abundance of good things in the country around Rameses, one of the cities of Goshen. Its canals were full of fish of many kinds, its lakes swarmed with birds, its granaries, reaching almost to heaven, were bursting with wheat; lentils, onions, and melons that tasted like honey, filled the gardens. The pools of Horus furnished salt, the Panhura lake, nitre. Cider, sherbet and wine in abundance mixed with honey, were common drinks. Almonds, figs, lilies, and papyrus flowers, together with the melody of trained singers, made life seem like a perpetual holiday on that favored spot.

TEACHING HINTS AND HELPS

This section contains material for the various grades in the school.

For Bible Class Teachers

AN ANALYSIS.

This record is so full of tenderness and beauty that one almost shrinks from attempting to analyze it. The following points, however, may be dwelt upon in the classroom as illustrating the character of Joseph.

1. *His tender affection for his brothers and his wise treatment of them.* (a) From that day in Dothan (ch. 37) to the present hour there is

nothing in the record to show that he cherished resentment or ill will for the grievous injustice and injury he suffered from them. See 1 Cor. 13: 5, 7. (b) When, after years of separation, famine drove them to his door and he knew them, ch. 42: 8, he restrained himself and did not reproach them for their wicked and shameful conduct towards him and their father. He acted in the spirit of the sermon on the mount, "Love your enemies, bless them that curse you, etc.," Matt. 6: 44, 45. He complied literally with

the apostolic precept, "If thine enemy hunger, feed him, etc.", Rom. 12: 20, 21.

(c) He subjected his brothers to kind but firm discipline, by which they were brought to yield him the homage foreshadowed in his dreams, and by which also their memories and consciences were so quickened that they said "one to another, we are verily guilty concerning our brother." (Read ch. 42.) On their return a second time to seek food from his stores, he continued his lessons. (chs. 43, 44.) At length, when now assured that they were true men and penitent, "Joseph could not refrain himself," but "made himself know unto his brethren, and he wept aloud," ch. 45: 1, 2.

2. *His prompt and ungrudging forgiveness of his brothers.* His manner of assuring them of their being forgiven was touching in the extreme. (a) The announcement, twice repeated, "I am Joseph," stunned them. "They could not answer, for they were troubled at his presence," v. 3. No wonder. They remembered their guilt in the past. They now recognized the voice of the one who in vain pleaded with them for mercy, when they threw him into a slimy pit. He speaks to them now in their own language, and no longer by an interpreter. (b) He hastens to check their grief, bids them "come near," and directs their thoughts to the mysterious ways of Providence (v. 5) by which all things work together for good to them that love God, Rom. 8: 28.

3. *His joyful, filial, loving, message to his father.* His first question to his brothers was, "Doth my father yet live?" Then he adds, "Haste ye, and go up to my father." His heart yearns intensely to see him, after the long years of bitter trial and sorrow through which they had passed. He charged them to deliver a most joyous message (a) "God hath made thy son Joseph lord of all Egypt: come down unto me, tarry not." The emphasis is upon the first member of this sentence. God hath done all things. Surely this is enough. But no, the message continues. (b) Tell him the choice part of the land shall be yours. Goshen is waiting for you, and your children, and children's child-

ren. And best of all, "Thou shalt be near unto me," near the one you mourned as dead through all these sad years, and "I will nourish thee," vs. 10, 11. How pathetic and beautiful! What a touching example of obedience to the commandment, Exod. 20: 12. But the message contains yet another element. (c) Tell my father of all my glory in Egypt, and of all that ye have seen." This will cheer his anxious sorrowing heart; and remember the matter is urgent. "Make haste, and bring down my father hither," v. 13. Then came the brotherly kiss, first Benjamin, and afterwards the rest. The estrangement is removed, and reconciliation is effected by the one who was so wickedly sinned against. Surely this should remind us that it was He who was both seen and hated by men who bore their sins in His own body on the tree, John 15: 24; 1 Pet. 2: 24.

For Teachers of the Boys and Girls

How Joseph got the better of his brethren, is the topic of the lesson. It would be natural, now that he has the power, that they should be made to suffer for their awful crime against him and their vile deception of the old father; for although Joseph had never heard what tale they had told, he well knew that it was a lie and not the truth, that they had carried home from Dothan.

There are six movements in his dealing with his brethren, and then the victory.

1. Rough words toward the ten brethren, when these come to Egypt for corn, ch. 42: 7, etc.

2. Imprisonment, 42: 17, and a demand that one shall stay behind in prison till the rest bring the youngest brother down, vs. 18-20. The rough usage had its designed effect. They remembered their sin, vs. 21, 22. That the roughness was only put on for a purpose, v. 24 shows.

3. Putting their money in their sacks' mouths, v. 23, partly to test their honesty and partly to set them wondering, and perhaps thinking of the slave they had sold into Egypt so long ago.

4. Asking them to dinner when they returned with Benjamin, 44: 16; and again

they are conscience-smitten and afraid, v. 18, etc.

5. His great tenderness to Benjamin, vs. 29-34, which again sorely puzzled them.

6. Once more the money put in the sacks' mouths, 44 : 1, and his own silver cup in Benjamin's sack, v. 2, followed by hot pursuit and arrest, and accusation of theft, v. 4. When Judah, who was the one that had proposed to sell him to the Ishmaelites, 37 : 26, 27, now offers to remain as a slave, that Benjamin may be released and returned in safety to his father, the last shred of doubt is gone. They are true men, and worthy brothers.

7. He falls on their necks and kisses them and weeps over them for very joy. *That is the victory*, which is further celebrated by the invitation to their father and themselves to come and make their home in the rich pasture land of Goshen. It is the victory of which the Golden Text speaks, and Prov. 25 : 21, 22; and Matt. 5 : 44, 45; a victory that leaves no pain in the heart either of the victorious or the vanquished, but which adds to the happiness of both.

Prove from Scripture

That God over-rules evil for good.

FOR TEACHERS OF THE LITTLE ONES

Connection—In this "Harvest Month" it will be easy for the teacher to get some wheat and other grains (in the ear, if possible). Bring them to the class. (Some of the grain may be in little sacks made

of cotton.) Talk of these grains. The farmer plows and sows and reaps, the miller grinds, the storekeeper sells the flour, the baker makes the bread, etc., but without God nothing would have life or growth. He sends the rain and the sunshine.

"Back of the loaf is the snowy flour,
Back of the flour is the mill;
And back of the mill is the wheat and the shower,
And the sun and the Father's will."

The Famine—If God wished, He could keep back the rain, and the parched ground would bring forth no grain, and there would be a famine in the land. That is what God did in the land of Egypt and in Canaan.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. Joseph's rough treatment of his brethren, and the reason for it.
2. Joseph's love and how it showed itself.
3. God's plan as wrought out by the brethren's wickedness.

The Catechism Question

Ques. 99. *The rule for our direction in prayer.*

The same great rule that is for our good guidance in all things, God's holy and most blessed Word; for it reveals to us what things are according to God's will and therefore to be asked for, and it shows us the marvellous power and wisdom and love of God, and thereby produces within us the spirit out of which effectual prayer springs. The special rule is the prayer Jesus taught His disciples in answer to their petition, Luke 11 : 1. It is "commonly called The Lord's Prayer," not because He used it for His own—for one petition of it He could not use, "Forgive us our trespasses" ("in Him was no sin"); but because it was the prayer which He taught His disciples. It is not a form to be followed blindly and mechanically, but a pattern for our guidance.

OVERCOME EVIL



FOR JOSEPH'S BROTHERS

WITH GOOD

"Why?" The children will wonder. God did it for a wise purpose. We cannot always know why God sends trouble, but it is always for the best in the end. This time, it was one way of helping Joseph to greater honor. Recall Pharaoh's dream, Joseph's wisdom and preparation for the famine.

The Old Home—Let us take a look into Joseph's old home. Here are the tents in which the family of Jacob live. The family look sad and unhappy. What is the matter? The shepherd brothers have come home hungry and tired. There is no nice table spread with good food for them to eat. They cannot get food to buy in all the land of Canaan. (Why?) Talk about the brothers who had sold Joseph. Were they happy? Are wrongdoers ever really happy? Did they ever think of the lad and wonder what had become of him? Had the old father forgotten him?

Going down to Egypt—Jacob gathers his sons about him, tells them he has heard that there is food in Egypt, sends them with money and sacks to buy grain. (chap. 42.) Picture them with their empty sacks bowing down before the great man Joseph (as in his dream long ago). He knew them, but they

did not know him. Tell the rest of the story. Picture them returning home with full sacks and the message for the old father. (chs. 42-44.)

Lesson—Tell the lesson story. Picture the scene, Joseph and the eleven brothers, tender-hearted, forgiving Joseph, weeping.

Golden Text—Joseph obeyed this text—so should we be forgiving and helpful even to our enemies, who have done us wrong.

"Tit for Tat"—Is that right?

"No! those who like Christ would live,
Must forget and must forgive,
And the 'Golden Rule' obey,
For that is the better way."

A Blessing to Others—We may be a blessing to our family, and to many more if we do God's will.

A "Mercy Bird"—Do you know what a stork is? It is a large, strong bird, found most in Holland. People think a great deal of these birds, because they are kind and loving to their parents. In the fall they go to live where it is warmer, and it is said that the strong, young ones carry the old ones on their backs. For this reason they are called "Mercy Birds"—a good name! I think we may call Joseph a "Mercy Man." "Blessed are the merciful," Matt. 5: 7.

BLACKBOARD REVIEW

Be not **OVERCOME** of Evil
But **OVERCOME** Evil with good

The Review may profitably consist in the explanation and illustration and enforcement of the Golden Text. The word "Overcome," all already understand—to get the mastery in a contest. And the desire for the mastery is as natural as breathing or eating, and if it be a good sort of mastery and be striven for in a right way, it is not a sinful, but a right thing to long for. The text refers to the mastery over those who wrong us—as Joseph's brethren had wronged him. There are two ways of trying to get even with them. One is to be "overcome of evil," that is, to be provoked by evil treatment, to give evil treatment, to be provoked by angry words, to fling back angry words—the rule of "tit for tat." The Text says "No! that is not the right way." How then? "Overcome evil with good." Shower good words and kind deeds on those who have wronged you. See how they will give you the victory (Rom. 12: 20), even as Joseph thus had the victory.

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THE BOOK PAGE

Books for review to be sent to Rev. R. Douglas Fraser, Editor TEACHERS MONTHLY, Room 87, Confederation Life Building, Toronto.

A Short Introduction to the Literature of the Bible. By Professor Richard G. Moulton, M.A., Ph.D., author of "The Literary Study of the Bible," and "The Modern Reader's Bible." D. C. Heath & Co., Boston, Mass. 374 pages, including two valuable indexes; cloth, \$1.00.

Professor Moulton has already rendered important service in his "Literary Study of the Bible," a book addressed to students, and discussing methodically such literary forms as epic, lyric, dramatic, etc., as they appear in the Bible, "one of the world's great literatures." The present volume, whilst necessarily covering in part the same ground, is addressed to the general reader and treats of the matter of the Bible, approaching it from the literary side. It is astonishing how little has been hitherto attempted in this field. "We have done everything that is possible," says Professor Moulton, "with these Hebrew and Greek writings. We have overlaid them, clause by clause, with exhaustive commentaries; we have translated them, revised the translations, and quarrelled over the revisions; we have discussed authenticity and inspiration, and suggested

textual history with colored type; we have mechanically divided the whole into chapters and verses, and sought texts to memorize and quote; we have epitomized into hand-books and extracted school lessons; we have recast from the feminine point of view, and even from the standpoint of the new century. There is yet one thing left to do with the Bible—*simply to read it.*" It is to give an impetus to this last that the present book has been written, and certainly it is like the opening of windows. Everywhere new light streams in upon old and well-worn passages by the very rational process of reading them for what they are—prose or poetry, history, story, drama, epic or lyric. As the author proceeds through the Old and New Testament history, and then takes up in order the Biblical poetry and "Wisdom" and prophecy, giving a careful presentation of each, according to the class of literature to which it belongs, there is the breaking forth constantly of new truth. The reader may not agree with him in every position taken, but we can hardly imagine a more useful book to anyone, however complete his verbal knowledge of the Bible may be or how ever matured his theological system, who desire—as who should not?—to get the exact viewpoint of the various authors of the books of the Bible and to enter into their spirit in their making known to their fellow-men the mind of God. Professor Moulton's book is one that no one will be sorry for possessing.

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Henry Drummond: A Biographical Sketch. (With Bibliography). By Cuthbert Lennox. William Briggs, Toronto. 244 pages. Cloth, 75c.

A great teacher was Henry Drummond, and great chiefly because of his marvellous personality. To have listened to him as a lecturer or preacher even once, to have felt the heartiness of his hand-grasp, and seen the quenchless eagerness to reach men for God and holiness which shone in his eyes and gave its tone to his voice, was to remember him till one's life's end. Mr. Lennox' biography sets forth this living, breathing man. As a fellow-student of Drummond and one of the inner circle in the great student's movement in Edinburgh of which Drummond was the leader, Mr. Lennox writes from short range, and whilst not adding much that is new to Professor George Adam Smith's memoir, gives a view, from a different angle, of a man who was so many-sided that every view of him has its own interest. The volume will serve to perpetuate that influence over young men and especially students which Drummond possessed in such strange potency. It deserves and will have a wide reading.

The Seven Deadly Sins. By Rev. James Stalker, D.D. Fleming H. Revell Company, Toronto. Long, 16 mo., cloth, 150 pages, 50 cents.

Dr. Stalker's new book is a supplementary volume to the Little Books on Religion, a series already made memorable by Robertson Nicoll's The Seven Words from the Cross; or John Watson's The Upper Room and other like works. It is no whit less interesting than its predecessors. It has the two-fold distinction of the author's well-known clear and straightforward style—always coupled, by the way, with a certain penetrating Scotch shrewdness—and the unusualness of its subject in Protestant religious literature. Dr. Stalker trusts that the novelty may "attract the attention of preachers desirous of leading their flocks to fresh fields and pastures new," and certainly its wholesomeness will commend it to the favor of a very much wider circle of readers. If to be forewarned is to be forearmed, Dr. Stalker has done his duty faithfully in his setting forth the nature and effects of the Seven Deadly Sins, Pride, Avarice, Luxury (Sensuality), Envy, Appetite, Anger, Sloth; and his affectionate, earnest, manly treatment of their cure is equally to be commended. The volume is handy in shape and fifty cents expended in it as a present to a Bible Class scholar, or young person about to go out to face the temptations of life, would be money well spent.

Bible Studies in the Form of Questions and Answers. By Calvin Gerhard, D.D.

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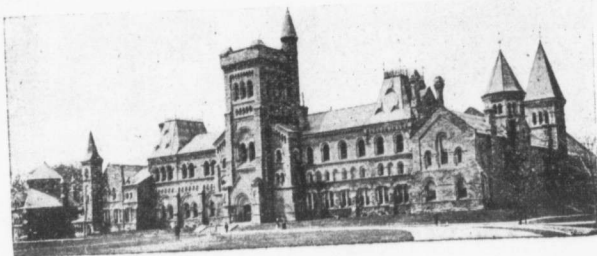
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