

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOLUME VI.]

MAY, 1873.

[No. 5.

"One Soweth and Another Reapeth."

"Both he that soweth and he that reapeth may rejoice together."—JOHN iv. 6.

The golden grain is never seen
By him who breaks the soil,
Until the harvest time has come
After long weeks of toil;
And, by him alone, who labors
To plant and till the ground,
Can beautiful flow'rs be made to bloom
Where weeds before were found.

Perchance before the bud or bloom,
Or harvest time has come,
The "Angel reapers" may descend,
And take the toiler home;
But though his eyes may never see
The buds and blossoms rare,
Yet in God's own good time they'll come,
And show the planter's care.

Other hands the flow'rs may gather,
Or reap the field he's sown,
But to the Master of the harvest,
The planter too, is known;
And though the seed he scattered wide,
He saw not upward spring,
Yet when they meet in harvest home
There too, his sheaves, they bring.

Then, teacher, break the fallow ground,
And scatter wide the seed,
To discontent and murmuring
Give not a moment's heed;
You may not pluck the bloom to-day
Nor reap the fields *this* year,
But sow your seed, 'twill grow and bear,
And bring abundant cheer.

Aye! you may sleep before the time
The harvest's gathered in,
But fear not toiler in the field
A rich reward you'll win;
Others may reap the fields you've sown
And gather the golden grain,
Where you in *heaven* will joy to know,
That you labored not in vain.

One soweth here the precious seed,
Another reaps the field,
But God it is that makes it grow
And bounteous harvest yield;
To him that sows, and him that reaps,
A sure reward is given,
One may enjoy it here awhile,
But both rejoice in heaven.—S. S. Helper.

Our Sunday-Schools.

BY THE REV. F. J. FALDING, D.D.,
Principal of Rotherham College.

It would be easy to deliver a glowing eulogium of the vast benefits which Sunday-schools have conferred on society since the time when they became general in the country. How they have promoted the revival and extension of the Church; spread the blessings of religious knowledge and moral feeling amongst the people; aided all other agencies in advancing intelligence, refinement of manners, social elevation, popular rights, philanthropic works, and enlightened and practical religion. How they have rescued thousands of children from the streets, from miserable and vicious homes, from high roads to vice and crime; brought them

into contact with good and pure and loving teachers; imbued them with a taste for reading, and a desire for knowledge; inspired them with the hope of a better life, and encouraged their endeavors to attain it; trained them to honesty, to virtue, to godliness, so that they have become, in no one can tell how many instances, upright and worthy citizens, successful merchants, men eminent in the professions, mayors of towns, members of Parliament, Sunday-school teachers, ministers of religion, missionaries of the gospel; in no one can tell how many instances children have been prepared for early and happy death, or for a long and useful and honorable life, whether in our own country or in far-off colonies of the empire. I pretend not, I solemnly confess my utter inability, to estimate the great good in manifold ways which Sunday-schools have done and still are doing.

I am free to confess, that whilst it would be comparatively easy to name the faults which have been found with Sunday-schools as they now exist; easy to use strong language with regard to those faults, it is not so easy to suggest the remedy. We can admit that *superintendents are rare* who possess all the qualities which fit them to govern a school with wisdom, and firmness, and tact, and gentleness, so that order shall be maintained and work be well done; that *teachers are rare* who have adequate knowledge and skill in teaching, together with zeal and industry; that the *schools are few* where thorough discipline is maintained, valuable instruction given, hallowed influences widely and constantly diffused; that *not often* do teachers succeed in binding scholars to themselves, to the school, to the chapel, and to Christ in any large numbers. All this we may admit, and sorrowfully admit; but when we ask what is the remedy, and who will work the cure, what answer is there? I can well suppose that you may be now ready to say in reply, "We know that as superintendents and teachers we are not all that we could wish to be, still we are willing workers. We do what we can. We labor to the best of our knowledge and ability. God has been pleased to own our labors. The Church has not yet pro-

vided other workers to come in and do our work more effectually than we are doing it. If we were to give it up, who is there to take our place, and see that the work does not cease? And it seems to me that such an answer must for the present be taken as a sufficient reply to the complaints that are made. So then let us neither on the one hand flatter and deceive ourselves by exaggerated notions of the value of our work, nor on the other hand be discouraged and distressed as though we were doing no good at all. The Sunday-school, thank God, is still doing a noble work, and is capable, and as I believe, is destined to do a vastly nobler work in time to come.

I submit the following suggestions for the consideration of the managers of our Sunday-schools. 1. That they should not be anxious to have large numbers; but to maintain real efficiency and thorough usefulness. No more children should be received into any Sunday-school than can be well taught and carefully looked after. 2. That they should be willing to gain and to keep up the attendance of scholars by excellence of management and valuable instruction, and to discountenance all attempts to get or to retain scholars by means of amusements, excursions, treats, or rewards. I do not mean that there should be none of these things, but that they should not be used for the purpose of inducing children to come to school or remain in it, instead of the higher attractions of thoroughly good teaching, and the wise and loving personal care of the teacher. 3. That the utmost endeavors should be put forth to secure good teachers. 4. That means should be adopted whereby teachers already at work may become better qualified,—by access to books, by lectures, by instruction in Scriptural knowledge and in the methods of teaching. Means of this kind might be furnished by a Sunday-school Union, which could not be supplied by any single school. 5. That teachers should set themselves by study and prayer to learn how to interest the minds of their scholars, and to affect their hearts towards Jesus Christ, aiming at the conversion of the children and their early consecration to God. That they should consider themselves as pastors of their little flocks, shepherds of the lambs of the fold—to feed

them with "the sincere milk of the word," and "carry them in their bosom," gently and lovingly guarding them from hurtful things—and doing this not in class time only or on Sundays, but in all possible times and ways.—*The Hive*.

Turn the Key.

BY MRS. JENNIE F. WILLING.

"O, PSHAW! I never did see such a door! It always sticks so when one's in a hurry!" And he jerked and pulled and rattled the knob, all to no purpose.

"I think, Joe, if you'll turn the key you'll get out sooner." This provokingly serene bit of advice, followed by the hasty Joe, let him out into the street, and off to his car on a run, with a lesson buzzing about his ears.

When you come to a hard problem don't fly back in discouragement, and fizz and sputter and scold about the difficulties. A good steady look at the affair all around will generally find the key that you may turn, and so get out of the trouble. It is the law of the lock for the bolt to stay where it is put till force is applied to shove it this way or that. You may blame its obstinacy, and make any amount of ado because the door does not come open when you shake and push and pound; there is a little law in your way, and the only thing to do is, by proper means to get it out of the way.

If your school is disorderly, don't say you never saw such a mischievous set of children, and attempt to make up in scolding what you lack of straight strong thinking. If you are the person for the place, by a little resolute, direct effort you can find out how to make your school orderly, by keeping your teachers and scholars so busy that there will be no time for any thing else.

You turn round from you class for a chat with you next neighbor. Johnny A. tweaks Jimmy B.'s hair. Jimmy pinches Johnny, and gets a slap for it. You turn suddenly to see what the matter is. "O dear! What is the use? I talked to those boys full fifteen minutes about

forgiveness and love, and there they are at their naughty tricks again—just as hateful as ever. Turn the key, friend. Look for the facts. Your boys are as they are, full of vim and stir and mischief. A little mild instruction isn't going to make saints of them. You must keep them busy all of the scant one hour in one hundred and sixty-eight that you have to help them to Christ. Make your teaching stronger. Put more illustrations and pathos and prayer in it. Depend more upon the Holy Spirit's help. Some of these incorrigibles make the very best men. You may possibly have a great senator, or a bishop, or a missionary in your class. At any rate, you have those who may become children of the Most High. So work away. Find the key and turn it. It will pay.

"What shall I ever make out of this lesson? It's a perfect doctrinal labyrinth, with an awful heretical Minotaur roaming through it. I never can get my Bible class safely out of it. I know I never can. What shall I do?"

Use your commonsense. There must be a way through it. To be sure, it is a hard lesson, but go at it. Put your own best thought into it. Then consult the best authors you can get. Go bravely into the labyrinth as Theseus did. Some Ariadne will give you the sword and clue. Through the One who hath loved you, you may be more than conqueror.

Whether the tangle is in one's business or studies, the very best thing is, by close, quiet thinking to get at the core of the difficulty and set matters right, trusting Him who hath promised to give wisdom liberally, and never upbraid our slowness and stupidity.—*S. S. Journal*.

In securing good order and enforcing proper discipline in a school two facts must be recognised, says a contributor to the *Church Sunday School Magazine*: "1. That children are impatient of control; 2. That they desire to imitate older persons; and hence the teacher must exercise a sympathy toward his scholars, which will cause him to *feel* with them and to *work* with them.

Genius Blasted by the Drink.

EDGAR ALLEN POE.

THE records of genius furnish many a sad and dreary history; but a darker and more disastrous career than that of his whose name stands at the head of this paper, can scarcely be furnished.

EDGAR ALLAN POE was the finest and most original poet as yet produced by America. He was born at Baltimore, in January, 1811, and was trained in the American University of Charlottesville. His talent was from the first conspicuous; but, unhappily, he developed along with it and continued through life to exhibit a desperate profligacy, principally the result of *drink*. His irregularities were so glaring and continued as to lead to his expulsion from the University.

Immediately after his exclusion from college, he started for Greece, in foolish parody of Byron, to take part in the War of Independence against the Turks. But, instead of reaching that classic land, he most unaccountably turned up in St. Petersburg, drunk and disorderly as usual, and became the inmate of a police-cell. Relieved from "durance vile" through the good offices of the Minister of the United States, he found his way back to America, where, wishing to follow the profession of arms, he obtained a cadetship in the celebrated Military Academy, at West Point; but, almost as a matter of course, was "cashiered" within the year.

Once more cast upon his own resources, he enlisted as a private soldier; but some friends, desiring to secure another chance for him to retrieve his position in society, procured his discharge, and placed him in circumstances in which he might have won respect and competence. He now married a cousin—a beautiful and saintly creature,—who, in no very long time died broken hearted, through the erratic ways of her husband. Poe wrote a musical lament for her, sold it, and *drank the proceeds*.

From the date of his wife's death, the life of Poe was that of a professed literary man. He wrote poems, tales, essays, and criticisms. One of his biographers, in a single sentence, chronicles his literary history:—"His brilliant and known ability

procured for him employment, and his frantic habits of dissipation, with the regularity of a natural law, insured his early and ignominious dismissal."

Poe made one or two feeble attempts to break the bonds of the accursed habit which enslaved him. He joined a Temperance Society, and was actually for some months sober; but, chancing to pass through Baltimore, he was waylaid by some ancient "cronies," and on the morning of Sunday, October 7th, 1849, he was found drunk in the gutter and carried to a hospital, where the same evening he died, at the early age of thirty-eight.

A sad and monitory history that; but, alas! not a solitary one of gloom, to be culled from the annals of genius. How many a noble intellect has been wrecked, through the 'ascinations' of the wine-cup and the bowl! As is often the case with those who are brought into subjection by the drinking customs of society, there was a strange fascination about Poe. His friends loved him intensely; those loved him best who knew him best, and knew him in his wretchedest aberrations. By his wife and mother he was regarded through all with an obstinacy of tender affection, not for an instant to be shaken.

Speaking of his writings, it has been said, "There is that in his poetry which ranks it above everything of the kind which his country has produced. Save for some traces of imitation in its earlier specimens, his verse is eminently a peculiar and individual product. In keen, clear, lyrical quality, the music of Poe at his best, is scarcely surpassed by that of any other poet. Not less remarkable in their way are the short tales, of which he has left two volumes. Many of these are wildly and weirdly impressive, though too frequently indulging in ghastly and painful effects. Over much that Poe has written alike in prose and in verse, there broods a shadow of misery and hopeless portentous gloom, sadly significant in its relation to the dismal tragedy of his life."

In such a case as this it is not necessary to "point a moral." He who "runs may read" the lesson of this life—it is that every young man should shun, as he would a deadly serpent, the intoxicating cup.—*Temperance Magazine*.

Thanking God in Advance.

BY MRS. JENNIE F. WILLING.

CROMWELL'S soldiers went into battle singing a doxology—praising God for victory before a blow was struck.

If we conquer at all, it is by faith. When we go about a piece of work for Christ, we must be sure that we do it for him and because he wants us to do it. Then let us work joyfully, not groaning under the cross, as if we were serving such a hard master who could barely get grace enough to endure the service. If the work were to be done by us we might well fear. But "it is God that worketh in us." If any good is wrought, he must do it. Then let us have confidence enough in him to believe that, as he has promised to be with us always, and "supply all our need, according to his riches, in glory, by Christ Jesus," we can do all things that he would have us do. With this hope to hold us, we may safely thank him in advance for victory.

The Office and the Work.

BY REV. J. T. CRANE, D.D.

WHEN we consider the fact that the Sunday-schools of the Methodist Episcopal Church, U. S., contain 1,267,000 children and young people, and that this vast multitude is increasing at the rate of 60,000 a year, we are profoundly impressed with the high importance of the office of the Sunday-school teacher, and the great responsibility which rests upon those to whom is committed the management of the schools.

We cannot, indeed, contrast it with the duties which devolve upon the ministry, because to care for the school and in every way promote its true success is no small part of the very work of the ministry. It can be truthfully said that the question is not easily settled whether the Gospel preached in the pulpit, or the Gospel taught in the Sunday-school, produces the greater practical results. To intimate a doubt on this point is not to undervalue the pulpit or the Pastor. If the Pastor be what he should be, he is the chief

teacher in the school, and preaches there as really and as earnestly as in the general congregation. He can be, and do all this, too, without lessening the responsibility of the superintendent or the teachers, or causing any one to feel or suspect that the Pastor is ambitious to control every thing.

Whoever manages, whoever teaches, the religious training of this great host is a matter of transcendent importance to the Church and the world, as well as to these immortal souls themselves. Some are mere infants, who have not yet reached that dread point in life where there is laid upon each the fearful responsibility of settling for himself the question of eternal destiny. Some are children, before whose eyes the great problems of life here, and life hereafter, begin dimly to float. Some are young people, before whom these problems have come in definite outlines and clear coloring demanding solution. They are all of the beginning of the path, some hesitating which way to go; some choosing the right, some drawn toward the wrong. The two eternities are before them, the immortal good, the endless evil; and every moment they tend toward the one or the other. Surely it is not a small thing to act as guide to those who are setting out on a journey like this.

They all need to know, as soon as they are able to learn, "the Way, the Truth, and the Life." Some of them, indeed, will die early, before God shall lay upon them the duty of determining the question of infinite moment. Others will die, having some knowledge of Christ, and some dim idea of human accountability, the value of holiness, and the evil of sin; and they who witness their departure from the shores of time will watch their receding forms, and reason and wonder, and at last leave all with God, the All-wise and the All-merciful. But, according to the laws of longevity, more than a million will grow to maturity. A few years will bring them into the midst of the activities of life—its joy and its sorrow, its good and its evil, its duties and opportunities in the home, the community, the Church, and the State. They need, then, to be faithfully warned of evil, and encouraged to choose the good, and aided in

every possible way. We may not, indeed, choose for them. Each must be wise for him-self. There is a freedom of the will, a power of choice and self-direction, which shapes final character and destiny, and whose action we cannot prevent. Before each soul there is set the possibility of good and the possibility of evil. There are open doors in each direction, upward and downward, and no man can shut them. Still, man can aid his fellow. By the force of divine truth and human sympathy, by precept and example, he may make rough places smooth and dark places light. He may lead those who are in danger of wandering, and lift up those who have fallen in the way, and succor those that faint.

This is the work of the Sunday-school teacher. And there is a divine call to this work as well as to the work of the regular ministry. In this case, as well as the other, the call is a call to work. What the harvest needs is *laborers* who will engage in the work from the love of it, and of souls, and of God, and delight themselves in study, prayer, and preparation. It must not be treated as a pastime, but made a serious business, to which time and effort shall be devoted, and in which self-denial shall be exercised. Thus alone will the teacher measure up to his high vocation, thus alone will he win the crown.—*Sunday-School Journal*.

The School "Atmosphere."

THE Rev. John Hall, D.D., gives through the *Sunday-School Times*, words in season when he speaks to the Sunday-school workers as follows:

Let a farmer sow too early in the season and his prospects of a crop will be bad. Why? the seed is good; the soil is good; the sower is skilful; but the temperature kills the seed before it strikes out a rootlet or sends up a bud. So the truth taught by the teacher, and the class may be all one could wish, but the desired results may be precluded by an unfavorable atmosphere.

In some schools there is an atmosphere of irreverence. There is little or no seriousness in the exercises. Some, indeed, are more noticeably wanting therein than

others; the singing, for example, being more flippant than the Scripture-reading. But the general character of the school is that of lightness, frivolity, or mechanical routine. It may be hard to say who is most blamable. Nor could you take hold of special and tangible proofs of the evil; but you can feel it.

Now, the opposite of this should be studied and cultivated. The air, manner, address, and tone of all, while at work, should be serious and reverent. Reverence is not gloom, nor is it inconsistent with natural cheerfulness. Seriousness is the natural expression of a deep, earnest purpose. No sensible surgeon operates on a man's throat, close by the jugular vein, with a joke on his lips. No ship's officer steers by a perilous reef with a running fire of drollery. It is forbidden to speak to the man at the helm, on the ocean-going steamers, for obviously good reasons.

When Christians assemble on the Sabbath to lead immortal souls from hell-ward paths to Christ, they are about earnest work. Levity is shocking; and when to the gravity of the work, we add that the word they use is God's, the presence they invoke is God's, the work they do is God's, the blessing they seek is God's, it will be plain that reverence is the fitting frame of mind; and that frame of mind is to be shown by appropriate manner. I presume there are churches in which persons are made to feel, by the entire service, that solemn affairs are in hand; that God is there of a truth. Why should not Sabbath-school reverence produce the like impression? Why should the unspoken impression of a boy looking around his school be, "I guess it's not of much importance?"

In some schools there is an atmosphere of ostentation. Too much is for show. If anybody's hand does anything good, not only the other hand, but every other hand in the school, knows all about it. The little prodigies are trotted out, and put through their paces. The lesson is readily interrupted that Brother Freeland may hear how the school sings its strong piece—Brother Freeland being a great friend to Sabbath-schools in general, with no connection with any one in particular.

The Sunday School Banner.

TORONTO, MAY, 1873.

UNCONSCIOUS SOWING.

ST. MARK records a beautiful parable from the lips of our blessed Saviour, which, like all other of His teachings, is full of the sublimest, grandest lessons,—“And He said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise, and the seed should spring and grow up, he knoweth not how: for the earth bringeth forth fruit of herself,—first the blade, then the ear, after that the full corn in the ear.” Mark iv. 26-28.

To all engaged in the work of sowing the seed of the kingdom these words must bring comfort and joy. The faithful sower is encouraged to still further patience and faith. It is not for him to fret concerning the growing,—this is the Master's care. But this parable has suggested the thought, that much of the seed-sowing is done when, perhaps, we are least conscious of the fact. Apply this to the work in which the Sabbath School teacher is engaged. For an hour and a half the scholars are under our care; for only a part of the time are we consciously and designedly sowing the seed. But perchance the word spoken thoughtlessly, or the action never intended to be observed, may set influences in motion that shall not rest this side of eternity.

Dr. Bushnell, in a late edition of some of his discourses, advances the idea with peculiar forcefulness and pertinence, that the *direct* influence which we exert bears but a small proportion to that of which no account is taken. And is it not true that

a single act, or a single word, may do more to influence another, than the studied eloquence of the most polished of earth's orators? Who has not recognized and felt the influence of a consistent and holy life? And how powerless are the most earnest pleadings, when the lips which utter them speak both good and ill?

A traveller to the far east tells of the destruction of a magnificent temple by an apparently insignificant cause. A single seed from a spreading vine was borne by the wind till it lodged in the ivy towers of the stately edifice. The seed took root and spread its branches, and these, working their way among the pillars and surrounding them, finally, by a strange power, so gathered themselves together as to accomplish a ruin which would have baffled the tramp of “old king time” for many a year.

And so, all unconscious of the act, we may drop seeds where they shall by and by bring forth fruit, either fit to be gathered by the reapers with the golden harvest, or to be burnt with the chaff as worthless and dangerous.

Then how consistent our lives should be! Ancient story tells of one whose husband by long absence at the wars—no account of his whereabouts having been heard—was thought to be dead. Many suitors offered themselves to her; but, hoping against hope for her husband's return, she refused all offers till a certain piece of work she was doing should be completed. But strange to say, though she toiled hard all day apparently little or no progress was made. The secret transpired at last,—each night she undid all her hands had done during the day.

Not a few to-day, from far different motives, are, by acts and deeds—much more powerful than words—undoing what might otherwise accomplish great good.

No lengthy illustration is needed here. Any inconsistent life will do this. God in mercy help us to sow good seed only, so that when the "Harvest Home" shall be sung, we may rejoice, bearing our sheaves—all ripe and golden—fit the King himself!

MR. D. A. MAXWELL, of Cornwall, reports progress in the Wesleyan Sunday School in that town. He mentions that a successful experiment has been lately tried there. In order to secure the punctual and regular attendance of the scholars, a copy of the *Canada S. S. Advocate* is given to each pupil. The experiment has not only proved a success, but has stirred up other schools to like effort. That God may bless them all is our earnest and hearty wish.

ALL of the Superintendents of Wesleyan Sabbath Schools have, we expect, been handed a Schedule to be filled up for presentation at the Conference. Brethren, please fill this up with great care, as much valuable information concerning our Sabbath School work may be gathered and preserved thereby.

CARLETON ST. OPEN SUNDAY SCHOOL.

ONE of the most enjoyable open sessions that it has ever been our privilege to attend, was held on the afternoon of the 23rd of March, in the new Carleton Street Church. Brother Lake, the efficient Superintendent, had it properly announced in the daily papers, and the church was filled with Sunday School workers and

friends from all the Methodist churches of the city. A report was made of the amount collected by the scholars for the Japan Mission Fund, amounting to nearly \$140, which the Superintendent promises to make up to \$150. Addresses were then delivered by the Revs. Davidson McDonald and George Cochran,—the brethren appointed to the Japan Mission,—and Rev. Antonio Arrighi, who has been appointed by the English Conference to mission work in Italy. These addresses were of the right stamp, and exceedingly appropriate. The singing was conducted by the scholars. Mr. Lake's object was twofold: *first*, to allow the scholars to see and hear our honored brethren appointed to the Japan Mission, that so a missionary spirit might be created in the school; and, *second*, to enlist the people in Sabbath School work. We think both points were gained. A collection of \$15 was then made; and all left the house pleased, profited, and blessed.

LITERARY NOTICES.

The Biblical Museum: A Collection of Notes, Explanatory, Homiletic, and Illustrative, on the Holy Scriptures, especially designed for the use of Ministers, Bible Students, and Sunday School Teachers. By James Comper Gray. London: Elliot Stock. For sale at the Wesleyan Book-room. \$1 50 per vol.

Four volumes of this work are now ready, bringing up the Notes on the New Testament to Paul's Epistle to Philemon. The mode of treatment adopted by Mr. Gray is original and suggestive.

Our Exchanges for April are all in good trim. When each is so good it is almost invidious to specially note the merit of any. Certainly there are helps enough now; and we confess to a fear lest—as some one has expressed it—we shall be "helped into helplessness."

Scripture Lessons.

THE INTERNATIONAL LESSONS.

[BEREAN SERIES.]

SECOND QUARTER—STUDIES IN GENESIS.
SUNDAY, MAY 4, 1873.

LESSON V.—*Joseph Exalted.* Gen. xli.
37-49.

I. GENERAL STATEMENT.

Joseph, after remaining several years in prison, is now set at liberty. The king commends him for his wisdom, and makes him ruler over the land of Egypt. Joseph enters upon his royal trust with the utmost zeal and discretion.

II. NOTES AND ILLUSTRATIONS.

Topic: From prison to palace.

1. THE PRISONER FREED, vers. 37, 38. THE THING. The proposition in verses 3-36. GOOD. Wise. Equal to the emergency. PHARAOH. Various explained: as *Ph' Ra*, "the Sun," from *Re*, *Ra*, or *Phrah*, the Egyptian "Sun-God," as *Ph' ouro*, "the King." But hieroglyphical scholars now regard it synonymous with the Egyptian *Peraa*, or *Perao*, "the great house," which is the regular title of the Egyptian kings. SERVANTS. The eminent counsellors whose priestly advice the King was wont to seek. CAN WE FIND SUCH A ONE? Men of wisdom and integrity are ever in demand. SPIRIT OF GOD. An admission that the highest wisdom is not of the earth. Job xxxii. 8; Exodus xxviii. 3; xxxi. 1, 6; xxxvi. 1, 2. Joseph, "hastily" brought "out of the dungeon" (ver. 14) to interpret Pharaoh's dreams, now stands before the King, freed from his fetters of iron. Psa. cv. 18.

Joseph's bow was like that of William the Conqueror, no man could bend it but Joseph himself. . . . His bow abode in strength; it did not snap, it did not start aside. His chastity was his bow, and he did not lose that; his faith was his bow, and that did not yield, it did not break; his courage was his bow, and that did not fail him; his character, his honesty was his bow; nor did he cast it away. . .

You know there is not a man that stands at all prominent but what any fool in the world can set afloat some bad tale against him. It is a great deal easier to set a story afloat than to stop it. If you want truth to go round the world you must hire an express train to pull it; but if you want a lie to go round the world, it will fly; it is as light as a feather, and a breath will carry it; . . . but if light as a feather it travels as fast; its effect is about as tremendous as the effect of down when it is blown against the walls of a castle; it produces no damage whatever. . . .

Fear not, Christian. Let slander fly; let envy send forth its forked tongue, let it hiss at you, your bow shall abide in strength. O, shielded warrior, remain quiet, fear no ill; but like the eagle in its lofty eyrie, look thou down upon the fowlers in the plain . . . and say: . . . "Waste your powder upon me if ye will, I am beyond your reach." Then clap your wings, mount to heaven, and there laugh them to scorn, for you have made your refuge God, and shall find a most secure abode.—*Spurgeon.*

2. THE WORD OF THE WISE, ver. 39. GOD HATH SHOWED THEE ALL THIS. God was the source of all Joseph's prosperity as "slave" and as "prisoner." (Lesson iv.) Joseph's wisdom was also from God. James i. 5; Prov. xvi. 1. Pharaoh, although a gross idolater, had knowledge of Joseph's God. Multitudes in our own land know who is the God, yet serve Mammon or Satan. NONE SO . . . WISE as Joseph in all Egypt, because none served the living God as he; and Joseph was a chosen instrument to show the glory of his Lord to these idolaters. Psa. cv. 1, 19-22. Pharaoh felt that before him stood one whom heaven delighted to honor. Prov. xxii. 29.

Like as if a man cast a precious stone into the dust, it will, notwithstanding, show forth the beauty of it again; even so the virtue of a holy and righteous man will show forth itself withersoever it be cast, either into bondage, or prison, or prosperity.

The price of wisdom is above rubies. It is reported of one of the kings of India that he wore a ruby of such bigness and splendor that he might be seen by it in the dark; but wisdom casts a more sparkling color than the ruby, it makes us shine as angels.—*Watson.*

3. LORD OVER THE REALM, vers. 40-45. OVER MY HOUSE. From fetters of iron to the fine vestment and golden chains of sovereignty. SHALL MY PEOPLE BE RULED. Literal Hebrew reading: *Shall my people kiss*; that is, all the Egyptians shall kiss the orders of Joseph; his every word shall receive their profoundest reverence. Many "sheaves" are thus to bow before this head "sheaf." ONLY IN THE THRONE . . . GREATER. As near to king as possible: Joseph the grand-vizier. Dan. vi. 3. The royalty of Joseph's manhood asserts itself. RING. This signet-ring made documents with which it was sealed more valid than if they bore the sign-manual of the king himself. Esth. iii. 10. FINE LINEN. The dress of honor, worn only by those of high rank. None were allowed to enter a temple in woollen garments. So fine was some of the Egyptian linen that it was spoken of as "woven air;" more than 400 threads have been counted in a square inch. GOLD CHAIN. A badge of office and authority. (See Dan. v. 7.) Doubtless of exquisite workmanship. Egyptian jewellers were adepts in this art. SECOND CHARIOT. Next the King's on public occasions, and only second in elegance. Chariots were numerous in Egypt. Exod. xiv. 7, 17, 23, 25, 28. BOW THE KNEE. The Egyptian term *Alrech*, variously translated *father, father of blessing, native prince, pure prince, bow the knee, rejoice*, is generally considered to signify the profound obedience to be rendered. WITH-OUT THEE . . . ON . . . HAND OR FOOT. Language of unlimited confidence in Joseph, and expressing the limitless authority conferred. ZAPHNATH-PANEAH. Pharaoh gratefully and gracefully acknowledges Joseph's priceless services by giving him a name which shall ever remind him of his obligation both to God and to this his divinely inspired interpreter. This high-sounding name probably signifies *Revealer of Secrets*, or more probably, *The-Salvation-of-the-life, or world*. ASENATH probably means *She is of Neith*. Neith was an Egyptian goddess corresponding to the Greek *Athena* and Roman *Minerva*. POTIPHERAH. A variation of Potiphar, *of, or consecrated to the sun*. PRIEST. The priests were the highest and most important class in Egypt. Therefore Joseph is now as high socially as civilly. ON. Light. A city of Lower Egypt, devoted to the worship of the sun. The Heliopolis of Greek writers, the Beth-shemesh of Jer. xliii. 13. In

Ezek. xxx. 17, called Aven. Here Moses received his education. Acts vii. 22. Hither also Plato and other Greek sages resorted. The modern Arabic name is *Ain Shems*. A solitary obelisk sixty-eight feet high now marks the spot where once stood the magnificent temple and city of the Sun.

The exaltation of Joseph is the more wonderful from the detestation of the Hebrews by the Egyptians. Says Delitzsch: "The Hebrews and others . . . slaughtered and ate animals, even female animals, which were regarded by the Egyptians as sacred; so that according to Herodotus, (ii. 41,) no Egyptian would use the knife or fork or sauceman of a Greek, nor would any eat of the flesh of a clean animal which had been cut up with a Grecian knife."

Rev. Dr. Sargent states that at a slave market in one of the Southern States, at which he was present, a smart, active colored boy was put up for sale. A kind man who pitied his condition, wishing him not to have a cruel owner, went up to him and said, "If I buy you, will you be honest?" The boy, with a look that baffled description, replied, "I will be honest whether you buy me or not."

The Lord was with Joseph, else had the "pit" been his grave. "A converted Indian was one day attacked by a savage, who presented a gun to his head exclaiming, 'Now I'll shoot you, for you speak of nothing but Jesus!' The man replied, 'If Jesus does not permit it you cannot shoot me.' The savage was struck with the answer, dropped the gun, and went home in silence."—*Cope*. So, indeed, the "archers" "shot" at Joseph; but God delivered him, and made him the lord of a realm.

4. PLENTY INSTEAD OF POVERTY, vers. 46-49. THIRTY. Thus Joseph had been thirteen years in Egypt. Thirty was the age for manly service, and for entering the priesthood. Num. iv. 3; Luke iii. 23. WENT OUT. To enter upon his wide duties concerning the great harvests and the famine that shall follow them. SEVEN PLENTIFUL YEARS. Gen. xli. 29. BY HANDFULS. In great profusion: easy to be gathered by the hands, grasping the full ears after the Egyptian custom. Joseph LAID UP THE FOOD IN THE "store-houses" (Gen. xli. 56) IN THE CITIES. One fifth of it was

rendered to the Government, Gen. xli. 34; another fifth would probably, be sufficient for present use; thus leaving the greater portion of the harvest for storing, or sale. **WITHOUT NUMBER.** An expression denoting the superabounding fulness of the harvests. Judg. vii. 12; Psa. lxxviii. 27. The God of heaven sends an interpretation to the King's dreams, then sends glorious harvests to fulfil the interpretation. Thus God is everywhere: making the wrath of man to praise him, defeating the accusations of the vile, speaking in the visions of the night, inspiring the virtuous with supernatural wisdom, elevating the lowly, delivering his children, swelling fruitful rivers with blessing poured over the land, warming the soil with sunshine, causing the waste places to bud and blossom as the rose, asserting his Love, his Wisdom, his Justice, and his Almightiness.

Charles, Duke of Burgundy, being slain in battle by the Swiss at Nancy, A.D. 1477, had a jewel of very great value, which, being found about him, was sold by a soldier to a priest for a crown in money; the priest sold it for two crowns. Afterward it was sold for seven hundred florins; then for twelve thousands ducats; and last of all for twenty thousand ducats, and set in the Pope's triple-crown, where it is to be seen at this day. But Christ Jesus is a commodity of far more value—"better than rubies," saith Solomon—and all the things that may be desired are not to be compared to him; he is that Pearl of price which the merchant purchased with all that ever he had. Joseph, then a precious jewel of the world, was far more precious, had the Ishmaelitic merchants known so much, than all the balms and myrrhs that they transported; and so is Christ, as all will yield who know him.—*Spencer.*

III. HINTS FOR INFANT CLASS TEACHERS.

Whisper-Song.
 Open the door!
 Prisoner no more!
 * * * * *
 Bold for the right,
 Bold in the fight!
 * * * * *
 Out of the night,
 Into the light!
 * * * * *
 From prison lone
 Up to the throne!
 * * * * *

Let the teacher after a brief review of the last lesson make the connection between that lesson and this. Joseph is now out of prison, and a ruler. A wonderful change! Who brought it about? None but God could have done this. Ask if any of them can see what

God did here. It may be that a few will be able to answer in part, but the most of them will hardly grasp the idea unless assisted. The teacher can give them some proofs of God's work in this history: 1. In enabling Joseph to explain the dreams of the butler and the baker, and afterward the dreams of the King. 2. In moving Pharaoh to give Joseph a position of honor. 3. In sending the seven years of plenty, just as Joseph foretold. 4. Back of all this, in permitting Joseph to go to prison, where he became acquainted with the butler, who afterward remembered him.


The whole history of Joseph is a history of God's providence; and while we should be careful about far-fetched interpretations of providence, we should be equally careful, especially in these days when the doctrine of special providence is assailed, to impress on the minds of the little ones the great truth that God reigns, and that he can overrule for good even the actions of wicked men.

The following analysis of the lesson may be put on the blackboard: 1. **TAUGHT OF GOD.** 2. **ROYAL ROBES.** 3. **RULER OVER THE LAND.** 4. **YEARS OF PLENTY.** Though many of the scholars will not be able to read these words, yet they will in a few minutes, by simultaneous recitation, learn their meaning. Then rub off the board all but the numerals and the initial letters, thus: 1. T; 2. R; 3. R; 4. Y. Let them tell the meaning of each. Next rub out the letters, and let them tell the lines by the numerals. Lastly rub out the numerals, and let them give the points from memory.

Then draw on the board a hand, and over it print the word **GOD'S.** Explain this by reference to what has been already said about God's providence in the lesson, and close with simultaneous recitation of the **GOLDEN TEXT.**

IV. MISCELLANEOUS.

Prayer-Meeting Topic: God the refuge of his saints.....*Texts:* Deut. xxxiii. 27; 2 Sam. xxii. 3, 30, 40; Psa. cxviii. 8, 9; cxxv. 1; 1 Tim. iv. 10.....*Foster:* 1436, 2490, 3040, 4784, 4787.....*Blackboard:*

Condemned.		Chosen.
Rejected.		Raised.
Oppressed.		Owued.
Scoffed.		Worshipped.
Sacrificed.		Near the Throne.
—o—		—o—
No Cross.		No Crown.

... *Blackboard Song* :

"Jesus, Sun and Shield art thou;
Sun and Shield forever!
Never canst thou cease to shine,
Cease to guard us never.
Cheer our steps as on we go,
Come between us and the foe."—*Bonar*.

SUNDAY, MAY 11, 1873.

LESSON VI.—*The Report from Egypt*.—Gen. xlii. 29-38.

I. GENERAL STATEMENT.

The predicted famine prevailing, in Canaan as well as in Egypt, Joseph's ten brothers are sent by Jacob into Egypt to buy corn. They return with food, bringing a report of the "lord of the land" by which their father is deeply afflicted.

II. NOTES AND ILLUSTRATIONS.

Topic: Sin telling its own story.

1. SUSPECTED AS SPIES, vers. 29, 30.—THEY. Nine. Simeon had been left behind, a prisoner, v. 24.—CAME. Back from Egypt with food. UNTO...CANAAN—to Hebron, Gen. xxx. 27—two hundred miles from Egypt. ALL THAT BEFELL Verses 7-28. THE LORD OF THE LAND. Joseph knew them, (v. 7); but his brothers knew him only as a resolute, powerful "lord," or *Sultan* of a great realm. It is over twenty years since they sold the "lad" of seventeen. SPAKE ROUGHLY (v. 7), Heb., *Had things with them*. Joseph did not yet know but that they had sold or slain Benjamin. He last knew them only as murderers in heart. He must in some way find out what they are *now*. SPIES. Joseph thus accused them as an explanation of his "rough" usage. In v. 9 he charges them with spying out the "nakedness" of the land, that is, the poverty, barrenness, on account of the famine; possibly, also, the defenceless condition of the country. Thus is the sin of twenty years ago finding them out.

A laboring man of Tobolski, in Siberia, who had deposited in a purse-skin, which he wore at his breast, the hard-earned savings of his life, was murdered by two of his companions for the sake of his little treasure. The murderers escaped to a neighboring forest, followed by two dogs belonging to the deceased, which would not quit them. The wretches did everything to appease them,

but in vain. They then endeavored to kill them; but the dogs were upon their guard, and continued to howl dreadfully. Reduced to despair, the murderers, at the end of two days, returned to Krasnojarsk, and delivered themselves into the hands of a justice.—*Percy*.

A minister was once speaking about sin finding us out. He said, "If you do not find out your sin and bring it to Calvary to get it pardoned and washed away through the blood of Jesus, your sin will find you out and bring you to judgment to be condemned, and sent away to everlasting punishment." "O," thought a little girl who had told her mother a lie, "O, that lie! I must either find it and bring it to Calvary, or it will cause me to be punished for ever." She rested not till she knew what it was to have sin forgiven.

2. TWELVE TRUE MEN, vers. 31, 33.—TRUE MEN...NO SPIES. They were "true" on this point—however false and wicked concerning other things. TWELVE. Their truthfulness is established in Joseph's mind, because in saying "twelve" they confess their guilt at Dothan twenty years before. ONE IS NOT. Another evidence of their truthfulness. Joseph is dead so far as their knowledge extends. YOUNGEST. Benjamin—the greatly beloved, and only full brother of Joseph. THIS DAY. How these two words fill the soul of Joseph with joy. WITH OUR FATHER. The climax is reached. Benjamin is alive! Jacob is alive! Glorious news to Joseph—yet he restrains himself. CANAAN. Home! Though the occupant of a palace, the possessor of vast wealth, the ruler of a mighty realm, Joseph forgets not the home of his father—Canaan. How differently all these words fell on the ears of Jacob. Often deceived by these same sons, Jacob listens to the truth as if it were false, every word.

The suffering of these guilty men shall prove a great blessing. They tell the truth. They repent of their guilt. Yet are they sore pained. The musician screws the key of his violin tighter and tighter, not to break it, but to prepare it for the harmony of the concert. So these once discordant brethren shall yet make the melody of love in the house of Jacob.

The poet Tennyson has the following motto in encaustic tiles on the pavement of his entrance hall: "*Y Gwyn yn Erbyn y byd*"—the truth against the world.

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"What is truth?" was once asked of a deaf and dumb boy. He moved his finger in a *straight* line. "What is falsehood?" He made a *zigzag* motion with his finger. Truth is the straight line. Falsehood is the crooked line.

Park, in his travels, relates that a party of Moors made an attack on the flocks of a village, and a youth of the place was mortally wounded in the affray. The natives conveyed him home, while his mother preceded the mournful group, and, with streaming eyes, would exclaim, "He never, never, never told a lie."

3. FOOD FOR THE FAMINE, vers. 33, 34.—LEAVE ONE. In verse 16 Joseph proposed to detain one. Simeon was the prisoner, ver. 24. Poor Simeon—away from his family and home, "bound" in Egypt, he shall have time to reflect on the base part he played long before in the sale of Joseph. TAKE FOOD FOR.....YOUR HOUSEHOLDS. The supply of food was necessarily very large for so many households, and for so many mouths. This "rough" lord has much tenderness, they must have thought, in spite of his harsh proposals. BRING....YOUNGEST BROTHER. A terrible ordeal for the nine, to lay this painful condition before their already deeply-stricken father. The "governor" gives food this once; but no more unless the darling Benjamin comes down to Egypt too.

Refiners of sugar, taking sugar out of the same chest, melt some but once; other, again and again: not that it has more dross in it, but because they would have it more refined. Thus Jacob is again and again in the furnace of trial. This time his own darling Joseph is God's instrument to take away Simeon and Benjamin. The same hand that fills his household with plenty also smites him with a double bereavement. As lights and shades make the perfect picture, so shall the grief and the joy of Jacob develop the perfect character under the hand of the all-wise God.

4. SILVER IN THE SACKS, v. 35.—BEHOLD...MONEY. In verses 27, 28, we learn that one at least had found money in his sack while they were on the journey. It would seem probable that the BUNDLES OF MONEY might have been nearer the bottom in all the other sacks, so that they were not discovered until they EMPTIED THEIR SACKS. Simeon left behind, Benjamin demanded, the money mysteriously in their sacks, under strong suspicion before their

almost heart-broken father, the recollections of their past wickedness, gloomy forebodings concerning any future visit to Egypt, a sore famine in the land, the deep grief of Simeon's family—all these thoughts tumultuously thronged their minds, and no wonder THEY WERE AFRAID. Yet concerning the silver in the sacks they were entirely innocent, verse 25. The "money" was probably not coined, but paid by weight, in rings, ring-money. After Abraham's return from Egypt it is said he was rich "in silver and in gold," Gen. xiii. 2; see also Gen. xx. 16; xxiii. 16, 17; xxxiii. 19. Egyptian monuments show us that gold and silver were used in the form of rings, which are represented as placed in scales for payment. Clay tablets of Babylonia and Assyria commemorate grants of money by weight. Coinage was probably not known in Palestine till the taking of Samaria, 721 B.C.

Conscience, like a looking-glass, was ever showing these guilty men themselves—their past life. Hence every mystery makes them afraid.

You may write with lemon juice on paper and not see a mark. Hold the paper to the fire, and the writing will become visible. Joseph's brethren found the fire in Egypt. Jacob will read the writing yet.

5. THE AFFLICTED FATHER, vers. 36-38.—JACOB now utters a lamentation of despair. ME....YE BEREAVED. He blames them because SIMEON is a prisoner, and seemingly accuses them of a conspiracy to take Benjamin. Possibly he has long suspected them of having destroyed JOSEPH. ALL....THINGS....AGAINST ME. So they seemed. But had his faith been strong enough, he would have said with Job, "Though he slay me, yet will I trust in him." How blind is unbelief! The money was a present from his darling Joseph, Simeon was safe, Benjamin would soon be living like a prince, Joseph was lord of a great realm, making ready for the happiness of poor old Jacob and all his retinue. Nothing is against him! REUBEN SPAKE. It was Reuben who was first to speak when his brethren wanted to kill Joseph, Gen. xxxvii. 21, 22. SLAY MY....SONS. An unwarrantable expression, but it shows the deep earnestness of Reuben, and the integrity of their intentions toward Benjamin. BROTHER. Joseph and Benjamin were the only sons of Rachel. The aged father counts Joseph as dead, and he will not risk Benjamin's journey to Egypt. DEAD....MISCHIEF....SORROW....GRAVE. Poor

Jacob! Every word reveals the darkness of his soul. Has he forgotten Bethel and Peniel?

There is a dark and a bright side to every providence, as there was to the guiding pillar-cloud. Nature fixes on the dark, and calls it "sorrow;" faith sees the sun dispersing the darkness, and calls it by a name of joy.—*Bonar.*

There is an old story in the Greek annals of a soldier under Antigonos who had a disease about him, an extremely painful one, likely to bring him soon to the grave. Always first in the ranks was this soldier, and in the hottest part of the fray he was always to be seen leading the van, the bravest of the brave, because his pain prompted him to fight that he might forget it; and he feared not death, for he knew that in any case he had not long to live. Antigonos, who greatly admired the valor of his soldier, finding out that he suffered from a disease, had him cured by one of the most eminent physicians of the day; but, alas! from that moment the warrior was absent from the front of the battle. He now sought his ease, for, as he remarked to his companions, he had something worth living for—health, home, family, and other comforts—and he would not risk his life now as aforetime. So when our troubles are many, we are made courageous in serving God; we feel that we have nothing to live for in this world, and we are driven by hope of the world to come to exhibit zeal, self-denial, and industry; but how often is it otherwise in better times! For then the joys and pleasures of this world make it hard for us to remember the world to come, and we sink into inglorious ease. Master, we thank thee for our griefs, for they have quickened us.—*Spurgeon.*

III. HINTS FOR INFANT CLASS TEACHERS.

Whisper-Song.
 O remember
 That the ember
 In the ashes
 Sometimes flashes
 From its death.
 By a breath.
 O remember!
 And remember
 Sin's an ember
 In thy breast,
 Now at rest.
 Lest it burn thee,
 To Christ turn thee,
 This remember!

Tell of the years of famine which followed the years of plenty. This famine reached to Canaan, where Jacob and his sons lived. He sent them to Egypt for corn. Show the meaning of this word, for most all little children in America, and some large ones, will think that Maize or Indian

corn is meant. Perhaps *grain* will be found a better word to use in the lesson. Describe the scene on their first visit to Egypt, the rough treatment they received from the governor, his demand for their young brother, and his detention of Simeon until Benjamin should be brought. Then note their return to Canaan with the grain, and the sorrow of the father when the news was given him. Briefly narrate these points, and get them repeated by the class.

Here is a picture of a sorrowful old man. Why was he sorry? [Call for answers, and briefly write them on the board. Add to the number, and correct any errors that may be made in the replies. Then re-arrange on the board somewhat as follows:]

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E | } | 1. His sons had been badly treated. |
| | | 2. One of them was a prisoner. |
| | | 3. The youngest was sent for. |
| | | 4. No more food till he should go. |
| | | 5. Everything was against him. |

[Abbreviations will often be necessary with the blackboard. These lines may be abbreviated thus: 1. Sons badly treated; 2. One a prisoner; 3. Youngest sent for; 4. No more food; 5. Everything against.]

Had he any real reason for sorrow? No. If he had known all the facts he would have been glad instead of sorry. All the time he was sorrowing Joseph was safe, and wishing to see his father; and what Jacob thought was working against him was really working for his good. A lesson of trust in God, who sees what we cannot see, may easily be drawn here. Little children are often sorry when there is no real reason for it. So are people who are grown up.

A lesson against wrong-doing may also be taught. These brothers thought of their wicked conduct to Joseph though they did not know him to be the governor. When we get into trouble we are sure to think of our sins. "BE SURE YOUR SIN WILL FIND YOU OUT."

IV. MISCELLANEOUS.

Prayer-Meeting Topic: God sanctifies the afflictions of the righteous. . . . *Texts:* Gen. xxxi. 42; Job. v. 17; Psa. xxxiv. 19; cxix. 92; Rom. viii. 28, 31, 38, 39. . . . *Foster:* 84, 85, 92, 972, 980, 4787, 5311. . . . *Blackboard Song:*

There's an undertone of sorrow
 In my spirit's song of peace;
 Vainly do I seek to borrow
 Joy from Hope—or long release;
 Memory, leagued with Conscience, smites me;
 Sin has struck that undertone;
 And the law of God affrights me—
 Christ, I hope in thee alone.

SUNDAY, MAY 18, 1873.

LESSON VII.—*Joseph Makes Himself Known.*
Gen. xlv. 8.

I. GENERAL STATEMENT.

Joseph's brethren again visit Egypt to purchase food. Setting out homeward, they are pursued by Joseph's steward, and accused of requiting evil for good. Returning to the city, they are brought before Joseph. Judah denies the accusation made against his brethren, and makes a most tender and powerful plea for their deliverance. Joseph, unable longer to restrain his emotions, makes himself known.

II. NOTES AND ILLUSTRATIONS.

Topic: The wonders of God's ways.

1. THE REMARKABLE REVELATION, vers. 1-3. THEN. After the pathetic plea of Judah. Gen. xlv. 18-34. COULD NOT REFRAIN HIMSELF. His heart is bursting with emotion. His father is alive, his darling Benjamin stands before him, with his other brethren. They are deeply penitent, and stricken with a mighty grief. Judah, once so vile, now so noble, has touched every chord of Joseph's heart by his plea, and by his heroic, self-denying conduct. Barely able to order EVERY MAN of his suite and servants out of his presence, Joseph breaks completely down. No wonder he WEPT ALOUD. Through kindness to his brother, as well as from motives of prudence, the EGYPTIANS were ordered into other apartments; yet they hear the bursting forth of grief so long pent up. Astounded at this conduct in the "land" of Egypt, how must the amazement of his brethren have increased as he exclaimed, I AM JOSEPH! The question, DOTH MY FATHER YET LIVE? reveals the uppermost desire of his soul, to see his father, of whose welfare he must have been certain without asking now.

The three sons of an Eastern lady were invited to furnish her with an expression of their love before she went away for a long journey. One brought a marble tablet with the inscription of her name; another presented her with a rich garland of fragrant flowers. The third entered her presence, and thus addressed her: "Mother, I have neither marble tablet nor fragrant nosegay; but I have a heart: here your name is engraven; here your memory is precious. And this heart, full of affection, will follow you wherever you travel, and remain with you wherever you repose.

"Love warms more than a thousand fires. Love rules without law. Love is master of all arts."—*From the Italian.*

2. THE TROUBLED TRAITORS, verses 3, 4. TROUBLED. Recollections of the pit at Dothan, the cries of Joseph when they sold him, their fearful falsehoods and Satanic deception, the bloody coat before their father; long years of secret smittings of conscience, fear of Joseph, a thousand conflicting thoughts, make their souls like the troubled sea, "whose waters cast up mire and dirt." Isa. lvii. 20. COME NEAR TO ME. Joseph now speaks no longer roughly. His words, his tones, his manner, are all love, and full of assurance of protection, and although still cast down, his brethren CAME NEAR. I AM JOSEPH. Not *Zophnath-paneah*, as ye suppose, but truly YOUR BROTHER; that same brother whom ye drew out of the pit and SOLD IN EGYPT. Alas! thought they, this lord of Egypt knows our long-hid secret. He is verily our brother, and we, his would-be murderers, are now wholly in his power.

Saul at Damascus—"I am Jesus." Acts ix. 5.

To the despairing sinner, filled with contrition, Jesus says, "Come unto me." Matt. xi. 28.

Said the dying Altamont, "Hell itself, O God, would be a refuge if it hid me from thy frown."

There is an Australian missile, called the boomerang, which is thrown so as to describe singular curves, and fall at last at the feet of the thrower. Sin is a kind of a boomerang, which goes off into space curiously, but turns again upon its author, and with tenfold force strikes the guilty soul that launched it.

"There is a story told, that in the olden times Artaxerxes and another great king were engaged in a furious fight. In the middle of the battle a sudden eclipse happened; and such was the horror of all the warriors, that they made peace there and then. O if an eclipse of trouble should induce you to ground arms, and seek to be reconciled to God! Sinner, you are fighting against God, lifting the arm of your rebellion against him. Happy shall you be if that trouble which is now fallen upon you should lead you to throw down the weapons of your rebellion, and fly to the arms of God."—*Spurgeon.*

3. THE FREE FORGIVENESS, ver. 5. BE NOT GRIEVED. Let all the past go; forget it. NOR

ANGRY. Write not bitter things against yourselves. How magnanimous the conduct of Joseph! vers. 14, 15. **YE SOLD ME.** Joseph reminds them of their guilt only to prove his identity to them, and to show them how ready he is to forgive. **GOD DID SEND ME.** God made their "wrath" to show his glory. Psa. lxxvi. 10. **TO PRESERVE LIFE.** The "slave" of Dothan becomes the "lord of Egypt" because God, watching over every event in Joseph's life, will keep his covenant with Abraham and with Jacob, and keep much people alive." Gen. xvii. 4-7; xxviii. 14; 1, 20.

"Generous and magnanimous minds are readiest to forgive; and it is a weakness and impotency of mind to be unable to forgive."
—*Lord Bacon.*

"What can Jesus Christ do for you now?" said an inhuman slave-master when in the act of applying the lacerating whip to an already half-murdered slave. "Him teach me to forgive you, massa," was his reply.

A worthy old colored woman was walking quietly along a street in New York, carrying a basket of apples, when a mischievous sailor, seeing her, stumbled against her and upset her basket, and then stood to hear her fret at his trick, and enjoy a laugh at her expense. But what was his astonishment when she meekly picked up the apples without any resentment in her manner, and giving him a dignified look of mingled sorrow, kindness, and pity, said, "God forgive you, my son, as I do!" That touched a tender chord in the heart of the rude jack-tar. He felt ashamed, self-condemned, and repentant. The tear started in his eye; he felt that he *must* make some reparation. So, heartily confessing his error, and thrusting his hands into his pockets, and pulling out a lot of loose "change," he forced it upon the wondering old black woman, exclaiming, "God bless you, kind mother! I'll never do so again!"

4. **THE FIVE YEARS OF FAMINE,** ver. 6. **THESE TWO YEARS.** The famine began 1708 B. C. **THE FAMINE.** Behold how the "curse" of famine is turned into *blessings*: Contrition, forgiveness, reunion of brothers, good tidings from Joseph, a sorrowful father to be made glad over his long-lost darling. **YET FIVE YEARS—** in fulfillment of the interpretation. Gen. xli. 30. **EARING.** Ploughing—from Anglo-Saxon *erian*; cognate with Latin *arare*. Exod. xxxiv. 21; Isa. xxx. 24. Because of the wide drought, the Nile

shall not overflow; thus no seed-time; hence, no **HARVEST.**

"Like as when God sendeth a famine, that we hardly find wherewithal to sustain our lives, then our condition is miserable: even so much more dangerous and greater is the famine of the soul when God taketh away from any people the sincere teachers of his Word."—*Bowes.*

5. **GOD'S GIFT OF GRACE,** vers. 7, 8. **GOD SENT ME.** God's ways are past finding out. Rom. xi. 33. God chose to thwart the sin of the guilty men who sold Joseph, as he did the treachery of Judas who sold Jesus. **GOD.** The God, not of the Egyptians, but the God of Abraham and Isaac and Jacob—the God who is Lord of lords and King of kings. **FATHER TO PHARAOH.** He had really saved Pharaoh's life, and thus became not only Grand Vizier in office, but as closely related in friendship and love as a father. **RULER . . . OF EGYPT.** The grand climax is reached! When last these brethren knew Joseph his last words were pleadings for mercy as they "saw the anguish of his soul" by the mouth of the pit. Gen. xlii. 21. Now in a palace of splendor they behold his glory! They see his royal apparel, and the magnificence of his estate. But more splendid than his mansion, more regal than his princely robes, more magnificent than his realm, are the shining virtues that adorn the godly character of the noble man who stands before them; and who, as he speaks words of brotherly kindness and filial love and makes claim to kingly dominion, gives all the glory to God.

Gotthold inspecting the operations of a goldsmith who was setting a diamond, saw him place a dark leaf in the capsule which it was intended to fill. On inquiring for what purpose this was done, he was told that it improved the brightness and sparkling of the jewel. See how the dark points of Joseph's history set off the diamond-lustre of his life.

"In a period of religious awakening Sammy thought himself a subject of the work of grace, and, with others, presented himself for admission to the Church. The office-bearers hesitated, on the ground that he might not have sufficient capacity to comprehend the doctrines of the Gospel and the evidences of conversion. They concluded, however, to examine him, and began with the subject of regeneration. 'Do you think, Sammy,' said the pastor, 'that you have

been born again? 'I think I have,' was the answer. 'Well, if so, whose work is that?' 'O! God did a part, and I did a part.' 'Ah! what part did you do, Sammy?' 'Why, I opposed God all I could, and he did the rest.' The result of the examination was, that, so far as they could judge, the Holy Spirit had been Sammy's theological teacher, and had indeed created him anew in Christ, 'not of works lest any man should boast.'" *Christian Treasury.*

III. HINTS FOR INFANT CLASS TEACHERS.

Whisper-Song.
 "Joy to the world,
 The Lord is come;
 Let earth receive her king;
 Let every heart
 Prepare him room,
 And heaven and nature sing."
 Begin where the last lesson left off—the sorrow of Jacob because the governor in Egypt had sent for Benjamin. Show how Jacob at last consented by reason of the famine. He sent his sons with a present to the governor. They went down into Egypt, gave their present, and got their grain. The governor made them all a great feast, and was very glad to see Benjamin, so glad that he went by himself, and wept for joy. Tell of his sending them away, and the story of the silver cup, and the return of the brethren by the command of the governor. The address of Judah, and the proposition he made in order to save Benjamin, will bring the history to the events of the present lesson.

Drill the class in these facts, and also in the facts of the lesson proper. Ask how many have read, or have heard read, and if they remember any portion of the lesson which was given out last Sunday. Then notice, 1. Joseph's feeling towards his brethren: *He wept.* 2. His invitation to them: *Come near to me.* 3. His declaration: *God sent me.* 4. The object of his mission: *To save your lives.* Of course we do not recommend the teacher to place this outline in a formal way before the class, nor yet to use the precise language here employed. Our design is simply to suggest an arrangement of the lesson. When these facts are fixed in the mind, the teacher can show how they illustrate corresponding facts in the life of Christ. 1. He was deeply moved when he came to the world. He wept. 2. He invited men to come to him. "Come unto me," etc. 3. He declared that God sent him. 4. He came to save men from sin. Ought we not to love him, because he has loved us?

IV. MISCELLANEOUS.

Prayer-Meeting Topic: "The Lord is righteous in all his ways."... *Tracts:* Psa. cxlv. 17; Gen. xviii. 25; Psa. xix. 8, 9; cxix. 7; Prov. xvi. 7; Rom. xi. 33, 36.... *Foster* 63, 65, 503, 2649, 3120, 3682, 5328, 5809.....

Blackboard: Place the following initial letters on the board, and afterward fill up so as to set forth the names and attributes of the Saviour, of whom Joseph was a type: **I**mmmanuel, **A**lmighty, **M**essiah, **J**esus, **G**ift ring, **S**alvation, **E**ternal, **P**rophet, **H**igh-priest....

Blackboard Song:
 Disclose to me, O hidden Lord,
 Thy glories in the written word
 And fill my heart with heavenly cheer
 As Jesus whispers, "I am here."

SUNDAY, MAY 25, 1873.

LESSON VIII.—*Joseph Sends for his Father.*
 Gen. x v. 19-28.

I. GENERAL STATEMENT.

Joseph's brethren return to Canaan, carrying to Jacob many valuable gifts from Pharaoh and Joseph. Reporting that Joseph is alive and lord of all Egypt, they repeat "all the words of Joseph," and show their father the "waggons...sent to carry him" into Egypt.

II. NOTES AND ILLUSTRATIONS.

Topic: Light in the dwelling of the righteous.

1. FROM POVERTY TO PLENTY, vers. 19-21. COMMANDED. Pharaoh invites in the strongest possible terms. WAGGONS. Generally elsewhere translated "carts." The waggons were heavy large-wheeled vehicles drawn by oxen. OUT OF.....EGYPT. Few or none were to be found in Canaan. BRING YOUR FATHER. Glorious news to carry back to desolate Jacob. REGARD NOT YOUR STUFF. As not worth bringing; for Pharaoh and Joseph would give them far more than what they might leave behind. PROVISION. Plenty of it for both journeys, without money and without stint.

How full of contrasts is our life! From midnight darkness to the brightest shining of the day. Darkest storms and brightest rainbows. Deepest griefs and lofty joys. Blasts of adversity and the triumphs of prosperity. At last the exchange of the tribulations of the earthly Canaan for the glories of the New Jerusalem.

A young lady who complained because she could not have a piano, says, "Never

shall I forget my mother's gentle tone as she simply replied, 'Never mind; if you cannot have a piano on earth, you may have a harp in heaven.' Instantly the whole current of my feelings was changed. Earthly things dwindled into insignificance, and the 'harp in heaven,' with its golden strings, became the object of my desire. I felt reproved for my murmurings against Providence that had placed me in a humble home, and from that moment the enjoyments of heaven seemed far to outweigh the pleasures of earth."

2. GIFTS OF LOVE, vers. 22-24. TO ALL... HE GAVE. How full was Joseph's forgiveness. He treats his brethren as if they had never sinned. Gen. xxxvii. 23. So Jesus treats every penitent sinner. How mighty is love! CHANGES OF RAIMENT. Costly robes of beauty, grace, and honor, that his brethren might be suitably attired as relatives of Egypt's lord; and that thus they might be fit to appear before Pharaoh when invited. Rev. vi. 11. BENJAMIN. The favorite of Joseph. Not that he loved the ten *less*, but Benjamin *more*. SILVER. Probably about two hundred dollars. GOOD THINGS. Pomegranates, dates, figs, olives, and other luxuries from the royal gardens; besides an abundance of CORN AND BREAD AND MEAT. By meat is probably meant delicacies preserved by *potting* with aromatic preparations, by the "apothecaries' art." 2 Chron. xvi. 14. To Joseph's counsel, FALL NOT OUT BY THE WAY, the Targum of Jonathan adds: "About the affair of selling me." As they would be obliged to confess to their father their former crime against Joseph, he wishes them to be re-assured of his forgiveness.

Love that does not show itself is a very poor kind of love.

Love is an alchemist that can transmute poison into food.—*Bolton*.

A man may be a miser of his wealth; he may tie up his talent in a napkin; he may hug himself in his reputation; but he is always generous in his love. Love cannot stay at home; a man cannot keep it to himself. Like light, it is constantly travelling. A man must spend it, must give it away.—*Macleod*.

3. GOOD NEWS FROM A FAR COUNTRY, verses 25, 26. WENT...OUT OF EGYPT. With thoughts how different from those that weighed them down when they entered Egypt. CAME INTO.....CANAAN. Their journey being about two hundred miles long, they had ample

time to talk over the wondrous events of their whole lives. TOLD HIM. Never was a more thrilling story told a parent about a son. JOSEPH IS YET ALIVE. "Ah," thought Jacob, "my darling has been dead these twenty-two years. Has he risen from the dead?" GOVERNOR OVER ALL.....EGYPT. The news grew better and more glorious. Simeon has come back, and Benjamin; Joseph is alive and lord of a realm!

A story is told of Rowland Hill. Some one or other had given him a hundred pounds to send to an extremely poor minister, but, thinking it was too much to send him all at once, he sent him five pounds in a letter, with simply these words inside the letter: "More to follow." In a few days' time the good man had another letter by the post, and letters by the post were rarities in those days; when he opened it there was five pounds again, with just these words, "And more to follow." A day or two after there came another, and still the same words, "And more to follow." And so it continued twenty times, the good man being more and more astounded at these letters coming thus by post with always the sentence, "And more to follow." Now, every blessing that comes from God is sent in just such an envelope, with the self-same message, "And more to follow." "I forgive your sins, but there is more to follow." "....." "I have helped you to old age, but there's still more to follow." "I will bring you to the brink of Jordan.....but there's more to follow. In the midst of that river, as you are passing into the world of spirits, my mercy shall continue with you, and when you land in the world to come there shall still be more to follow." Light is still sown for the righteous, and gladness for the upright in heart.—*Spurgeon*.

4. FAINTING AND REVIVING, vers. 26-28.

JACOB'S HEART FAINTED. Hebrew, His heart was *weak ed*. The climax of good news was too grand! BELIEVED.....NOT. Too good to be true, thought the aged patriarch. Had he not recently said, "All these things are against me?" Now, if these eleven speak truth, every thing has been for him. For very joy the overwhelmed father cannot believe. So the disciples, when the risen Jesus stood before them, could not for awhile believe. Luke xxiv.

41. But recovering from his swoon, as he listened to ALL THE WORDS OF JOSEPH, and SAW THE WAGGONS, Jacob's SPIRIT.....REVIVED. The waggons are Egyptian; my soul could not have botgtht them; they are veritable tokens of love from my long-lost son, reasoned Jacob, now again called ISRAEL,

conqueror. Victorious over all his doubts and fears, he exclaims, IT IS ENOUGH. Filled with new life, he resolves to GO AND SEE his beloved son. Provisions, waggons, luxuries, his son lord of Egypt, Pharaoh's urgent entreaty, "the good of all the land" promised—ah, Jacob, every thing is for thee and nothing against thee! and so it has been all the time! Gen. xlii. 36; Rom. viii. 28, 37.

Where, O Christian mourners! where are the spirits of your loved ones?.....Have you heard from them since their departure? Ah, not a word, a single word. But do you wish to hear from them? O yes—your smitten hearts reply—nothing could delight us so much as such intelligence.....You say they have been dead so long. But I reply, and the God of eternity sanctions the saying, Not so, my friends! not so: they have been alive all the time. They are alive now.....They cannot die. Immortal life is theirs. You are no more alive on earth than they are in heaven.... See them! Certainly, you shall see them—every one of them—and that in good time..... Every day shortens the time..... Cheer up, mourners! Cheer up, and cherish the "good news from a far country." Keep it in mind, like tones of rarest music dropping from a seraph's harp-strings. Hoard it in your heart of hearts, like the sweetness of honey and the honeycomb. And O, if the feeble and pining mother, who sees her long-gone sea-boy, all sunburnt and joyous, re-entering her desolate cottage, starts up with renewed vigor, and rushes forward to fall on his neck in all the ecstasy of sudden restoration, how will you thrill with a thousand richer transports, when your vision shall open on the glorified groups of your sainted ones in heaven, all hastening, in beauty and blessing beyond your hope, and with love more glowing, pure, and sweet than ever, to meet you at the gate, and guide and welcome you to your home in the City of God forever.—*Stockton.*

III. HINTS FOR INFANT CLASS TEACHERS.

Whisper-Song.

Hast thou heard
The glad word—
JESUS LIVES!

Though unseen,
He hath been;
JESUS LIVES!

This sweet news
Do not lose,
JESUS LIVES!

Tell this truth
To age and youth—
JESUS LIVES!

State that the command with which the lesson begins is from Pharaoh, who was so greatly pleased when he heard that Joseph's brethren had come, that he told Joseph to send them for their father and their families, promising to let them have as many waggons as they needed, and all the provision they wanted by the way. Note in passing

that by "waggons" are not meant what we usually understand by that word, but two-wheeled carts which were drawn by oxen. Explain "changes of raiment" by the words "suits of clothes." Note also the special love which Joseph had for Benjamin, and also the great love for his aged father, as shown in the presents sent. Dwell also, for a while, on the parting words of Joseph to his brethren: "See that ye fall not out by the way." Here is a good opportunity for giving a little side-lesson on the importance of love and peace between children of the same family.

Mention also the astonishment of the old man on receiving the news. He could not at first believe it, but when he saw the Egyptian waggons that Joseph had sent he felt that it must be true. Let the class repeat simultaneously what Israel said: [Be sure that they understand that Jacob and Israel were the same.] "It is enough; Joseph my son is yet alive: I will go and see him before I die."

There is much in this lesson that is pictorial, and therefore attractive to the minds of little children. When all the events of a lesson have been brought before them, a few questions like the following may be found serviceable: Who is the old man mentioned here? Have you heard of him in any former lesson? Is he sorrowful or happy in this lesson? Why is he happy? Was he ever sorrowful? When and why? [Draw from the class the sorrow of Jacob when the bloody coat was brought to him, and when he was asked to send Benjamin down on the return of his sons from their first visit to Egypt.] Was there any real need of sorrow at these times? Why not? If he had known every thing he would not have been sorry, would he? But God knew all these things, did he not? And may we not at all times trust God, who knows all things? This trust in God will save us from much unhappiness. Class all repeat, "Casting all your care upon him, for he careth for you."

IV. MISCELLANEOUS.

Prayer-Meeting Topic: Sowing in tears, reaping in joy.... *Texts:* 2 Kings xx. 5; Psa. xxx. 5; cxvii. 5; Isa. xxv. 8; John xvi. 20; Rev. vii. 17; xxi. 4.... *Foster:* 2470, 2471, 3063, 3064, 3384, 3387, 4492.... *Blackboard:* On the blackboard may be written Prov. xxv. 25.... *Blackboard Song:*

Good news! Good news! resounding
Through Mamre's peaceful plain;
Old Israel's heart is bounding;
His lost is found again.
Good news! OUR CHRIST IS RISEN,
And reigns in power above;
Let sinners hail the tidings,
And taste their Saviour's love!

Lessons for June.

- JUNE 1. Israel in Egypt. Gen. xli. 1-4, 29-32.
- JUNE 9. Jacob and Pharaoh. Gen. xlvii. 5-10.
- JUNE 15. Prophetic Blessings. Gen. xlviii. 15, 16; xlix. 9-10.
- JUNE 22. The Last Days of Joseph. Gen. l. 15-26.
- JUNE 29. Review of Second Quarter.

Berean Lesson Leaf.

INTERNATIONAL BIBLE LESSONS.

FIRST YEAR—1878—MAY.

SECOND QUARTER: TWELVE LESSONS FROM GENESIS.

SABBATH, May 4.—**LESSON V.—Joseph Exalted.**—Gen. xli. 37-49.

Leader. 37. And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

School. 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? Job xxxii. 8.

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

S. 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.

L. 41. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. Dan. vi. 3.

S. 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; Esth. iii. 10.

L. 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. Esth. vi. 9.

S. 44. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

L. 45. And Pharaoh called Joseph's name Zaphnath-paaneh; and he gave him to wife Asenath the daughter of Poti-pherah priest of On. And Joseph went out over all the land of Egypt.

S. 46. And Joseph was thirty years old when he stood before Pharaoh king of Egypt.

L. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

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

L. 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.

S. 49. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number. Judges vii. 12; Ps. lxxviii. 27.

TOPIC—From prison to palace.

Golden Text—For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. Ps. lxxxiv. 11.

Home Readings.

M. Gen. xli. 37-49.

Tu. Ps. cv. 1-24.

W. Dan. ii. 39-49.

Th. Ps. lxxxvi.

F. Dan. v. 1-29.

S. Mark xi. 1-14.

Ss. 1 Kings iii. 1-15.

LESSON SCHEME.

BIBLE SEARCHINGS:

Psa. cxlii. 7.	Acts vi. 5.	Esther ix. 4.
Acts xli. 7-17.	Gen. i. 29.	Num. iv. 3.
Esther vi. 10-11.	Isa. xlii. 7.	Luke iii. 23.
Acts vii. 10.	Dan. v. 29.	Dan. i. 7.
2 Sam. v. 4.		

[Read Gen. xi. ; xli., 1-36, introductory to lesson.]

Outline:

- I. THE PRISONER FREED, v. 37, 38;
- II. THE WORD OF THE WISE, v. 39;
- III. LORD OVER THE REALM, v. 40-45;
- IV. PLENTY INSTEAD OF POVERTY, v. 40-49.

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

1. Whence had Pharaoh taken Joseph?
How long had he been in prison?
What "thing" was good in the eyes of Pharaoh? v. 37.
Who helped Joseph to the interpretation of the dream?
Did the king realize that Joseph spoke as God directed? v. 38.
To what, then, did Joseph owe his prosperity? [His faithfulness and trust in God.]
2. Why did Pharaoh pronounce the answer good? v. 39.
Whence do we receive true wisdom? Jas. i. 5.

What is said in Prov. i. 7?

3. What position of honor was given to Joseph? v. 40.
What marks of his favor did Pharaoh bestow? v. 41, 42.
What public honor was accorded to Joseph? v. 43.
Can you mention any other instance of like honor being given by a king? Esther vi. 10.
What new name was given to Joseph? v. 45.
What is the meaning of this name? [There are different opinions. Suggested by many to be, "Sustainer of the age," or, "Life Sustainer."]
What name is promised to him that overcometh? Rev. iii. 12.

4. How was Pharaoh's dream fulfilled? v. 47.
How old was Joseph at this time? v. 46.
What wise plan did Joseph carry out, in order to secure the land against the coming famine? v. 48.
Where do we learn from this lesson—
1. That best thoughts come from purest minds?
2. That God is honored by our reliance upon him?
3. That those who know most of God and his ways will be the most wise and discreet?
4. That the Lord has purposes of good toward us even when our way seems the darkest?

SABBATH, May 11.—**LESSON VI.—The Report from Egypt.**—Gen. xlii. 29-38.

Leader. 29. And they came unto Jacob their father unto the land of Canaan, and told him all that befel unto them : saying,

School. 30. The man, who is the lord of the land, spake roughly to us, and took us for spies of the country.

L. 31. And we said unto him, We are true men; we are no spies :

S. 32. We be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan.

L. 33. And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone :

S. 34. And bring your youngest brother unto me; then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffic in the land.

L. 35. And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid. Gen. xliii. 21.

S. 36. And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me.

L. 37. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him unto my hand, and I will bring him to thee again.

S. 38. And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my grey hairs with sorrow to the grave. Heb. xii. 7.

TOPIC—Sin telling its own story.

Golden Text—Be sure your sin will find you out.

Num. xxxii. 23.

Home Readings	
M. Gen. xli. 46-47.	
Th. A. Is ix. 1, 2, 10-22.	
W. Gen. xlii. 1-29.	
Th. John xiv. 14-31.	
F. Gen. xlii. 29-38.	
S. 1 Sam. xxii. 1-5; 2	
S. Psa. x. [Sam. v. 1-10.]	

LESSON SCHEME.

BIBLE SEARCHINGS:

Num. xlii. 16, 17.	Isa. xlv. 4.	Rom. viii. 28.
Josh. ii. 1.	Judges 1, 23, 24.	Psa. lxxi. 18.
Matt. xxii. 16.	Luke xx. 29.	Gen. xxxvii. 35.
1 Kings 20, 29.		

Outline:

- I. SUSPECTED AS SPIES, v. 29, 30;
- II. TWELVE TRUE MEN, v. 31, 32;
- III. FOOD FOR THE FAMINE, v. 33, 34;
- IV. SILVER IN THE SACK, v. 35;
- V. THE AFFLICTED FATHER, v. 36-38.

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

1. Who came to Jacob? v. 29. Whence? Why had they been sent into Egypt? chap. xli. 57. Where was Jacob dwelling? chap. xxxv. 27. How many of the sons of Jacob had been on this journey? v. 3. Of what had Joseph accused his brethren? What is a spy? Did Joseph know their true character when he thus accused them? What did they say of his manner to them? v. 30. What did he require of them? v. 34.
2. What did they mean by saying they were "true men"? Had they ever been deceivers? Gen. xxxvii. 31, 32.

- Which one of the twelve had been "true"?
3. On what condition had Joseph promised food? v. 33. Why had he required them to leave one of their number? On what condition were they to be permitted to return and purchase corn? v. 34.
 4. What did they find in their sacks? v. 35. Does God give us more than we expect? Eph. iii. 20. Why were they "afraid"?
 5. What complaint did Jacob make? v. 36. What had Reuben to do with the trials and selling of Joseph? chap. xxxvii. 22, 29, 30. Was Jacob willing to spare Benjamin? v. 33. Why not? v. 38. How did he say his grief would affect him? v. 38. How are good men often made sorrowful in their old age? Where, in this lesson, are we taught—
1. That the consequences of sin follow us through life?
 2. That our secret sins give us fear and remorse?
 3. That neither time nor distance can destroy the effect of wrong doing?
 4. That the sinner receives blessing where he deserves only justice?
 5. That the conduct of wicked children brings sorrow to their parents?
 6. That under our afflictions blessings are concealed?

SABBATH, May 18.—**LESSON VII.—Joseph makes himself known.**—Gen. xlv. 1-8.

Leader. 1. Then Joseph 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 Joseph made himself known unto his brethren.

School. 2. And he wept aloud; and the Egyptians and the house of Pharaoh heard.

L. 3. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. Acts vii. 13.

S. 4. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Gen. xxxvii. 28.

L. 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. Ps. cv. 16, 17; Acts iv. 24.

S. 6. For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest.

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

S. 8. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Job xxix. 6.

TOPIC—The Wonders of God's Ways.

Golden Text—And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. Gen. xlv. 3.

Home Readings.	
M. Gen. xlii. 21-34.	⊗
Tu. Acts iv. 1-20.	⊗
W. Gen. xlv. 18-34.	⊗
Th. Acts iv. 21-33.	⊗
F. Gen. xlv. 1-15.	⊗
S. Heb. ii.	⊗
Sa. Ps. cxxiv, cxxvi.	⊗

LESSON SCHEME.

BIBLE SEARCHINGS:

Matt. xiv. 27.	Luke xxiii. 34.	Luke xxiv. 31.
John xx. 14-16.	John iii. 16.	Luke xxiv. 39.
2 Sam. xviii. 33.	John xiv. 21.	Heb. ii. 3.
Luke v. 8.	Luke xxiv. 36-38.	Luke ix. 56.
Isa. liii. 8.	Acts. ix. v.	John xii. 47.

Outline:

- I. THE REMARKABLE REVELATION, v. 1-3;
- II. THE TROUBLED TRAITORS, v. 3, 4;
- III. THE FREE FORGIVENESS, v. 5;
- IV. THE FIVE YEARS OF FAMINE, v. 6;
- V. GOD'S GIFT OF GRACE, v. 7, 8.

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

1. What had Joseph heard from Judah? [See chap. xlv. 18-34.]

Why had not Joseph revealed himself to his brethren before this? [He desired to be first convinced of their love for Benjamin and his father, and of their repentance of their former wrong.]

Why was he so anxious to know this? How did Joseph make himself known to his brethren? v. 3.

Of what incidents in the history of our Lord Jesus does this revelation remind you? Matt. xiv. 27; John iv. 26; Acts ix. 5.

What was Joseph's first question? v. 3.

2. Why could not Joseph's brethren answer him? [They were ashamed of their own wickedness and afraid of his anger.]

What was Joseph's kind invitation? v. 4.

Who says to those who have sinned, "Come unto Me?"

How did Joseph remind his brethren of their wrong? v. 4.

3. With what words of comfort does he follow this reminder?

What were the words of Jesus in reference to his enemies?

4. How long was the famine yet to continue? v. 6.

What comfort had Joseph's brethren in this revelation of himself in the midst of their want?

How does verse 6 remind us of the moral condition of the world without Christ?

5. For what purpose had the Lord preserved Joseph? v. 7.

How is the work of Christ here suggested?

Where, in this lesson, are we taught—

1. That a guilty conscience brings fear and dread.
2. That brotherly love extenuates and overlooks faults in others?
3. Where does this lesson illustrate forgiveness of injuries?
4. Where is filial love shown?
5. God's care of his people?
6. God's ability?

SABBATH, *May 25*.—**LESSON VIII.—Joseph Sends for his Father.**—Gen. xlv. 19-28.

Leader. 19. Now thou art commanded, this do ye; take you waggon out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

School. 20. Also regard not your stuff; for the good of all the land of Egypt is yours. 1 Cor. iii. 22.

L. 21. And the children of Israel did so: and Joseph gave them waggons, according to the commandment of Pharaoh, and gave them provision for the way.

S. 22. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. Rev. vi. 11.

L. 23. And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

S. 24. So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

L. 25. And they went up out of Egypt, and came into the land of Canaan unto Jacob their father.

S. 26. And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. Job xxix. 24; Ps. cxxvi. 1.

L. 27. And they told him all the words of Joseph, which he had said unto them: and when he saw the waggons which Joseph had sent to carry him, the spirit of Jacob their father revived. Ps. cxlvi. 8.

S. 28. And Israel said, It is enough; Joseph my son is yet alive; I will go and see him before I die.

TOPIC—Light in the dwelling of the righteous.

Golden Text—The father of the righteous shall greatly rejoice. Prov. xxiii. 24.

Home Readings.

- ⊙ M. Gen. xlv. 19-28.
- ⊙ Th. 1 Cor. xiii.
- ⊙ W. 2 Kings vi. 13-23.
- ⊙ Th. Rom. viii. 28-30.
- ⊙ F. Rev. xxii. 13-21.
- ⊙ S. Isa. xii.
- ⊙ N. Eph. i.

LESSON SCHEME.

BIBLE SEARCHINGS:

- | | | |
|----------------|-----------------|-------------------|
| Heb. xi. 28. | Luke ii. 29. | Gen. xxxii. 28. |
| Luke xxiv. 11. | Heb. xi. 1. | Matt. xi. 28. |
| Gen. xlv. 30. | John xx. 25-29. | Luke xxiv. 11-26. |

Outline:

- I. FROM POVERTY TO PLENTY, v. 19-21;
- II. GIFTS OF LOVE, v. 22-23;
- III. GOOD NEWS FROM A FAR COUNTRY, v. 25, 26;
- IV. FAINTING AND REVIVING, v. 26-28.

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

1. Who gave the command in v. 19? To whom was it given? How many of the brethren were now in Egypt? Who were invited to "come" to the land of plenty? v. 19.

What provision was made for bringing Jacob and his family to Egypt? v. 21.

2. What did Joseph give to each of his brethren? v. 22.

How had his brethren treated him in regard to clothing? [See chap. xxxvii. 23.]

What did he give to Benjamin? v. 22.

Why did he give him more than the others? What did Joseph send to Jacob? v. 23.

Of what was this present a pledge? [Of the good things in store for him.]

Of what are the spiritual blessings God gives his children on earth a pledge?

What appropriate exhortation did Joseph give his brethren while they bore these gifts of love? v. 24.

3. Why is the journey from Canaan called "up" from Egypt?

About whom in this company was Jacob most anxious?

What two glorious sentences did the sons of Jacob utter? v. 26.

4. How did he receive them? Why? Why did he doubt his sons' word?

What finally convinced Jacob? v. 27.

What name is given to Jacob in v. 28? When was he called Israel? [chap. xxxii. 24-28.]

Where, in this lesson, may we learn—

1. That God's love makes full provision for all our wants?

2. That true forgiveness seeks the good of the forgiven?

3. That God provides a way for the fulfilment of his promises?

4. That God never deserts his faithful servants?

5. That long and patient waiting upon God will at last bring into a goodly land?

Lesson Hymn.

At some time or other the Lord will provide:

It may not be *my* time,

It may not be *thy* time,

And yet, in his *own* time,

"The Lord will provide."

Chorus—Then we'll trust in the Lord,

And he will provide;

Yes, we'll trust in the Lord,

And he will provide.

Despond, then, no longer: the Lord will provide;

And this be the token,

No word he hath spoken

Was ever yet broken—

"The Lord will provide."

Chorus—Then we'll trust in the Lord, &c.

AT THE DOOR.

"Behold, I have set before thee an open Door."—REV. iii. 8.

UNA LOCKE.

REV. R. LOWRY.

Tenderly.

1. The mistakes of my life are many, The sins of my heart are more,

And I scarce can see for weep-ing, But I knock at the o - pen door.

CHORUS.

I know I am weak and sinful, It comes to me more and more; But

when the dear Saviour shall bid me come in, I'll en - ter that o - pen door.

2 I am lowest of those who love Him,
I am weakest of those who pray;
But I come as He has bidden,
And He will not say me Nay.

Chorus: "I know I am weak," &c.

3 My mistakes His free grace will cover,
My sins He will wash away,

And the feet that shrink and falter
Shall walk through the gate of day.

Chorus: "I know I am weak," &c.

4 The mistakes of my life are many,
And my spirit is sick with sin;
And I scarce can see for weeping,
And the Saviour will let me in.

Chorus: "I know I am weak," &c.