

SUNDAY SCHOOL BAZAR

for
TEACHERS
AND
YOUNG PEOPLE.

VOLUME VI.]

APRIL, 1873.

[No. 4.

I'm Growing Old.

BY JOHN G. SAXE, LL.D.

My days pass pleasantly away,
My nights are blest with sweetest sleep,
I feel no symptoms of decay,
I have no cause to mourn nor weep;
My foes are impotent and shy,
And yet, of late, I often sigh,—
I'm growing old!

My growing talk of olden times,
My growing thirst for early news,
My growing apathy to rhymes,
My growing love of easy shoes,
My growing hate of crowds and noise,
My growing fear of taking cold,
All whisper in the plainest voice,
I'm growing old!

I'm growing fonder of my staff,
I'm growing dimmer in the eyes,
I'm growing fainter in my laugh,
I'm growing deeper in my sighs,
I'm growing careless of my dress,
I'm growing frugal of my gold,
I'm growing wise; I'm growing—yes—
I'm growing old.

I see it in my changing taste,
I see it in my changing hair,
I see it in my growing waist,
I see it in my growing heir;
A thousand signs proclaim the truth,
As plain as truth was ever told,
That even in my vaunted youth
I'm growing old!

Thanks for the years, whose rapid flight
My sombre muse too sadly sings;
Thanks for the gleams of golden light
That tint the darkness of their wings.
The light that beams from out the sky,
Those heavenly mansions to unfold,
Where all are blest, and none may sigh,—
I'm growing old!

A Source of Encouragement.

BY JOSEPH ALDEN, D.D.

"I AM tired of teaching; I don't do any good," says a discouraged Sunday-school teacher. "I must let some other person take my class—some one who can do better with it than I can."

My friend, would you like to have the superintendent come to you and say, "I have come to the conclusion that Miss B. can do better with your class than you, I will therefore put the class in her hands. Would you like that?"

"Of course I should not; but I presume it would be true."

"Do you regard Miss B. as a very superior woman?"

"Not very superior."

"Do you regard her as to natural talents and culture as superior to yourself?"

"Her advantages have not been better than mine."

"And you are not prepared to say that she can teach any better than you can. If you really believed that she could be of more service to the class—if you really believed that in her hands all the class would be led to Christ, you would not be unwilling to have the class taken out of your hands and placed in hers?"

"It would not be pleasant, but I should desire to have it done."

"For what reason? To get rid of the labor of teaching?"

"No, but for the sake of the class."

"I have no doubt you speak the exact

truth—a thing not often done when speaking of one's self. When you said you must let some one take your class who would do better with them you did not say exactly what you meant. You came nearer to it when you said you were tired of teaching."

"I am not exactly tired of teaching, but I am discouraged. I love teaching, but my teaching does not do any good. Much that I say is not understood, and I can't see that I am doing any good."

"We cannot see all the good we do—all the impressions made through our instrumentality. A teacher had a rude boy in his class. He was apparently very inattentive and mischievous. He had great natural quickness of mind. While not seeming to pay attention, he was on the watch for opportunities to ask questions and give answers adapted to provoke a smile. The teacher was greatly annoyed by him, and especially by his inattention to her farewell remarks as she was about to leave them for a voyage to Europe. During the utterance of her parting words he seemed wholly occupied in examining a slight opening in the mortice of the seat and in thrusting splinters into it. She afterward learned that serious impressions were made upon his mind every time he was in the class, and that the impression made the last time she met the class led to his conversion. Such facts show that we must not judge according to appearances. You have a somewhat difficult class to teach?"

"They are rude and uncultured—I have done my best to interest them."

"You take great pains with them, but without the results you desire, and that is a source of discouragement."

"Yes; I don't mind the labor at all. It would be nothing but pleasure if my instructions were appreciated and produced fruit."

"We all wish to be appreciated. It is very proper that we should do so. There is often a failure on the part of our pupils to appreciate our instructions and our motives. This is not a new thing under the sun. Call to mind the history of the great Teacher. There may be some points of analogy between your experience and his. You sometimes fail to make your

pupils understand your teaching. You think you have made a truth so plain that no one can fail to comprehend it. You pass on, but ere long an answer is given to some question which reveals the fact that your instructions have not been understood. It is a very discouraging discovery.

"Christ had a similar experience. 'He spake as never man spake,' yet his disciples, his constant pupils, failed to understand him. When using figurative language he warned them to beware of the leaven of the Pharisees and of the leaven of Herod. They regarded it as a reproof for their not having taken bread. Not only was he misunderstood, but the whole tenor of his instructions was misunderstood. His instructions were spiritual, and they put an earthly construction on them all. Nicodemus asked him how a man could be born when he was old; and after his resurrection his disciples asked him if he would at that time restore the kingdom to Israel. If your instructions are misunderstood, the same thing happened to your Master. He did not cease from teaching; neither should you.

"Your motives and instructions have not been appreciated by your class, perhaps not by your superintendent. Superintendents are not infallible. Some cannot see beyond the forms of things, and manage the school as though it were a machine.

"Christ had a similar experience. Sometimes the common people heard him gladly. Sometimes he had a pupil like Mary, who sat at his feet and listened reverently to his words. But sometimes he was laughed to scorn, and at another time it was exclaimed, 'He hath a devil, why hear ye him?' Your instructions have never been treated with such disrespect as were the instructions of Christ.

"You have not been very successful in your teaching. Christ had a similar experience. His teaching was not attended with any great degree of visible success. It is true that a great portion of his work as a teacher was preparatory to that which was to follow. And so a great portion of your work may be designed to be preparatory. You are teaching truths which are able to make your pupils wise unto salvation, and it may be God's design to

send down at a future time the power from on high which shall make those truths effective to the end designed. Your instructions may be a link in the chain of influence which shall result in the conversion of your pupils when you are far away, perhaps after you have gone home to glory. 'In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.'"—*S. S. Journal*.

The Bible and the Sunday-School.

THE recent growth of the instruction imparted in the Sunday-Schools of the American Church is not less, or less significant, than that of the Sunday-schools themselves. It has been only very lately that the scholars in the Bible-classes have found themselves in possession of even a few text-books suited to their needs. These they are now receiving as rapidly as is desirable; and, in addition to them, such works for their reading and consulting as reflect valuable light on the topics treated during the hour. The amount of information for the larger scholars in our Sunday-schools that has come from the press during the last ten years, and particularly during the last five, is simply amazing. It seems more fancy than fact, so rapid is the growth. Witness the popular Bible dictionaries, abridgments of Smith's and others; works on oriental life and customs; biblical geographies and histories; travels in the Bible lands; popular and concise commentaries; historical monographs, and many other works of similar adaptation. The danger, in fact, is that there will be too much simplification on the part of theological writers; that there will be too little place given by both publishers and authors to self-consciousness and self-reliance in the readers.

The very surfeit of instruction just now almost awakens apprehension; or, as the Rev. A. J. Rowland well puts it: "I am afraid our Sunday-school teachers are being 'helped into helplessness.' Is there not such danger? The best of commentaries should be looked upon, it seems to me,

simply as crutches. What the teacher should do first—in time as well as in importance—is to take that part of God's Word which is designated as the lesson, and bend the mind upon this, with no other helps than his own powers of analysis and thought. Of course he must look to God for help, but this God has already promised to the faithful student who feels his need of wisdom. Then, when he has done his very best himself, may he resort to human 'helps.' His own thinking may then be corrected, difficulties be cleared up, more illustrations be gathered, and all the aid he needs to classify and complete his analysis or explanations be secured. But let the main dependence be upon God and the powers God has given. A lesson thought out for one's self is worth a good many retailed from somebody else. The teacher himself feels better for it, and the pupils know from the start that it is the result of prayerful study, rather than of rapid cramming of commentaries."

One of the most encouraging features of the recent study in the Sunday-school and of the works designed to promote it, is its truly Biblical character. So far as we can now see, all the Evangelical Churches regard the Bible, which Chillingworth said "is the religion of Protestants," as the only real book for the young and the places where they are taught. Of this we have striking proof in the International Series of Bible Lessons, which have been arranged by representative Sunday-school men in the leading Evangelical denominations. These lessons cover a series of years, and are so prescribed and arranged that the same one is taught in the schools of all the Churches on the same Sabbath. Thus a concentration is given to Biblical study by the young and their instructors, such as was never known before. All the prominent religious journals and Sunday-school periodicals contain now special departments for the exposition of the Scriptural selection for the following Sunday, prepared by some of the very best practical expounders in the American Church.

In the *Sunday-School World* we find expository notes by Drs. John Hall and Richard Newton; Chancellor Crosby and

Dr. Ormiston give some regularly in the *Sunday-School Times*; Presidents Gregory and Chadbourne, and Prof. Bartlett, in the *National Sunday-School Teacher*; our own Dr. J. H. Vincent, in the *Sunday-School Journal*; Dr. G. D. B. Pepper, in the *Baptist Teacher*; Dr. John Todd, in the *Congregationalist*; some excellent expositor, whose name is not given, in the *Examiner and Chronicle*; and so of the *Christian Intelligencer*, our own paper, and a great many others throughout the country.

So far as we have seen our own Church is the only one which has anticipated the entire Sunday school year by a special volume, namely, the carefully-prepared "Lesson Compend" of Professor G. H. Whitney. This is pretty quick work, for it would hardly seem that a book of this kind could have been prepared since the announcement of the International Series. But here it is before our eyes. In being a bound volume, it has all the advantages in convenience of immediate use and reference over the articles in the journals.

There is something very beautiful in this united and simultaneous study of the entire Evangelical Christian world on special themes of God's word. It is suggestive of the growing unity of the great confessions, and will inevitably be productive of vast blessings to the young and those who would instruct them. The labored commentaries are made to disburden themselves in the rich and glowing thoughts of newspaper columns. Never has such a treasure of Biblical wealth been poured out upon society before. We must express the hope, however, that there will not be a disregard to other topics of instruction in the Sunday-school. While the main threads will be those suggested by the general series, let no teacher be confined too closely to them, but remember that much incidental matter can be presented that will apply to other parts of the Bible. Be not mechanical; guard against slavery to system. But, above all, do not forget that man cannot live by bread alone. There is something higher and better than food for the mind. This International Series will prove a curse rather than a blessing if the heart, the great spiritual necessities of the soul, be

lost sight of in the efforts to fill the minds of the young with stores of learning. "Ever learning and never able to come to the knowledge of the truth," is a calamity which we need to avoid with all possible care and faith.—*Christian Advocate*.

Can It Be ?

A TEACHER from—no matter where—writes: "While I love and respect our superintendent, I am sorry to say he never prepares his lesson; neither does his assistant, who talks a great deal, but never puts questions so that we know how to answer. Our superintendent could not talk without being interesting, yet his heart is not in the work as it once was."

These are sad words, "as it once was!" There was a time, then, this gifted superintendent, who cannot help being interesting when he speaks, had his heart in the work. How glowing, then, must have been the words that fell from his lips, and how profitable to the teachers who listened! Now he interests, but he does not profit. He still has *head*, but he lacks *heart*. Such a superintendent might well say with Job, "O that I were as in months past!" What a power such a man might become in the school and in the Church if his heart could but be baptized afresh! His loquacious assistant could then be allowed to rest for awhile, and the school would doubtless be the gainer.

Perhaps our correspondent has overdrawn the picture. It hardly seems possible that one in the responsible position of superintendent could permit the duties of the office to sit so lightly upon him. We therefore put a query to the communication, and say, Can it be? Superintendents are requested to examine, and to answer for themselves.—*S. S. Journal*.

RESPONSIBILITY.—John Brown, of Haddington, said to a young minister, who complained of the smallness of his congregation, "It is as large a one as you will want to give account for in the day of judgment." The admonition is appropriate, not to ministers alone but to all teachers.

On Sunday-School Cramming.

BY GEORGE W. BUNGAY.

At a public exhibition of Sunday-school children, the *first* boy in one of the classes was taken suddenly ill, and the *second* boy was required to take his place. Without noticing the change, the teacher proceeded with the regular cut-and-dried questions and answers of the catechism, putting the first question to the second boy.

"Who made you?" asked the teacher, in the presence of a large number of spectators. "I don't know who made me, marm: but the boy God made has gone home with the stomach-ache," said the boy.

Boy No. 1 had probably been stuffing his body, as the teacher had been stuffing his mind, and he was not well enough to make a display of his attainments; hence the scene, which was more amusing than instructive. The practice of cramming the minds of children with answers to questions, with verses from the hymn-books, and with texts of Scripture, or any other texts, is as injurious to the mind as over-eating and stuffing is to the body. When a child eats too much, the organs of digestion, respiration, circulation, and secretion, all suffer. When the memory is overtaken, all the faculties of the mind feel the effects of the burden it is compelled to carry. When a fond parent feeds his darling with pork, pickles, and pancakes, and loads its little stomach with a "mixed mess" which would defy the digestive power of an ostrich, the child becomes dyspeptic, its growth is retarded, and the poor little stultified thing becomes a Tom Thumb when he might have been a Titan. When the mind of a child is "like wax to receive, and adamant to retain" impressions, it is a violation of the natural laws to overtask it by drawing upon the memory, and cramming it with lessons which would appal an adult. What shall we say of the practice of stimulating children to commit chapter after chapter to memory, by offering premiums to the little ones who can chatter off the greatest number of verses? The superintendents and teachers give their praise and their premiums to the children who have impaired their health and injured their minds by mastering

lessons which should never have been given to them. The starry-eyed and rosy-lipped children, who have during the "week-days" obeyed the physical laws by skating, leaping, ball-playing, and spinning tops, have in the "meantime" packed away on the shelves of memory a reasonable number of verses; but these children are ignored as stupid worldlings, whose names do not deserve conspicuous places on the roll of honor. They have good health, cheerful hearts, buoyant spirits, but they are not ecclesiastical encyclopedias, and they must take back seats. The "living memorandas" have hundreds, perhaps thousands, of texts at their "tongue's ends," but they have not blood-power sufficient to work the brain-mills they carry upon their stooping shoulders. What would those teachers say to the overtaken children if they should rise in their places in the Sunday-school, and give a report of the various kinds and quantities of food they had consumed during the week? Imagine a sweet little girl of seven summers saying in the presence of all the scholars and officers of the school, "Since last Sunday I have eaten ten times a day, and at each meal I ate six times as much as my father and mother ate. I have eaten twenty pancakes each morning for breakfast, five apple dumplings and three pounds of beef-steak each noon for lunch, and nine slices of bread and butter, two custard pies, seventeen ginger-snaps, five slices of cold ham, and eleven cupcakes, before going to bed at night, each night in the week." Would the teacher pat her on the shoulder and caress her with compliments, and make her presents of books on the art of cookery, and give her free tickets to sumptuous dinners at restaurants?

We make mere machines of children when we inspire them with the idea that there is "virtue," even piety, in the act of committing to memory a vast number of texts of Scripture. Children are not alarm-clocks, to be wound up six days in the week that they may strike loud and long on the Sabbath. The memory is not to be cultivated at the expense of the other attributes of the mind. The memory is not a mere "*index rerum*," to be written all over with quotations and references. There should be some clean pure pages in

his mind on which to write original experiences. Reason, imagination, and other mental faculties must be cultivated as well as the memory, in order to secure intellectual symmetry and a healthy development of mind. It is possible for a child to make his little finger stronger than any other finger by lifting and carrying heavy weights with it, but of what use will it be? It will deform the hand, cost a deal of pain and labor, and be of little or no use to him in after-life save as a deformed little finger. Nature never designed it to be strong as the arm, and it should never be forced to do the work for which it was not designed. So with the memory, it should perform its functions evenly, naturally, and not be made the chief attribute of the mind. Any piece of paper large enough, with the aid of a pen or a pencil, can be made to carry more facts and figures than the most tenacious memory of any child or any adult even.

These remarks in relation to cramming apply with equal force to our common schools and colleges. Children in many of our day-schools are overtasked and taught in a hurried and superficial manner. They are expected to commit to memory lessons in geography, grammar, history, philosophy, physiology, music, arithmetic, spelling, analysing, and other studies. It is impossible for the average scholar to be perfect in all these various lessons. He can devour them, but he cannot digest them! He can swallow them as wandering mountebanks swallow swords and stones, but he cannot get intellectual nutriment out of all of them. They do not assimilate with the juices (so to speak), and become "part and parcel" of a healthy mental circulation. Would it not be better to have shorter lessons and fewer of them, and to master them thoroughly in our schools?

The boy who eats the most and the greatest variety of food does not grow to be the strongest and the ablest man. What becomes of our precocious lads and lassies who race ahead of all competitors in our common schools? Do they distinguish themselves in after life any more than the juvenile "gormandisers" who eat as though they were churns and not children? The more you fill a churn the

firmer it will stand; the more you fill a child the less it can stand.

The writer spent one winter as a reporter in the Legislature at Albany several years ago. Among the legislators from the city of New York at that time there were some who could not write their names. When reminded of their lack of scholarship by a country member, one of these unlettered members replied that he could eat as much as any member from the country. Another excused himself for not writing his name on the ground that he had been drinking hard and had the "horrors." These churns were filled and they represented other churns. Why is it that so many young men, graduates of colleges, are out of employment, while others with fewer advantages have plenty to do? In nine cases out of ten, it is because the former know a little of many things and not much of anything, while the latter know enough of something to earn a living. Of all "horned cattle," said Mr. Greeley, "the college graduate is the least useful." What class of graduates did he refer to? The class which was crammed! In some of the colleges young men are crammed as dealers in poultry cram chickens and geese and turkeys, that they may weigh well on the scales and fetch more than they are worth in the market. I wish the men who create and who control public sentiment in our churches and schools would wage war against the custom of cramming the minds of our fair maidens and beautiful boys with lessons which they cannot digest, and which tend to derange their intellectual and their physical organization.—*The Hive*.

GIVE out your best thoughts to your scholars. Do not be afraid that they will not understand you. Whatever is true, whatever is beautiful, will appear to them as readily as to you. Only, put things in simple, attractive forms, suited to the years and understanding of those you teach. Through the week you will meet with many incidents that you can introduce into the Sunday talk, or work up into the lesson. If your eyes and heart are open, you will find that the six days are full of instruction which you can use for your scholars, on the seventh day.

The Sunday School Banner.

TORONTO, APRIL, 1873.

HELP YOUR SUPERINTENDENT.

Of course this is your purpose, or else you would never have become a teacher; but are you doing so? Intelligent teachers will not require a single word in favor of a hearty and persistent holding up of the hands of the Superintendent. Not a very extended experience is required to convince any one that an ordinary man may become a successful Superintendent, or a man of ability and grace be greatly hampered or hindered, in proportion to the encouragement and assistance given by teachers. And as,—in this matter as in others,—

“There’s an evil wrought by want of thought,
As well as by want of heart,”

it will not be out of place to submit a few suggestions, in all humility, to our friends.

1. And, first, you may help your Superintendent negatively, *by not criticising him unkindly*. Fair and honest, but withal friendly criticism, is a good thing; and no Superintendent, who is fit to be one, will think it beneath him to accept of a bit of friendly counsel from any one whose experience entitles him to speak; but we have known teachers speak most unkindly of a Superintendent’s failings, behind his back, and to other teachers. St. James gives the rule with regard to “one overtaken in a fault,” that he should first be spoken to before other measures were taken. But human nature reverses Divine laws, and thus we have error and confusion. If a Superintendent is incompetent, ask him—in a Christian spirit—to resign; but act in the way you think Christ Himself would commend.

2. Further help may be given by remembering *that the Superintendent’s business is to superintend*. This appears simple enough; but we have heard of teachers—some of whom do not live “out west”—who have a notion of superintending the Superintendent! This is all wrong. He is the head; and his suggestions and commands should be respectfully considered. What can a Superintendent do when the teachers refuse to obey him, or to comply with his requests? “Please take these two boys into your class to-day,” says a Superintendent, “their teacher is absent.” “I won’t,” the teacher replies; “my class is full enough!”

3. Most efficient aid may be given, further, *by keeping your class in order*. This can be done by punctuality and study. Teachers who come into the school-room ten and fifteen minutes late are recreant to the best interests of the school, and those who don’t study have no right to expect success. We know of an infant-class teacher who keeps one hundred and fifty restless urchins in excellent order;—and how? He keeps their attention. The same thing will succeed with scholars of all grades. Scholars learn much by example. A teacher left his class some twenty minutes before the hour for dismissal. It was a large school. In a very short time a half-dozen boys had followed his example. We need not speak of how much personal visiting at their homes will do toward the accomplishment of this desirable object,—the keeping of the class together. When teachers add the office of *Pastor* to their regular routine, they become a great power for good.

4. *Punctual attendance at teachers’ meetings* will do much to assist your Superintendent,—more, perhaps, than you imagine. When it is a meeting for business, or for the study of the lesson, try, if possible, to be present.

We might speak at length of the influence of kindness and friendly acts in giving help to your Superintendent; but above all, *aid him with your prayers*. We profess to believe in the influence and power of prayer. Is our belief merely a theory, or do we believe because of experience?

"Oh! these are very simple suggestions." If they are, then they may be carried out the more easily; and if you do try the experiment of observing them, and find they don't work, let us know.

GLEANINGS.

OWING to the demand for the *January*, *February*, and *March* issue of the BANNER, the numbers for these months are entirely exhausted. New subscribers will accordingly date from *April*, and FIFTY CENTS will cover cost (including postage) to the close of the volume. If our readers would just mention this fact, and speak a kindly word for the BANNER, a very considerable addition to our list of subscribers might be made.

A proposition to change the name "Sunday school" to "Bible school" was discussed by the Baptist Sunday school Convention at Cincinnati, but voted down.

While "cramming" verses into children's heads is most hurtful, yet the importance of scholars committing to memory portions of the Bible lesson each Sabbath is generally conceded. Lord Hatherley, however, in an address quoted by the *Church Sunday School Magazine*, urges that they be taught by heart statements of doctrine and hymns above their complete comprehension, and thinks the objection to such a course fallacious, though plausible. He refers to Dr. Arnold, who sent his boys to

Winchester College, mainly on the ground that part of the course of instruction there consisted in learning very large portions of the classical poets by heart. In early childhood the memory is far more vigorous than the understanding, and hence the mind is easily stored with truths it will afterwards appreciate and enjoy.

Those who have teachers' meetings to manage may find this suggestion, from an article in the *Church Sunday School Magazine*, worthy of consideration. The writer speaks of the plan mentioned as having been tried successfully: "Each teacher was requested to prepare six or eight questions upon the lesson in hand, suited to the age and capacity of his or her class,—questions which could not be answered in monosyllables, but that would lead the child to find out the practical lessons of the subject. The questions were read in turn at the teachers' meeting, and formed the basis of conversation, and helped to bring out many original thoughts."

The *Scottish Sabbath School Magazine* gives the following as reasons why there are not more conversions in our Sabbath Schools: 1. The majority are the children of careless, irreligious people, willing their children should attend Sunday school from various motives, but satisfied with their attendance simply; 2. The teachers are inefficient—either from incapacity to teach or from want of single-heartedness; 3. They do not expect nor pray enough for such results; 4. They forget the true agencies for accomplishing this work, especially the Word of God; 5. They do not recognize in its fulness the absolute need of the teaching of the Holy Ghost. It is the quickening, reviving influence, of the Holy Spirit that is wanting to bring a harvest of souls.

Scripture Lessons.

THE INTERNATIONAL LESSONS.

[BEREAN SERIES.]

SECOND QUARTER—STUDIES IN GENESIS.
SUNDAY, APRIL 6, 1873.

LESSON I.—*Israel.—The New Name.*—Gen.
xxxii. 24-30.

I. GENERAL STATEMENT.

After having resided for many years in Mesopotamia, Jacob is now journeying back to Canaan, with a numerous household and a large train of attendants. Esau is advancing to meet him. In great trepidation Jacob cries to God in prayer. He prevails with God. His name is changed from Jacob to Israel.

II. NOTES AND ILLUSTRATIONS.

Topic: Prevailing with God.

I. A LONELY NIGHT, ver. 24. LEFT. On the north side of the brook Jabbok, vers. 22, 23. (Jabbok falls into the Jordan on the east, midway between the Dead Sea and the Sea of Galilee.) ALONE WITH GOD, Jacob agonizes in secret prayer. WRESTLED. Always in the past a wrestler, a contender, he shall now struggle once more for victory. A MAN. The "angel" of the covenant. Hosea xii. 4, 5: The Lord Jesus Christ, who is God manifest in the flesh. He who said, "Before Abraham was, I am." John viii. 58. BREAKING OF..... DAY. The struggle seems to have been long. Partly corporeal, partly spiritual, for he not only "wrestled," but "wept" and "made supplication." Hosea xii. 4.

It is through tears our spirits grow ;

'Tis in the tempest souls expand,

If it but teaches us to go

To Him who holds it in his hand.

—Upham.

Twenty years have passed since Jacob, alone in the night, heard the voice of God above the "ladder" at Bethel. Then he was fleeing from Esau. Now he is again "alone" in the night, waiting by the brook Jabbok to meet Esau, dreading the morrow, and deeply grieved at the recollection

of his sins. How wise to betake himself to God. Glorious privilege of prayer!

By the brook Kidron, centuries afterward, the divine Jesus himself, alone in Gethsemane, poured out strong cries and tears, wrestling with his mighty grief. Matt. xxvi. 36-39.

2. COMBAT WITH THE ANGEL, vers. 24-26. Jacob was full of courage and energy; so much so that the angel PREVAILED NOT AGAINST HIM until HE TOUCHED THE HOLLOW OF HIS THIGH, and put it OUT OF JOINT. This *touch* shows Jacob his own weakness, and discloses the superhuman power of his conqueror. Helpless now for *wrestling*, Jacob yet clings with still greater energy to the "angel." The celestial wrestler says, LET ME GO, FOR THE DAY BREAKETH. The victor uses language as of one already vanquished. I WILL NOT.....EXCEPT THOU BLESS ME. These words reveal not only his consciousness of utter helplessness, but equally his strong confidence in the willingness and power of the conqueror to bless him. The whole passage exhibits the chief characteristic of Jacob's life—determined, persistent, struggling for victory.

When I am weak, then am I strong. 2 Cor. xii. 10.

The longer I live the more I am certain that the great difference between men—between the feeble and the powerful, the great and the insignificant—is energy, invincible determination, a purpose once fixed, and then *death or victory.*—Buxton.

If we would enter heaven we must "strive," "agonize," "earnestly contend." Luke xiii. 24; Jude 3. The violent take it by force. Matt. xi. 12.

How does Jacob's overwhelming earnestness of supplication shame our weak and heartless prayers!

Coleridge, in his later manhood, expressed his sorrow at having written so shallow a sentiment on the subject of prayer as that contained in one of his youthful poems, in which, speaking of God, he had said,

"Of whose all-seeing eye

Aught to demand were *impotence* of mind." This sentiment he so severely condemned that he thought the act of praying to be in its most perfect form, the very highest *energy* of which the human heart was capable. The large majority of worldly

men and of learned men he pronounced incapable of executing his ideal of prayer.—*Still Hour.*

The prophet's sad lament over the feeble prayers of the Church: "There is none that.....stirreth up himself to TAKE HOLD OF THEE." Isa. lxi. 7.

3. A GLORIOUS DAYLIGHT, vers. 26-28. The glorious dawn rising over the hills of Gilead finds Jacob still struggling with the "MIGHTY STRANGER." He asks the patriarch's NAME, that Jacob might be reminded of his life-long, self-seeking self-confidence. Now, humbled thoroughly, strong in meekness, mighty in prayer, abounding in faith, he shall no longer be called JACOB, *heel-catcher, supplanter*. The dawn seems to have a promise and a joy in every coming sunbeam.

Blessed awaking in the morning at Bethel—to find the cold ground and the hard stone none other than the house of God and the gate of heaven! Now the sleepless night merges into a yet more resplendent morn, as "wrestling Jacob" finds not only heaven's gate, and God's house, but the very face of God! Bethel's deliverance was rescue from a brother's rage. The blessing at the fords of Jabbok turns that rage into a brother's love; it gives Jacob a new vision, a new name, and a NEW HEART.

The prayer of a good man.....His spirit is becalmed, made even as the brow of Jesus, and smooth like the heart of God; and then it ascends to heaven upon the wings of a holy dove, and dwells with God till it returns, like the useful bee, laden with a blessing and the dew of heaven.—*Jeremy Taylor.*

All the world has heard how the audience of the elder President Edwards was moved by his terrible sermon on "Sinners in the Hands of an Angry God;" some of them even grasping hold of the pillars of the sanctuary, from feeling that their feet were actually sliding into the pit. But the secret of that sermon's power is known to but very few. Some Christians in that vicinity (Enfield, Mass.) had become alarmed, lest, while God was blessing other places, he should in anger pass them by; and so they met on the evening preceding the preaching of that sermon and spent the whole of the night in agonizing prayer.—*Dr. H. C. Fish.*

4. THE NEW NAME OF VICTORY, vers. 28, 30. ISRAEL. PRINCE OF GOD. "Israel" seems to be a double play on the word *Sarah*, "to be a prince," and also "to fight." [*Stanley: Geenius.*] POWER WITH GOD. Jacob received power from God to contend with God. "I can do all things through Christ which strengtheneth me." Phil. iv. 13. The prayer of the righteous "availeth much." James v. 16. Prayer tends to make men God-like—even in power. WITH MEN. He that hath God on his side shall surely win men. PRE-VAILED. Jacob is thoroughly conquered himself before he prevails with God. Thus God brings the sinner to utter nothingness in his own sight before the penitent's crisis prevail. THY NAME. A question that all the ages have asked from the great deep of man's soul. The heavenly stranger will answer it in his own divine mode. HE BLESSED HIM. This is the answer! To feel the blessing of the Almighty is better than the knowledge of the term by which he is called. To know God is an infinitely higher knowledge than to simply know his name. The blessing is full of heaven, with hope of all real joy. PENIEL. Face of God. (The Samaritan Pentateuch gives the form Penuel—which is the usual form.) Five hundred years later Gideon, in pursuing the Midianites, finds a city and a tower occupying the site of Penuel. Judges viii. 8. I HAVE SEEN GOD FACE TO FACE, that is, without any medium. Jacob at first thought the Stranger to be a man, ver. 24; now he knows him to be God. But it was God as "declared" by "the only begotten Son," for "No man hath seen God at any time." See John i. 18. Jesus, the "mystery of godliness," is the "Mighty God, the everlasting Father." Compare Isa. ix. 6; John i. 1, 2.

All may be *spiritual wrestlers*. Christ's praying ones are not only "sons of God," (1 John iii. 1, 2,) but "princes;" and shall be "kings," if steadfast in faith. Rev. i. 6; v. 10.

To him that overcometh will I give..... a new name. Rev. ii. 17.

My prayer hath power with God: the grace

Unspeakable I now receive;

Through faith I see Thee face to face—

I see Thee face to face and live!

In vain I have not wept and strove—

Thy Nature and thy Name is love.

—C. Wesley.

No man becomes honest till he has got face to face with God. There is a certain insincerity about us all—a something dramatic. One of those dreadful moments which throw us upon ourselves, and strip off the hollowness of our outside show, must come before the insincere is true.—*F. Robertson.*

John Knox grasped in his strong arms of faith all Scotland; his prayers terrified tyrants. Whitefield after much holy, faithful closet-pleading, went to the devil's fair and took more than a thousand souls out of the paw of the lion in one day. See a praying Wesley turn more than ten thousand souls to the Lord! Look at the praying Finney, whose prayers, faith, sermons, and writings have shaken half of America, and sent a wave through the British Churches.—*C. D. Foss.*

Teachers! ye more than seventy thousand teachers who unfold this grand lesson to-day in your classes, with strong faith and wrestling prayer bring all your pupils to Christ, and rest not satisfied till every one of them shall have a NEW HEART, A NEW LIFE!

III. HINTS FOR INFANT CLASS TEACHERS.

Whisper-Song.
 In prayer
 To earth bending,
 His prayer
 To heaven sending,
 The Christian
 For grace seeking,
 Finds answer
 While yet speaking.

Importunity in prayer is not so necessary a subject of instruction to children as to older people, since children are less troubled with doubts than adults.

Yet it is well to prepare them for the struggles which, in most cases, come sooner or later; and if it can be impressed on their minds that they must pray until they are blessed, this lesson may serve them a useful purpose in some future time of need.

The incidents of the lesson are dramatic, and may be easily worked into a story of deepest interest. Brief references may be made to Jacob's getting away from Laban, the pursuit, and the reconciliation; also to the estrangement from his brother Esau, and to the means he took to become reconciled to him. Special care should be taken to notice in passing that if we want to obtain a blessing from God we must be reconciled with man. The application of this

to the every-day life of a child may be enforced by urging on the little ones the necessity of reconciliation in their childish quarrels before they pray to God for his blessing. The other incidents in the lesson may then be brought out: Jacob alone among the mountains during the dark night; the visit which he received from the heavenly being; the singular struggle; the victory; the change of name; the name given to the place, and the reasons for it. We may mention, as points of interest to the childish mind: That we need not be afraid of being alone, in a dark place, for God is always near us; that our prayers are to be something more than mere formal sayings. Jacob *wrest'ed*. He was in earnest; he was not thinking of his flocks and herds, but only of the struggle with the Unknown One. So children in prayer are not to think of toys; sports, lessons, of what they shall eat or what they shall wear, but they should try to think only of the blessings for which they pray. This is not an easy task for children, but it should be set before them as an ideal towards which they may direct their efforts.

IV. MISCELLANEOUS.

Prayer-Meeting Topic: Prevailing Prayer
*Texts:* Gen. xxxii. 28; 1 Kings xviii. 42-45; Dan. ix. 23; Mal. iii. 10; James v. 16.....
Foster: 1123, 1896, 2129, 4559, 4571, 4577
*Blackboard:*

PRINCE OF GOD.

| | | |
|----------------|-------|--------------|
| Jealous. | } WAS | Importunate. |
| Ambitious. | | Sleepless. |
| Crafty. | | Resolute. |
| Over-reaching. | | Axious. |
| Betrayer. | | Earnest. |
| | | Loyal. |

PRAYER PREVAILS.

Blackboard Song:
 So may our faith prevail,
 Nor let the Saviour go,
 Till in his tender love
 A blessing he bestow.
 Then graven on our hearts will be
 His name through all eternity.

SUNDAY, APRIL 13, 1873.

LESSON II.—The Dreams of Joseph. Gen. xxxvii. 3-11.

I. GENERAL STATEMENT.

Joseph having received from his father a coat of many colors is hated by his brothers. He

tell his brothers his dreams, and they hate him yet the more. He is rebuked by his father.

II. NOTES AND ILLUSTRATIONS.

Topic: The Beloved Son.

1. **THE LOVE OF THE FATHER**, ver. 3. ISRAEL was now living at Mamre, in the Valley of Hebron (Gen. xxxv. 27,) settled after many wanderings. **LOVED**. Though naturally selfish, Jacob was capable of the strongest affection. Joseph, the Beloved Son, is a type of Christ. Matt. iii. 17; xii. 18. **JOSEPH**. Hebrew *He* [God] shall add. Gen. xxx. 24. The first-born of Jacob's best-loved wife, (Rachel.) Now, at seventeen years of age, he is shepherd of his father's flocks. As a faithful overseer he reports the conduct of his brethren, (ver. 2.) **MORE THAN ALL**. He was certainly far more loveable than his brethren. While doubtless, Jacob could not command his love, he should have avoided the manifestation of partiality. **SON OF HIS OLD AGE**. Literally, "son of old age to him," a Hebrew phrase for "a wise son," "old head on young shoulders." **MADE**. Provided. **COAT OF MANY COLORS**. A *toga*; a garment reaching to the hands and feet. A motley coat, of many patches, pieces or strips of valuable stuffs, usually worn by persons of distinction, both male and female. Judges v. 30; 2 Sam. xiii. 18. Made by loom or needle, probably the latter. Psa. xlv. 14.

A father in good circumstances, in one of the Eastern States, had a reckless son who disgraced himself and brought shame upon his family by his misconduct. From home the prodigal went to California, to become even more reckless. For years the father heard nothing from him. A chance offering, he sent this message to him: "Your father still loves you." The bearer sought him long in vain. At last he visited a brothel on his search, and there recognized the erring son. He called him out, and at the hour of midnight delivered his message. The gambler's heart was touched. The thought of a father that loved him still and wanted to forgive him broke the spell of Satan. He abandoned the game, his companions, and his cups, to return to his father.

2. **THE ENVY OF THE BROTHERS**, ver. 4, 5. **HIS BRETHREN**. Jacob had twelve sons, Gen. xxxv. 22. **SAW**. The many-colored coat, the

token of a father's love, becomes more and more odious to the selfish brothers. **HATED**. Filled with envy, they see no beauty in the skillful needlework; and still less in the lovely character of Joseph. Christ says of his enemies. "They hated me without a cause." John xv. 25; Psa. xxxv. 19; lxix. 4. **NOT SPEAK PEACEABLY**. The usual Oriental expression is, "Peace be to thee." These envious brethren refuse to utter these words of common civility. Not giving him the customary *salaam*, they treat him as an enemy. Matt. xii. 34. Thus Job was treated, Job xix. 13-15. Thus Christ, John i. 11; xiii. 18; Matt. xxvii. 18. **HATED HIM.....MORE**. In guilelessness Joseph relates the dream that reveals still more his superiority to them. The more they behold his excellence, the more deeply their envy rankles.

As a bee stinging and pricking another doth lose its sting, and can neither make honey nor live but a small time after, so the heart, pricking another with the sting of hatred, doth lose many sweet virtues, and killeth itself.....As cantharides, a certain green and venomous worm or fly, usually feedeth upon wheat when it waxeth ripe, and on roses in their pride, so, likewise, doth the envious man.—*Boves*.

I remember reading somewhere in a Grecian story of a man who killed himself through envy. His fellow-citizens had reared a statue to one of their number who was a celebrated victor in the public games. So strong was the feeling of envy which this incited in the breast of one of the hero's rivals that he went forth every night in order, if possible, to destroy that monument. After repeated efforts he moved it from its pedestal, and it fell, and in its fall it crushed him. An unintentional symbolic act was this, showing the suicidal action of envy on the soul. It is ever an element of misery, a burning coal which "comes hissing hot from hell."—*Dr. Thomas*.

Thomas Sampson was a working miner, and worked hard for his bread. The captain of the mine said to him on one occasion, "Thomas, I've got an easier berth for you, where there is comparatively little to do, and where you can earn more money; will you accept it?" What do you think Thomas replied? "Captain, there's our poor brother Tregony. He has a sick body, and he is not able to work as hard as I am.

I fear his toil will shorten his useful life. Will you let him have the berth?" The captain, pleased with his generosity, sent for Tregony and gave him the berth, which he is now enjoying. Thomas was gratified, and added, " can work a little longer yet."—*Sunday Magazine*.

There is a story of an earl that was much given to anger; and the means he used to cure it was by studying Christ, his patience under the injuries and affronts offered him: and he never suffered the meditation to pass before he found his heart transformed to the similitude of Christ Jesus.—*Spencer*.

3. THE LIGHT OF THE LORD. THIS DREAM. God's Spirit can affect the thoughts of one sleeping as readily as of one awake. Dreams were one of God's modes of communicating his will. Gen. xx. 3; xxviii. 12; xxxi. 10, 24; Judges vii. 13; 1 Kings iii. 5; Matt. i. 20; ii. 12; Acis xvi, 9, etc. Anciently dreams were usually considered important; hence, though Joseph was but a lad, he found his brethren and father willing listeners. This dream was prophetic of Joseph's power. SHEAVES. Bundles of grain. Showing the kind of work performed in that early age. AROSE. By its own power. OBEISANCE. Bowed, showed reverence. HIS BRETHREN, readily comprehending the dream, SAID...SHALL THOU...HAVE DOMINION OVER US? And whether fearing or doubting it, they HATED HIM...THE MORE. HIS WORDS. Concerning his dream, and probably also of the "report" in verse 2. ANOTHER DREAM. God loves him, though his brothers hate him. Psa. xxxv. 19, 22, 25. Heaven comforts him with prophecies of future exaltation. The second dream confirms the hints of the first; and both mutually explain each other. Gen. xli. 32. THE SUN. His father. THE MOON. His mother. Rachel was dead, Gen. xxxv. 18, 19; but the term is sufficiently clear if applied to Leah, (who perhaps also died before the fulfilment of the prophecy, Gen. xlix. 31;) or it may be properly used as an abstract term. STARS. His brethren. FATHER REBUKED HIM. Perhaps to quiet Joseph's envious brothers, or to curb any spirit of vain-glory that might be in the mind of Joseph. Still his wicked BRETHREN ENVIED HIM. Acts vii. 9. His father OBEISSED THE SAYING. He remembered the

divinely sent vision of Bethel, Mahanaim, and Peniel. Gen. xxviii. 12; xxxii. 1, 2, 24-30.

A French writer has said that to dream gloriously you must act gloriously while awake; and to bring angels down to converse with you in your sleep, you must labor in the cause of virtue during the day.

It is said that St. Cyprian, in a dream, heard the proconsul give orders that he should be beheaded, and that the clerk of the court made this known to Cyprian, when he desired a delay of the execution that he might set his house in order, which was granted. The dream was fulfilled in all its particulars. Twelve months after it his head was struck off.

The badge of a Christian is not one that the world can see. One has for his badge a crossier, another has a crucifix, another has a tonsure, another has a robe of some color or shape; but a Christian's badge is not a tonsure, nor a crucifix, nor a crozier, nor a shibboleth, nor a robe, nor a phylactery; but it is, "By this shall all men know that ye are my disciples, if ye love one another." This is the badge of the Christian: and in proportion as it shows itself, the evidence of our true brotherhood comes out.—*Cumming*.

Col. Gardiner was won from a life of worldly pleasure by a dream, in which he saw the Saviour hanging on the cross, and saying, "I have suffered this for thee, and is this thy return?" The deep conviction of his ingratitude led him to repentance and a life of piety.

III. HINTS FOR INFANT CLASS TEACHERS.

There is hardly any subject of Bible story more interesting to children than the narrative of Joseph, and it is an easy task to get their attention when it is introduced. The beginning of this lesson may be made a brief review of the lesson preceding. The name *Israel* occurs. Who was he? Have you heard his name before? When? Had he another name? What

Whisper-Song.

O sheaves of gold,
O stars of old,
O moon of night,
O sun so bright,
Bring all your light,
And wealth and might,
To Him who hath all glory won,
To Christ, God's well-beloved Son!

There is hardly any subject of Bible story more interesting to children than the narrative of

was it? Why was his name changed? Thus the two lessons may be naturally connected. The subject being "the beloved son," the two incidents in the lesson which illustrate this may be brought out: the coat of many colors, and the hatred of his brethren; this hatred being produced by envy because of the father's love. The two dreams are also to be described, and the meaning, which was so obvious to the brethren, is to be given. Of course all words not familiar to the children are to be explained; such for instance, as *obedience*. Even the word *sheaf* may not be understood by some, for there are children in our large cities who never saw a sheaf. The sin of envy is to be especially dwelt upon, since it is a common besetment of childhood. Show how unhappy and how wicked it makes every one who indulges in it. Make it seem as mean and despicable as you can.

After the incidents of the lesson have been treated, ask if God ever had a beloved son? What was his name? Did God ever send him to visit his brethren? How was it he came? Who told of his coming? How did his brethren receive him? [Let the entire class say, "He came unto his own, and his own received him not."] Does Jesus ever visit us? Can we see him, as we see father and mother? Then how does he come? [Here show briefly the spirituality of intercourse with Christ.] How ought we to receive him?

IV. MISCELLANEOUS.

Prayer-Meeting Topic: The Lord loveth the righteous. *Texts:* Job xxxvi. 7; Psa. v. 12; xxxiv. 17; xxxvii. 17, 25; lv. 22; cxlvi. 8; 1 Pet. iii. 12. *Foster:* 637, 1632, 1913, 1923, 3692, 3698. *Blackboard:*

THIS IS MY BELOVED SON.

| | |
|-----------|-----------|
| JOSEPH. | JESUS. |
| Hated. | Rejected. |
| Envied. | Despised. |
| Enslaved. | Betrayed. |

Suffered to Save.

His Brethren. — Me, a Sinner.

Blackboard Song:

To Christ the Golden Sheaf divine,
Let golden sheaves on earth bow down;
And Christ, the glorious Sun sublime,
Let stars of heavenly beauty crown;
Above all height, beyond all praise.
The peerless Christ ascends the skies,
And through the everlasting days
Loud songs shall to his throne arise!

SUNDAY, APRIL 20, 1873.

LESSON III.—Joseph Sold. Gen. xxxvii. 23-28

I GENERAL STATEMENT.

Joseph being sent to look after the welfare of his brethren who were feeding their father's flocks at a distance from home, finds them in Dothan. His brothers strip him of his many-colored coat, and cast him into a pit. He taken out and sold to a company of passing Ishmaelites.

II NOTES AND ILLUSTRATIONS.

Topic: The devices of the wicked.

1. WICKED PASSIONS, vers. 23, 24. Joseph's BRETHREN were now in "Dothan," (*two wells*), (ver. 17,) far from home, on the southern edge of the plain of Esdraelon. JOSEPH WAS COME. Full of kindness, with loving words from Israel. STRIPPED.....HIM. Regardless of his innocence, despite his cries of anguish. Gen. xlii. 21. So Jesus was stripped. John xix. 23. HIS COAT. As odious as his dreams. THEY TOOK HIM. Not tenderly as brothers, but savagely as demons, with murder in their hearts. PIT.....EMPTY. These wretches had designed to kill Joseph, (ver. 20,) but Reuben advised that he be "cast into this (empty) pit," (ver. 22.) doubtless intending in some way to rescue him. Vers. 29, 30. Such pits are now found around Dothan.

Hard-hearted men are kindred to Satan in thought. (1 John iii. 15.) and find it easy to do his bidding in deed. John viii. 44

First envy, eldest-born of hell, imbrued
Her hands in blood, and taught the sons of men

To make a death which nature never made,
And God abhorred; with violence rude to break

The thread of life ere half its length was run!

And rob a wretched brother of his being.

—Beilby Porteus.

There is an old legend that well illustrates envious thoughts. It runs thus: A Burmese potter became envious of the prosperity of a washerman, and, to ruin him, induced the king to order him to wash one of his black elephants white, that he might be lord of the white elephant. The washerman replied that, by the rules of his art,

he must have a vessel large enough to wash him in. The king ordered the potter to make such a vessel. When made it was crushed by the elephant's first step in it. Many trials failed; and the potter was ruined by the very scheme he had intended should crush his enemy.

2. HEARTLESS FEASTING, ver. 25. THEY SAT DOWN TO EAT BREAD. Knowing that their innocent young brother was cast into the pit to starve to death. Behold how sin hardens the heart! They hated Joseph because he was good. So sinners love not God. Prov. xxx. 20; Amos, vi. 6; Rom. i. 30; Rev. xi. 10; 1 John iii. 12. LOOKED. Perhaps conscience smites their guilty souls, and they look around fearing discovery. A COMPANY. A caravan. From GILEAD. A mountainous region east of Jordan. The caravan route from Damascus to Egypt touches Dothan. SPICERY. Hebrew, *neoth*, supposed to be the gum *tragacanth*. BALM. Balsam; "balm of Gilead," Jer. viii. 22; xlv. 11. MYRRH. A fragrant Arabic gum. All these substances were in great demand in EGYPT for embalming.

A continued custom, and making a trade of sin, makes the conscience to be hard and brawny, able to feel nothing. As it is in a smith's forge, a dog that comes newly in cannot endure the fiery sparks to fly about his ears, but being once used to it, he sleeps securely; so let wicked men be long used to the devil's work-house, to be slaves and vassals to sin, the sparks of hell-fire may fly about them, and the fire of hell flash upon their souls, yet never trouble them, never disturb them at all; and all this ariseth from a continued custom in the course of evil.—*Spencer*.

Bessus, a Grecian, gave as a reason for pulling down the birds' nests about his house, that the birds never ceased to accuse him of the murder of his father. So these heartless feasters shall yet find the accusing torments of a guilty conscience.

If a man has murderous hate, he murders. If a man broods dishonest thoughts, he is a knave. If a man harbors sharp and bitter jealousies, envies, hatred, though he never express them by his tongue or shape them by his hand, they are there. There are many good-seeming men, who, if all their day's thoughts and feelings were to be

suddenly developed into acts, visible to the eye, would run from themselves as men run from the fiery gapings of the ground and sulphuric cracks that open the way to the uncooled centre of perdition.—*Becker*.

3. THE CONSPIRACY AND SALE, ver. 26-25. JUDAH. Hebrew, *praised*, (Gen. xxxix. 35) the fourth son of Jacob and Leah. SAID. Seeing the caravan, and doubtless conscience-smitten, he hopes to save Joseph's life. WHAT PROFIT. He appeals not to their brotherly love, for of that they have none, but to their cupidity. If he dies in the pit we are murderers, but if we SELL HIM TO THE ISHMAELITES, we shall not only get rid of him, but make money by the operation. "The love of money is the root of all evil." 1 Tim. vi. 10. HIS BRETHERN ARE CONTENT—to make their brother a slave. Murderers still at heart. Joseph's life is saved, not because of his brothers' relenting, but because of their greed of gain. "Be sure your sin will find you out." Num. xxxii. 23. MIDIANITES. Descendants of Midian, a son of Abraham by Keturah, Gen. xxv. 2, 4. A powerful tribe of Arabia. Merchants: an enterprising people. The "Ishmaelites" were also Arabians, of whom the caravan seems to have been largely composed. THEY.....SOLD JOSEPH as if he had been a dog or a camel. Infamous act. The pit was Dothan's "slave pen." But the eye of God was on Joseph. TWENTY PIECES OF SILVER. Probably shekels. Lev. xxvii. 5; Exod. xxi. 32. Probably about fifteen dollars; that is, about one dollar and a half apiece for each of the ten brothers! THEY BROUGHT JOSEPH INTO EGYPT. The destination of the caravan. These guilty and unnatural brothers are now rid of Joseph. But God will make the wrath of man to praise him. Psa. lxxvi. 10. For thirty pieces of silver Christ was also sold by one of his own disciples. Matt. xxvi. 15; xxvii. 9.

The infatuated Caligula slew his brother because he was a beautiful young man. Mutius, a citizen of Rome, was noted to be of such an envious and malevolent disposition that Publius, one day, observing him to be very sad, said, "Either some great evil has happened to Mutius, or some great good to another." "Dionysius, the tyrant," says Plutarch, "out of envy, punished Philoxenus, the musician, because he could sing, and Plato, the philosopher,

because he could dispute better, than himself." Cambyses killed his brother Smerdis because he could draw a stronger bow than himself or any of his party.

History makes mention of one Ursinus, a Christian physician, who, being condemned to suffer martyrdom for the Gospel of Christ, began to waver and faint, which, when Vitalis, a holy man, saw, he stepped to him, and, though he knew it would cost him his life, comforted and encouraged him, saying, "What, have you been heretofore so industrious to preserve men's bodies, and will you now shrink at the saving of your own soul? Be courageous!" For this counsel Vitalis was also condemned to death. Beautiful example of brotherly love! But alas, how often do brethren forget that they are brethren! How they flinch away as Demas and others did from Paul, leaving him to answer for himself. Few such friends as Vitalis are to be found that will lay down their lives or hazard them to relieve a brother in distress.

Judah means *praised*; so does Judas: the names are one. "What's in a name?" Judah sells his brother for a pittance of silver; Judas sells his Lord.

Gold! Gold! in all ages the curse of mankind,
Thy fetters are forged for the soul and the mind;
The limbs may be free as the wings of a bird,
And the mind be the slave of a look or a word.

To gain thee, men barter eternity's crown,
Yield honor, affection, and lasting renown.

—Park Benjamin.

III. HINTS FOR INFANT CLASS TEACHERS.

Connect this lesson with the last by stating that Joseph's brethren were feeding their father's flock in a place some distance from home; that Jacob sent Joseph to them with a message; that, like and obedient son he went; that when they saw

him coming they determined to kill him; that Rueben, desiring to save him, urged them to put him into a pit. [Brief pointed questions, asked in passing, add very much to the interest of the lesson. Thus, for instance, in speaking of Joseph's obedience, there is a good opportunity to ask a question or so on the subject of obedience to parents. Care must be taken, however, not to carry such questioning too far, lest the main lesson be lost sight of.]

This lesson may also be connected with the last by showing how their hatred, which sprung from their envy of Joseph, led to a desire to murder him; an illustration of the truth that one sin leads to another.

The lesson represents the exceeding wickedness of these men: 1. In taking off the coat which the father had given to Joseph. This shows their disrespect towards their father. Contrast this with Joseph's obedience. 2. In putting him into a pit where he must suffer, and might have starved to death. 3. In eating bread while their brother was suffering. 4. In selling him as a slave. 5. In the fact that the one they thus shamefully treated was their own brother, and that he came to them bringing a message of love from their father.

After all this is clearly impressed on the mind, tell the class that you want their attention while you tell another story very much like this. There was another father who sent his son with a message of love to his brethren. These brethren hated him, and when he came to them they abused him. One of them, for thirty pieces of silver, told his enemies where he was, and thus sold him to them. They took him and put him to death.

Who was this son? Who sold him? Who killed him? Why did he come into the world? Let the class repeat, "God so loved the world," etc. John iii. 16.

IV. MISCELLANEOUS.

Prayer-Meeting Topic: The heinousness of sin.....*Texts:* Gen. ii. 17; iii. 24; vi. 5-7; Isa. v. 18; Rom. vi. 23; 1 Cor. xv. 56; James i. 15.....*Foster:* 147, 242, 969, 5328, 5634, 5994.....*Blackboard:*

JOSEPH'S DARK DAY.

DOOMED BY BROTHERS DELIVERED BY GOD.

Because he hath set his love upon me, therefore will I deliver him.

Joseph doomed to death by his brothers is delivered by God. God cares for those he loves—delivers them in time of trouble—delivered Daniel from lions—Hebrew children—Paul from prison, etc. “Trust Him and He will bring it to pass.”

JOSEPH STRIPPED, BY JUDAH SOLD.
JESUS

Joseph stripped, by Judah sold. Compare with Christ—stripped—betrayed by disciple Judas.....*Blackboard Song* :

Joseph through envy a captive was made ;
Jesus for gain was by Judas betrayed.
Joseph from famine his kindred to save ;
Jesus to ransom our souls from the grave.

SUNDAY, APRIL 27, 1873.

LESSON IV.—*The Lord with Joseph.* Gen. xxxix. 1-6, 20-23.

I. GENERAL STATEMENT.

Joseph being brought into Egypt by the Ishmaelites, is sold to an officer of the king. God is with him in his bondage. Joseph is made overseer in his master's house. A new trial befalls him. He is cast into prison ; but still the Lord is with him, and gives him grace in the sight of his keeper.

II. NOTES AND ILLUSTRATIONS.

Topic : Good out of evil.

1. SLAVE, vers. 1-3. BROUGHT. By the “merchants” who had bought him. Gen. xxxvii. 28. EGYPT. The proper name among the Hebrews was *Masor*. (Isa. xix. 5.) (dual *Mitsrain* ;) or more fully “the land of Mizraim.” The term may mean *boundary, pressure, bulwark*. The Coptic name is *Keme, or Kem, black*. In Psa. cv. 23, 27, it is “the land of Ham.” Ham signifies *warmth, or darkness*. *Miser*, the modern Arabic name, is said to mean *red or brown mud*, (from the black alluvial soil) ; and this term is probably cognate with the Hebrew *Masor*. POTIPHAR. Means *Of, or consecrated to the sun*. CAPTAIN. Chief of police, or “executioners.” BOUGHT. Joseph's masters so far are Jewish, (his brothers) Midianitish,

Egyptian. THE LORD... WITH JOSEPH. As he always is with the innocent and the upright. PRUDERIOUS. “Whatsoever he doeth shall prosper.” Psa. i. 3. IN THE HOUSE. And therefore had more liberty than if he had to toil in the field. Thus was his burden the lighter. HIS MASTER SAW. Hence the knowledge of the true God was already in Egypt. Though in the house of an idolater, Joseph still devoutly worshipped the God of Israel.

“O ! the agonies he felt—parted from his father, losing his brethren, without a friend dragged away by cruel traffickers, chained upon a camel it may be, with fetters upon his hands.... He became a slave, sold from his country, dragged from all he loved. Farewell to home and all its pleasures—farewell to a father's smiles and tender care. He must be a slave.....he must be exposed in the market, he must be stripped in the streets, he must be beaten, he must be scourged, he must be reduced from the man to the animal, from the free man to the slave. Truly the archers sorely shot at him.”—*Spurgeon*.

2. OVERSEER, vers. 4-6. GRACE. Favor. Joseph is still amiable, noble, trustworthy, as when his father made him steward and overseer of his brethren. Whether as son or slave, he commends himself both to God and man. OVERSEER. Potiphar is glad enough to find an *honest man*, and still more glad to put him over ALL THAT HE HAD, notwithstanding the Hebrews were an abomination to the Egyptians. A slave, with sore trials and duties ; yet a saint, with the joy of heaven in his soul. Deserted of his brethren, but not of his God. Thus heaven exalts Joseph from the “pit” to headship over a mansion. BLESSED... FOR JOSEPH'S SAKE. As never before his house was blessed. The righteous often save the wicked ; for they are the salt of the earth. Matt. v. 13. Sodom would have been saved if ten righteous men had been found in it. Gen. xviii. 32. God's children shall yet be the means of blessing every house in the whole earth. LEFT ALL. Boundless confidence in Joseph. Let every young man be worthy of the same trust. KNEW NOT AUGHT. A doubly emphatic expression of confidence. GOODLY.... WELL-FAVORED. Joseph's mother is said to have been “beautiful and well-favored.” Gen.

xxix. 17. The Koran calls Joseph a perfect beauty, the most accomplished of mortals. Two of the finest poems in the Persian have Joseph for their subject.

"If the world did but know the worth of good men, they would hedge them about with pearls."—*Jewish Proverb.*

One great want of the nation is *integrity* in official station, honesty in office. In the days of Washington two candidates applied for a certain office. One was a warm friend and life-long associate of Washington; the other decidedly hostile to the politics of Washington. It was supposed that the President would decide for his friend; but, to the surprise of all, the enemy was appointed to office. Upon being remonstrated with upon the injustice of the appointment, Washington replied, "My friend I receive with a cordial welcome to my house, and welcome to my heart; but, with all his good qualities, he is not a man of business: his opponent is, with all his hostility to me, a man of business. My private feelings have nothing to do in this case: I am not George Washington, but President of the United States. As George Washington, I would do this man any kindness in my power; but, as President, I can do this man nothing."

When Diogenes heard Zeno with subtle arguments endeavoring to prove that there was no motion, he suddenly starts up, and walks. Zeno asking the cause thereof, said Diogenes, "Hereby I confute you, and prove that there is motion." Thus walking with God is the best way to confute ungodly believers. Living religion proves there is religion. Joseph's *life*, not his arguments, won Potiphar.

3. PRISONER, vers. 20, 21. INTO...PRISON. Falsely accused by Potiphar's wife, (vers 7-19.) innocent Joseph loses overseership, and finds himself a prisoner in the king's dungeon, (Gen. xli. 14.) or "round house." A partly subterranean structure, the top of which rose above the ground in a vaulted roof. "There are no stately grated prisons in the East." JOSEPH WAS THERE IN THE PRISON, thrust in without trial, "hurt with fetters," "laid in iron." Psa. cv. 17, 18. MERCY. God never for one moment loses sight of his children.

The hearts of all men are in his hands, and he knoweth how to show mercy. FAVOR. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." Prov. xvi. 7. Probably the keeper knew Joseph's previous spotless character; and possibly he also knew him to be innocent of the charge made against him.

What multitudes of God's people have thus suffered from a wicked world. Envious princes cast holy Daniel into the lion's den. A vile king thrusts John the Baptist into the fortress of Macherus. Peter and Paul and Silas are also in chains for Christ's sake. Luther speaks for Jesus, and finds himself fast held within strong walls on the rocky heights of the Wartburg; and good John Bunyan spends twelve years in Bedford jail, a prisoner for the truth.

As great and mighty fishes are not bred and fed in small rivers and sweet waters, but in the salt and bitter waters of the seas, so men that are excellent and very famous, by reason of the notable and manifold virtues wherewith they be endued, are not delighted in the false and deceitful pleasures of this world, but are nourished, and, as it were, sweetly cherished and brought up in Christ, with very sour sorrows and bitter calamities, which they endure and most patiently bear for God's sake."—*Boices.*

One in affliction, when asked how he bore it so well, replied, "It lightens the stroke to draw near to him who handles the rod."

"Christ is the best physician: he never takes down the wrong bottle."—*Berridge.*

4. MASTER, vers. 22, 23. KEEPER . . . COMMITTED. The slave becomes overseer; the prisoner becomes keeper. God is with him every moment. Joseph's notability and superiority are more conspicuous with every new event in his eventful life HE WAS THE DOER. The keeper reposes the same boundless confidence in the *prisoner* that Potiphar did in the *slave*, BECAUSE THE LORD WAS WITH HIM. The sacred historian makes not less than *ten* references, in this lesson, to the fact that the *prosperity* of Joseph was from the Lord.

"In some way or other the Lord will provide :

It may not be *my* way,
It may not be *thy* way,
And yet in his *own* way
'The Lord will provide.'

A man in the right with God on his side is in the majority, though he be alone; for God is multitudinous above all the nations of the earth.—*Beecher.*"

A fleet of a hundred vessels lay at anchor in a port of the Mediterranean, when a fearful storm burst upon them, and drove all save one upon the shore. The wonder was how that one could have held its anchorage. It was found that its anchor had grappled into another, which lay firmly and securely embedded in the bottom of the sea. So the soul anchored to Christ will be able to outride all the storms of temptation and sorrow.

III. HINTS FOR INFANT CLASS TEACHERS.

Whisper-Song.
Down in the ground
A seed was placed,
Not to be found,
O, why this waste!
Down in the ground
"The sun and shower
Followed the seed,
And it rose—a flower.

The great truth to be taught by this lesson is that no matter what may be our situation if we trust in God we shall come out right. He will bring good out of evil. The entire history of Joseph illustrates this. There are two minor illustrations of it in the lesson.

The attention of the children may very easily be obtained by describing Joseph's journey to Egypt. The wandering Ishmaelites, with their camels bearing precious goods; the country through which they passed, much of it a desert; the beautiful land of Egypt, into which they at last came; and the sale of Joseph to an officer of the king—these are all points of interest.

To impress the facts of the lesson clearly on the mind, we would divide the narrative into four different parts: 1. The going down into Egypt. 2. The residence with Potiphar. In this show the confidence which Potiphar had in Joseph. 3. The imprisonment, brought about by a wicked woman. 4. The blessing of the Lord with him there, and his appointment to the charge of the other prisoners.

As illustrative of the presence of God with

his people even when in prison, refer to the case of Peter, (Acts xii. 5-10,) and of Paul and Silas, (Acts xvi. 22-27.) Two stories may be brought into this lesson; 1. The little girl who said to her mother, who sat weeping after the father was buried, and poverty had come upon them, "Mother, is God dead?" 2. The little boy in New Orleans during the yellow fever which had taken away first his father and then his mother. The boy sat on a door-step looking up, and when asked by a gentleman what he was doing there, replied, "Waiting for God to come!" He explained by saying that his mother, when dying, told him not to cry, for God would come and take care of him. "I am waiting for God to come. He will come soon, don't you think so?"

IV. MISCELLANEOUS.

Prayer-Meeting Topic: God maketh the wrath of man to praise him*Texts:* Gen. xlix. 23, 24; 1, 20; Psa. xxxvii. 23; lxxvi. 10; Prov. xvi. 7; Isa. liv. 17.....*Foster:* 82, 87, 3321, 4443, 4444, 4826, 5101.....*Blackboard:*

THE LORD WAS

WATCHING
IMPROVING
TRYING
HONORING

JOSEPH
IN
A L L.

Blackboard Song:

God will ne'er forsake his children;
Jesus guards them by his power;
They can see his glory shining
Brightest in affliction's hour.

SUNDAY-SCHOOL Superintendents may take a hint from the plan of a London clergyman who finds pastoral visitation almost impossible in that great city. This gentleman has determined to invite the whole of his parishioners, street by street, night by night, to a tea and *conversazione*. Works of art are displayed, the walls are tastefully hung, and a selection of English ballads are given at intervals. This system of an extemporized drawing-room is not destined, we think, to become universal, but no doubt many pleasant evenings could be spent in this way, and if it had no other effect, it would tend to establish a closer union between superintendents, teachers, and scholars.—*S. S. Journal.*

Berean Lesson Leaf.

INTERNATIONAL BIBLE LESSONS.

FIRST YEAR—1873—APRIL.

SECOND QUARTER: TWELVE LESSONS FROM GENESIS.

SABBATH, April 6.—**LESSON I.—Israel: the New Name.**—Gen. xxxii. 24-30.

Leader. 24. And Jacob was left alone; and there wrestled a man with him until the breaking of the day. Hos. xii. 4, 5; Eph. vi. 12.

School. 25. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

L. 26. And he said, Let me go, for the day breaketh.

And he said, I will not let thee go, except thou bless me.

S. 27. And he said unto him, What is thy name? And he said, Jacob.

L. 28. And he said, Thy name shall be called no more Jacob, but Israel; for as a Prince hast thou power with God and with men, and hast prevailed. 2 Kings xvii. 34.

S. 29. And Jacob asked him, and said, Tell me, I pray thee, thy name.

L. 30. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

S. 30. And Jacob called the name of the place Peniel; for I have seen God face to face, and my life is preserved. Exod. xxiv. 11.

TOPIC—Prevailing with God.

Golden Text—And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. Gen. xxxii. 28.

Home Readings.

- M. Gen. xxxii. 24-30.
- Tu. Rev. iii. 1-13.
- W. Judges vi. 11-27.
- Th. Luke xi. 1-13.
- F. Isa. vi.
- S. Luke xviii. 1-16.
- N. Judges xiii. 8-23.

LESSON SCHEME.

BIBLE SEARCHINGS:

| | | |
|-------------------|-----------------|--------------------|
| Gen. xxiv. 2. | Gen. xvii. 5. | Mark xvi. 2, 5. |
| Eph. vi. 12. | Isa. lxii. 2. | Ps. lxx. 16. |
| Ps. xxiii. 14. | 2 Cor. xii. 7. | Luke xxiv. 28, 29. |
| Matt. vii. 7. | Gen. xlvii. 29. | Isa. xlv. 3. |
| Ps. lxxxviii. 13. | Judges viii. 4. | Rev. xxii. 4. |
| Deut. v. 24. | | |

[Read Gen. xxxii. 1-23, introductory to the lesson.]

Outline:

- I. A LONELY NIGHT, v. 24;
- II. COMBAT WITH THE ANGEL, v. 24-26;
- III. A GLORIOUS DAYLIGHT, v. 26-28;
- IV. THE NEW NAME OF VICTORY, v. 28.

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

1. Why was Jacob alone?
Can you think of any advantages in being alone?

Can we ever be really alone?
In what sense was Jacob alone?
Who is recorded as being alone in prayer, in Matt. xxvi. 36-44?

2. Who strove with Jacob? v. 24.
What is he called in verse 30?
What is he named in Hosea xii. 4?
Where is an angel called a "man"? Mark xvi. 5.

Who was he? [The Divine Presence in human form; the Angel of the Covenant; the Messiah, v. 30.]

How long did the struggle continue? v. 24.
Can we expect a blessing from God if we do not seek it earnestly?
What did the angel do to Jacob?

Did Jacob's consciousness of his weakness prevent his struggle?

3. What did the daylight bring to Jacob?
What will seasons of earnest, believing prayer, bring to us?

Does not the special blessing of God make any day glorious?

Do you remember any such day in your life?
What was the blessing Jacob sought? v. 11.
What was the blessing given? v. 30.

4. What name did the angel give to Jacob?
What is the meaning of "Israel"? [Prince of God.]

Can you give any other instances recorded in the Bible of names being changed? Gen. xvii. 5; Luke vi. 14; John i. 42.

What memorial name did Jacob give to this place? v. 30.

Where are we taught in this lesson—

1. That God appears to man in blessing?
2. The advantage of importunate prayer?
2. That God is pleased with earnest seeking for a blessing?
4. That fervent prayer prevaileth with God?

Song of the Fourth Month.

To Jacob, said the heavenly guest,
I bless thee, and thou shalt be blest!
Because thou hast prevailed with me,
So Israel now thy name shall be.

Chorus—O who by searching e'er can find
The treasures of immortal mind!
Or penetrate the wondrous plan
That rules the destiny of man.

SABBATH, April 13.—**LESSON II.—The Dreams of Joseph.**—Gen. xxxvii. 3-11.

Leader. 3. Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors. Gen. xlvii. 20.

School. 4. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. Matt. xii. 34.

L. 5. And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.

S. 6. And he said unto them, Hear, I pray you, this dream which I have dreamed:

L. 7. For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

S. 8. And his brethren said unto him, Shalt thou in-

deed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

L. 9. And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more;

S. And, behold, the sun and the moon and the eleven stars made obeisance to me.

L. 10. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy brother and thy brethren indeed come to bow down ourselves to thee to the earth?

S. 11. And his brethren envied him; but his father observed the saying. Acts vii. 9; Dan. vii. 23.

TOPIC—The Beloved Son.

Golden Text—I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Matt. xi. 25.

Home Readings.

- M. Matt. xx. 17-23.
- Tu. Gen. xxxvii. 3-11.
- W. Acts x. 1-20.
- Th. Gen. xl.
- F. Matt. xii. 33-42.
- S. Rev. i. 7-19.
- S. Matt. xlii. 1-17.

LESSON SCHEME.

BIBLE SEARCHINGS:

- | | | |
|-----------------------|--------------------|-----------------------|
| Matt. xx. 20, 21, 24. | Gen. xl. 8. | John vii. 5. |
| Gen. xlvii. 14. | Gen. xxvii. 41. | Deut. xxxiii. 16, 17. |
| 1 Chron. v. 2. | Gen. xliii. 26-28. | |

Outline:

- I. THE LOVE OF THE FATHER, v. 3;
- II. THE ENVY OF THE BROTHERS, v. 4;
- III. THE LIGHT OF THE LORD.

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

1. Where did Jacob dwell? v. 1.
How many sons had he? Gen. xxxv. 22.
Who was the favorite son? v. 3.
How old was Joseph at this time? v. 2.
Who was his mother? ch. xxxv. 24.
What mark of regard had Jacob given Joseph?

2. How did Joseph's brethren regard him? v. 4.
Why did they hate him?
In what way was their hatred shown?
Can you remember any other persons spoken of in the Bible who were hated because of envy or jealousy? [Gen. xxvii. 41; 1 Sam. xviii. 8, 9; Esth. iii. 5, 6; Dan. vi. 4-10.]
How does the conduct of Joseph's brethren resemble that of the Jews toward Jesus? John i. 11.
How did Joseph's father regard his dream? v. 11.

3. What was the first dream that Joseph had? The second?
Were these dreams like ordinary dreams? [They were revelations from God, showing to Joseph his future greatness and power.]
In what other instances is it recorded that

future events were foretold by dreams? [Gen. xxviii. 12; xxxi. 24; 1 Kings iii. 5; Dan. ii. 4; Matt. xxvii. 19.]

How does God now reveal himself to his people? 1 Cor. ii. 9, 10.

Is any dependence to be placed at the present day upon dreams and visions?

How does Joseph, in this lesson, remind us of Jesus?—

- [1. He was a beloved son.—Matt. iii. 17.
2. A dutiful son.—John iv. 34.
3. Envied of his brethren.—John i. 11; v. 18.
4. Homage to him was predicted.—Isa. xlv. 23; Rom. xiv. 11.]

Where do we learn from this lesson—

1. That good actions may bring upon us the hatred of wicked men?
2. That the children of a good man may give him a sad heart?
3. That envy and hatred only work evil to those who possess them?
4. That God had purposes of mercy and blessing for Joseph?

Song of the Fourth Month.

Though but a youth, yet Joseph dreamed
Events his father Jacob deemed
Were idle fancies. "What," said he
"Shall we to earth bow down to thee?"

Chorus—

O who by searching e'er can find
The treasures of immortal mind!
Or penetrate the wondrous plan
That rules the destiny of man.

SABBATH, April 20th.—**LESSON III.—JACOB SOLD.**—Gen. xxxvii. 33-38.

Leader. 23. And it came to pass, when Joseph was come to his brethren, that they stripped Joseph out of his coat, his coat of many colors that was on him;

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

L. 25. And they sat down to eat bread; and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. Amos vi. 6.

S. 26. And Judah said unto his brethren, what profit is it if we slay our brother, and conceal his blood?

L. 27. Come, and let us sell him to the Ishmaelites, and let not our hands be upon him; for he is our brother and our flesh; and his brethren were content. 1 Sam. xviii. 17.

S. 28. Then there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver; and they brought Joseph into Egypt. Judg. vi. 3; Matt. xxvii. 9.

TOPIC—The devices of the wicked.

Golden Text—There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand. Prov. xix. 21.

LESSON SCHEME.

BIBLE SEARCHINGS.

| | | |
|------------------|------------------|-----------------|
| Gen. xlii. 21. | Zech. ix. 11. | Jer. xii. 7. |
| Gen. xvii. 20. | Acts. xiv. 22. | Isa. li. 14. |
| Jer. xiv. 3. | Matt. xxvii. 28. | John xvi. 33. |
| Jer. xxxviii. 6. | 1 Sam. xiii. 6. | Matt. xxvi. 15. |

Outline :

- I. WICKED PASSIONS, v. 23, 24;
- II. HEARLESS FEASTING, v. 25;
- III. THE CONSPIRACY AND SALE, v. 27, 28.

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

I. Where were the brethren of Joseph? v. 17. Why had Joseph come to Dothan? v. 13. How did his brethren receive him? v. 23. What passions did they manifest toward him? What did they take away from Joseph? v. 23. Why did they strip him of his coat? [Because it was a token of his father's greater love for Joseph.]

Where did they cast him? v. 24.

Did they intend to kill him? v. 26.

What four sins had they in their hearts in their conduct to their brother? [1. Anger; 2. Hatred; 3. Robbery; 4. Murder.]

How does their conduct remind us of the husbandmen in the parable in Matt. xxi. 33-41.

How does their robbery of Joseph illustrate an event at the crucifixion of Jesus? [See Matt. xxvii. 28.]

Tune Siloam.]

God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

Judge not the Lord by feeble sense,
But trust him for his grace;

2. What did the brothers do after their wicked treatment of Joseph? v. 25.

What did they show by this? [An extraordinary hardness of heart.]

3. Who appeared while they were feasting? v. 25.

Who were Ishmaelites?

Where was Gilead? [A mountain region east of the Jordan?]

What thought did their appearance suggest to Judah? v. 26.

What did he propose to his brethren? v. 27.

Who were the Midianites? [Descendants of Midian, a son of Abraham, dwelling in Arabia, and east of Canaan.]

What was done with Joseph? v. 28.

Where are we taught from this lesson—

1. That even brethren may sometimes indulge in the wickedest feelings toward each other?

2. That hatred in the heart brings sin in the life?

3. That one sin leads to another?

4. That God provides ways of escape for his children?

Song of the Fourth Month.

His brethren saw with evil eye
The hated Dreamer draw nigh;
Their brother into Egypt sold,
And broke their father's heart for gold.

Chorus.—O who by searching e'er can find

The treasures of immortal mind;

Or penetrate the wondrous plan

That rules the destiny of man?

HYMN.

[Page 25, S. S. O.]

Behind a frowning Providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour:
The bud may have a bitter taste,
But sweet will be the flower.

| Home Readings. | |
|----------------|----------------------------|
| M. | Acts iv. 1-21. |
| Tu. | Gen. xxxvii. 23-28. |
| W. | Acts vi. 9-15; vii. 54-60. |
| Th. | Psa. lxxx. |
| F. | Matt. x. 16-27. |
| S. | Psa. lxxxviii. |
| S. | Matt. x. 28-42. |

SABBATH, April 27.—**LESSON IV.—The Lord with Joseph.**—Gen. xxxix. 1-6; 20-23.

Leader. 1. And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither. *Psa. cv. 17.*

School. 2. And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. 1 Sam. xvi. 18.

L. 3. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. *Psa. 1. 3.*

S. 4. And Joseph found grace in his sight, and he served him; and he made him overseer over his house, and all that he had he put into his hand.

L. 5. And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field.

S. 6. And he left all that he had in Joseph's hand; and he knew not aught he had, save the bread which he did eat. And Joseph was a goodly person, and well favored. 1 Sam. xvi. 12.

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

S. 21. But the Lord was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison. *Psa. cvl. 46; Prov. xvi. 7.*

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

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

TOPIC—Good out of evil.

Golden Text—And we know that all things work together for good to them that love God.—Rom. viii. 28.

LESSON SCHEME.

BIBLE SEARCHINGS.

2 Sam. vi. 11, 12. Eph. iii. 1. *Psa. lxxix. 12.*
 Heb. xi. 23. 1 Sam. ii. 6, 7. *Acts xvi. 25.*
 2 Sam. xiv. 25. Dan. vi. 2, 3. *Dan. vi. 22, 23.*
Psa. cv. 17, 18. 1 Sam. xvi. 12.

Outline:

- I. SLAVE, v. 1-3;
- II. OVERSEER, v. 4-6;
- III. PRISONER, v. 20;
- IV. MASTER, v. 22, 23.

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

1. How came Joseph into the hands of the Ishmaelites?

Who was Potiphar? v. 1.

What was Joseph's condition now? v. 2.

What friend had Joseph in his lowly condition? v. 2.

What is the result of having "God with us"? [We "find grace" both in the sight of God and man.]

2. What effect had Joseph's right living upon his master? v. 3.

Does not the world acknowledge the power of holy living?

What is the command of our Saviour given in Matt. v. 16?

What position had Joseph in Potiphar's household? v. 4.

Is diligence in worldly matters consistent with a holy life? Rom. xii. 11.

3. Was Joseph continued in his high position? v. 20.

Was he put in prison for crime, or for steadfastness to the right?

Is it a disgrace to be put into prison for obeying God? [Illustrations; Daniel, John the Baptist, Peter, Paul, and Silas.]

Did Joseph's imprisonment deprive him of God's favor? v. 21. [Recite GOLDEN TEXT;]

4. What effect did Joseph's right living have upon the keeper of the prison? v. 21.

Would Joseph thus have been blessed if God had not been "with him"?

Did Joseph's happiness depend upon his worldly position?

Where, from this lesson, do we learn—

1. That God is ever present, blessing his true servants?
2. That it is our duty to make the best of the circumstances in which we are placed?
3. That our father's God should be remembered when away from our homes?
4. That new privileges bring new responsibilities?
- That in the midst of prosperity we may be in danger?
6. That the favor of the world often turns to persecution?
7. That righteous living benefits not only its possessor, but all who come in contact with it.

Song of the Fourth Month.

Yet Jacob's God was with him there;
 He saw his grief and heard his prayer,
 And, skilled in wisdom, made him stand
 Before the monarch of the land.

Chorus.—O who by searching e'er can find
 The treasures of immortal mind;
 Or penetrate the wondrous plan
 That rules the destiny of man?

Home Readings.
M. Gen. xxxix. 1-6, 20-23.
Tu. Acts xii. 1-17.
W. Psa. 1.
Th. Acts xvi. 16-34.
F. Psa. cii. 1-20.
S. 2 Cor. iv.
Sa. Psa. cxvi.

WHO'LL BE THE NEXT?

"If any man serve Me, let him follow Me."—JOHN xii. 26.

Mrs. ANNIE S. HAWKS.

REV. R. LOWRY.

1. Who'll be the next to fol - low Je - sus? Who'll be the next His cross to bear!

Some one is ready, some one is waiting; Who'll be the next a crown to wear?

REFRAIN.

Who'll be the next? Who'll be the next? Who'll be the next to fol - low Je - sus!

Who'll be the next to fol - low Je - sus now? Fol - low Je - sus now!

2. Who'll be the next to follow Jesus,—
Follow His weary, bleeding feet?
Who'll be the next to lay every burden
Down at the Father's mercy seat?—REF.
3. Who'll be the next to follow Jesus?
Who'll be the next to praise His name?
Who'll swell the chorus of free redemption—
Sing, Hallelujah! praise the Lamb!—REF.
4. Who'll be the next to follow Jesus,
Down through the Jordan's rolling tide?
Who'll be the next to join with the ransomed,
Singing upon the other side!—REF.