

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 21.]

APRIL, 1887.

[No 4.

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The Sunday-School Banner

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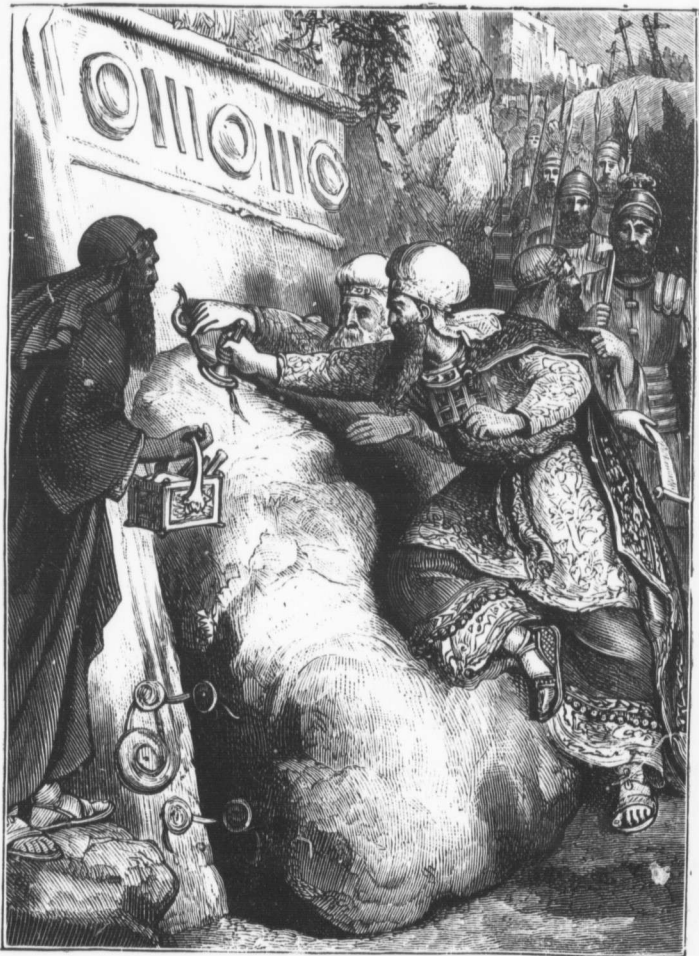
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SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. XXI.]

APRIL, 1887.

[No. 4.

Easter.

BY MARGARET E. SANGSTER.

Go BACK, my soul, to the sorrowful day
When they led thy Lord to be crucified;
Follow Him over the stony way,
By hate betrayed and by love denied;
List, through the silence of ages gone,
To the tears that dropped in that desolate dawn,

When the sacred robe had a deeper dye
From the blood that streamed at the licitor's
stroke,

When the angels leaned from the frowning sky,
Ere the clouds with their fateful lightnings
broke.

Go back, my soul, o'er the vanished years,
List to the ring of the Roman spears.

For Jew and Roman together stood
On the awesome mount where the nails were
driven,

Deep to the heart of the shrinking wood,
Through His hands and feet, in the sight of
heaven,

And the sun grew pale and refused to shine
When death drew near to the Man Divine.

O Death, that came with the serpent's guile
Through the gates of Eden long ago,
Henceforth we, dying, may dare to smile
Full in thy face, thou relentless foe;
For the Love on the cross that bowed to thee
From the power of Death hath set us free.

Three days in the sepulchre bound He lies!
Tenderly come with your spice and myrrh,
O beautiful women, with tear-dimmed eyes,
Past wan grey olive and deep green fir—

Come where the pure sweet lilies bloom;
Come to the door of the rock-hewn tomb.

"He is not here!" He has left the prison
That had not a fetter to hold Him fast;
Life of our life, the Lord hath risen;
The night of our bondage is gone at last,
Sing of the Love that was strong to save;
Sing of the glory beyond the grave!

But think, oh! think, on the Easter morn,
Of the price that the Lord to the utmost paid,
When His cry "'Tis finished!" afar was borne,
To the heavenly heights and the hades' shade,
And swift and glad let thy worship be,
O soul of mine, for He died for thee.

He died for thee, and for thee arose,
With the thorn-prints plain on the kingly
brow,

For thee He conquered the last of foes,
And the scars of the battle He weareth now,
Oh, sing the Love that was strong to save;
Sing of the glory beyond the grave!

Y. P. R. U.

We are glad to report that—late in the season as the plan was announced—a considerable number of Young People's Reading Unions have been formed, and a large amount of earnest work is being done. Next season the reading course will be begun much earlier—in October, instead of in February. In the meantime we urge our young friends to vigorously prosecute the course of reading on which they have entered.

Sealing the Sepulchre.

"Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch, go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch." (Matt. 27: 62-66.)

The chief of the Jews were foolishly apprehensive that the disciples, frightened and scattered when Jesus was crucified, would afterward come and steal his body from the sepulchre, so as to make it appear that he had risen from the dead. So Pilate gave them permission to use a detachment of Roman soldiers, who were stationed in the castle of Antonia, right by the temple, to stand as a guard for the tomb. In addition to this, that there might be no possible interference, they put a seal upon the tomb. This was a very simple arrangement in itself, but when it represented the great power of the Roman government, and was guarded by the ever-vigilant Roman soldiers, it was as strong as the heaviest iron bolts that could be made. The sealing consisted simply of a cord with an end laid upon the stone which covered the mouth of the sepulchre, and the other against the wall above, each end being then fastened with a seal of wax or soft clay. To break this seal was to set at defiance all the might of Roman authority. But little did Roman might or Jewish hate avail against the power of God, when early on the morning of the third day "there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow, and for fear of him the keepers did shake, and became as dead men."

Our frontispiece gives a vivid illustration of the sealing of the tomb. In the foreground are some of the Jewish hierarchs, priests or other members of the sanhedrim. Attending is a body of chosen Roman guards, who are to keep watch over the grave.

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Sunday School Banner.

W. H. WITHROW, D.D., Editor.

TORONTO, APRIL, 1887.

Temperance in the Schools.

IN no way can the temperance reform be more efficiently promoted than by the training of the young in uncompromising temperance principles. We rejoice that this is being done to so large an extent in the Sunday-schools of the country. At the last International Sunday-school Convention in Louisville, a memorial from the Women's Christian Temperance Union, requesting the appointing of a Temperance Lesson every quarter, was carried by a very large majority, notwithstanding the opposition of a number of very influential persons. This year that recommendation comes into force, and in all the lesson helps in Christendom, and in nearly every Sunday-school, special prominence shall be given at least four times each year to this great reform. The influence of this on teachers and taught cannot but be very marked and very salutary.

In addition to this, our own Church takes very strong ground on the temperance question,

and in all our schools a strongly-worded pledge against the twin evils of intemperance and tobacco is tendered the scholars, with the striking result that in three years over 84,000 signatures have been obtained to that pledge. The Sunday-school periodicals of our Church, reaching a quarter of a million of scholars, are also saturated through and through with temperance principles.

But something more than this is needed. The instruction given in the Sunday-school must embrace in its scope the great doctrines of religion in all its aspects as well as temperance; and four hours or eight hours a year is far too little for this latter important subject. It should be taught every week in the day-schools. The Women's Christian Temperance Union of the United States has been urging this subject on the several State Legislatures, with the result that in some thirty different States and Territories temperance instruction forms a regular part of the curriculum of the public schools. This result has not been secured without great effort and in spite of the apathy and inertia of legislatures and the active opposition of the liquor interest.

The Canadian branch of this Union is endeavouring to secure similar legislation in this Dominion. From all we can learn, we think that they have not received the encouragement they deserve in this effort. It is not merely in the high schools, which are attended by but one-tenth of the school population, that such instruction is needed, but in the lower grades where the great proportion of the scholars are found. Instruction in the physical, economic and moral consequences of the use of alcohol can be made sufficiently elementary to suit all grades. It is at least as important as a good many other things that are taught in the schools. Let parents and school trustees, and the pulpit, and the press, emphatically demand the authorization of such instruction, and the educational authorities of the several provinces will not venture long to refuse it. And this being granted, what a potent lever will it prove for raising public sentiment to a higher level on this subject. In ten years these children will be the men and women, the voters, and moulders of public opinion.

And when a true conception of the appalling moral and physical ruin wrought by strong drink is enfolded in the young brain of the country, the knell of the traffic is rung. Drinking shall be under ban, and when the present

generation of toppers shall have passed away, there will come in their stead a generation of men and women who know not the accursed habit, and who are too well instructed as to its baneful consequences ever to acquire it. Let us warn and save the children that we may save the world.

Fifth International Sunday-School Convention.

JUST on the eve of going to press, we have received the announcement of this Convention. We can only give the substance of it in this number. The Convention will be held in the city of Chicago on Wednesday, Thursday and Friday, June 1st, 2nd, and 3rd, 1887. The sessions will be held in Armory D, which will hold 5,000 persons—three sessions a day. The general programme is threefold: 1, Ingathering, or the Sunday-School Missionary and Mission work; 2, Upbuilding, or the work of Sunday-School Instruction; 3, Uniting, or the work of Sunday-School Organization. No further details of programme are yet announced. Each State or Province is entitled to one delegate to every 40,000 of population—over 100 for Canada, nearly 50 for Ontario—delegates to be chosen by the State or Provincial interdenominational (not denominational) Sunday-school associations. Delegates only will be entitled to take part in the business of the Convention, and will be entitled to entertainment from Tuesday evening, May 31st, to Saturday morning, June 4th, if names of such delegates are received by Chicago Committee of Arrangements by May 25th, J. M. Hitchcock, Secretary, 148 Madison Street, Chicago. Reduced hotel—\$3 to \$1 per day—will be secured for delegates and others, and reserved seats for the whole series of meetings can be secured for \$1.50. If possible, reduced railway rates will be secured.

Sunday-school organizations in all lands are requested to send statistics and reports to E. Payson Porter, 1031 Walnut Street, Philadelphia, U. S., as soon as possible. The "call" is signed by B. F. Jacobs, Chairman of the Executive Committee. It is hoped that there will be a large contingent of Canadian Delegates. With reference to the appointment of Ontario Delegates, correspondence should be had with J. J. Woodhouse, Esq., 206 Church Street, Toronto; or L. C.

Peake, Esq., Methodist Mission Rooms, Toronto. The appointment of delegates from other provinces is in the hands of the Provincial S. S. Associations. Where there are none of these, application should be made to B. F. Jacobs, Esq., Chicago. We hope that in all our schools earnest prayer may be made, that the blessing of God may abundantly rest upon this International S. S. Assembly.

A Canadian Chautauqua.

THE great Chautauqua movement has been extending its ever-widening circle till now it may fairly be said to engirdle the world. It has 1,200 members in Japan, with circles in India, in the Sandwich Islands, in Europe, and some 2,000 members in Canada. Throughout the United States there are many branch assemblies—from Maine to California and south to the Gulf of Mexico. The latest link in this great chain is the Canadian Chautauqua at Niagara. It is expected to give a great impetus to the Chautauqua movement in Canada, and to become an important centre for carrying out a similar programme of high-class educational, moral and religious meetings to those of the original Chautauqua. A vigorous company has been organized, composed of a number of strong capitalists, a park of ninety-two acres has been purchased on the shore of Lake Ontario at Niagara, adjoining Fort Missisaga and on the historic battlefield. A programme is being arranged for a series of attractive meetings, beginning with a combined Queen's Jubilee and patriotic demonstration. Special prominence will be given to Sunday-school and Normal-class assembly work; to Chautauqua examinations and conferring of diplomas; to Temperance, Y. M. C. A., and Christian conventions—to everything, in fact, that can promote the religious and intellectual welfare of man. Situated on the main route of travel by steamers and trains it will be at all times accessible, and the beautiful park will furnish pleasant summer homes for the citizens of Toronto, Buffalo and adjacent centres of population. The carrying out of this comprehensive plan is vested in an able directorate, of which the Rev. Dr. Withrow, Secretary of the Sunday-school Board of the Methodist Church, is President, and Mr. L. C. Peake, so long and so favourably known as an active Chautauquan and zealous Y. M. C. A. worker, has been secured as Managing Director.

Weekly Review.

A PART of the opening exercises of every session of the Sunday-school should be a brief review of the last lesson. One of the important principles of instruction is repetition. Every lesson should be made to observe this principle by being reviewed at least five times.

It should be reviewed by the teacher after he has gone over it in class; it should be reviewed in a general way by the whole school before the session closes; it should be reviewed just before the beginning of the next lesson; there should be a monthly review; there should be a quarterly review.

It is of the review of the previous week's lesson, just before entering on the next, that we wish to speak. This may and should be done in the class by the teacher, but it might also profitably form a part of the opening exercises of the school, used as a concert exercise, the superintendent using either the lessons on the review in the *Quarterly*, or selecting from the lesson questions such as he deemed most fitting, and the school giving the answers as a response.—*Teacher's Journal*.

The Aims of the Sabbath-School.

THERE are three aims which should be kept constantly before the school.

Our first aim should be to make our school a place of thorough instruction in the Scriptures. By careful teaching in the class, by reviews and supplemental lessons from the desk, by awakening an interest in the Bible, and by quickening its study in the family, we should seek to give it to all, and especially to the young people, a knowledge of the book which is able to make them wise unto salvation.

Our second aim should be to make the school a place of earnest religious atmosphere. We would have it so freighted with religious influence that whoever enters it will realize that he is upon holy ground; that not one scholar shall grow up to mature years without being drawn to Christ; that the clearest conceptions of the spiritual life shall be imparted, the warmest experiences shall be encouraged; that the highest and fullest type of Christian character shall be developed.

Our third aim should be to make our schools a place of genuine enjoyment. Every gathering of our school should be so delightful that he who comes once will long to come again. We would have it a home to all who enter, with all the pleasant associations and all the fragrant memories of a cheerful Christian family circle.

Let every superintendent and every teacher keep before him these three aims and work toward them.—*The Study*.

I HAVE seldom known any one who deserted truth in trifles who could be trusted in matters of importance.—*Paley*.



DINING IN THE EAST.

Dining in the East.

THIS cut shows one mode of dining in the East. The tables were arranged around three sides of a hollow square, and the guests reclined on couches outside of the tables. Hence it was quite easy for one, by bending back, to lean upon the breast of the one behind him, as John leaned on that of Jesus, and to ask in a whisper, as he did, "Lord, is it I?" A person could easily come in and wash the outstretched feet of another reclining on the couch, as did the woman who washed Christ's feet with her tears, and wiped them with the hair of her head.

What Literature is Best Adapted To Our Schools.

AN excellent article on this subject appeared in a late number of the *Guardian*, written by an experienced Sunday-school worker. From this we make the following selections. We may say that our own papers are winning their way with remarkable rapidity, and when once taken they are almost never given up.—Ed.

Any Sunday-school in connection with our Church, not being a union school, should, all other things being equal, teach our doctrines and usages in all simplicity and plainness, and for this very purpose we have a class of Sunday-school literature published by the Connexion second to none for its clearness, its perspicuity, its sterling quality, its loyalty, and its love of truth, combined with superior paper, letter-press and cheapness.

I. The first object of our Sunday-schools is to create in the young a love for the Church and a regard for her well-being. Can any foreign publication accomplish this? Can those who are issuing literature for Tom, Dick and Harry,

teach Methodist doctrine to the exclusion of the others? Can they inspire a love of loyalty and truth, such as should characterize true Christian children? To all these questions an ominous "No" is the answer. Surely, then, our course is plain: Reject the spurious; cast out the unsuitable, and forever banish that which cannot give good, pure or holy thought, and such all foreign publications are: by foreign I mean those published outside of the Church.

II. Another object of our Sunday-schools is to awaken an interest in the truth, and a desire for salvation in the breast of every scholar. We know this is one of the primary objects of Sunday-school work, and as such it is kept in mind by our editors of the Sunday-school literature. Are the doctrines of our Church plainly set forth and faithfully taught by any outside publications? We think not. All these truths of Scripture, these doctrines of Methodism, are set forth and taught from time to time in our Sabbath-school papers and lesson helps. If these truths are not taught faithfully and with loving devotion, how are we to expect to see our children and pupils become strong, true and loyal Christians in the Church?

III. A third object of Sunday-school work is to train up those who are already converted in the way of life. In order to do this we must have a correct *form* of teaching, we must possess the facts of the truths to be taught and clearly apprehend all that lies between us and our object.

The lesson helps and literature we need are not those which make the teacher a mere show-man, and his pupils a set of puppets. He pulls the string and they dance, or act, as the case may be: in other words, this is plainly the outcome of asking questions and having answers given from such lesson helps as are gotten up for this very purpose. Such lesson helps stimulate no thought, quicken no apprehension, awaken no conscience, impart no real, lasting knowledge, and influences no character to holy

and godly loveliness. All that is presented are a few meagre and bare commonplace facts, wholly devoid of that true spiritual power that makes "thought to breathe and words to burn." Such are only crutches, supports, or bolsters to hide the ignorance and thick-headedness of many teachers, who, with inferior cut-and-dry class question and answer, helps to aid them to tide over some difficult portion of the lesson and to make a show of knowledge to which they can lay no claim in reality.

"These things ought not to be," though they really exist all over the country to a great extent; but we are happy to state that many are awaking to see the "error of their way," and are trying to atone for it by giving us their experience in this matter, which may be summed up in few words: "There is only one set of lesson helps and one class of Sunday-school papers adapted to any school, and these are issued by the publishing house of your own denomination." Such testimony as this is beyond controversy or dispute, and bears its own interpretation; and unto which we do well to take heed lest our eyes be blind and we fall into error.

In answer to the foregoing are offered our own superior lesson helps. The questions and answers are not cut and dried, but the grades are so arranged as to stimulate earnest and careful study on the part of the teacher to satisfy the needs of his or her own spiritual nature, and out of a full heart and a rich store supply the needs of the pupils. It is pure; it is healthful; it is doctrinal; and if carefully studied and faithfully taught, with the aim and object, not to fill the head or to kill time, but to awaken the heart, to train the mind, and to influence the life, the result will be glorious to God, to the Church, and to ourselves.

IV. A fourth object of Sunday-school work is to develop the teaching power of the Church where it is carried on. Is the literature published outside of a Church suited to the wants of that particular body of Christians? We must answer emphatically, No. The literature published by our Book-Room is calculated to meet the necessary ends of all true Church work. It inculcates pure precept, right doctrine, and priceless truth in all its teachings.

The question of price has long and seriously engaged the attention of our leading ministers in that department, and they have come to such conclusions as best suited to the needs and demands of the hour. Therefore they are now issuing a class of Sunday-school literature that challenges a world-wide competition for either quality of paper, clearness of letterpress, aptness of engraving, or purity of tone, at a price scarcely covering the bare outlay and cost of production. May we not expect that when all foreign publications are driven from Methodist Sunday-schools, and when we have the entire trade, we shall then have the benefits accruing from the Sunday-school publishing department to still further improve the literature and lower the price.

Our policy should be towards our Church

and her interests. We should try and maintain her institutions against all sharpers and schemers. She has pledged herself to give her people all the benefits possible to be obtained from her legitimate business gains.

What pledge has D. C. Cook, or any of that class, given to increase our well-being? It is their own interests they are looking after, not ours. The literature issued by those men may seem to some to be cheaper, but if we consider the quality of the paper, the letterpress, the engravings, and further find out the cost of the labour in comparison with the skilled labour employed in the Book-Room, we may readily perceive that many are paying nearly 50 per cent. in profit for what they think so superior and so cheap. The very character of some of the articles is against them. They are too dear at any price, for the simple reason that they are alien and foreign to the best interests of our beloved Church. The popular mind may be taken captive by flashy covers and a sort of seeming systematic arrangement in the work, but such is designed only to entrap, to ensnare, and to capture the favour of those weak-minded creatures who are not well posted in comparative cost and quality.

We are not compelled to take what our Book Room sends out, but insist on having the best; and believing that our Church has the very best to be had, then, if we take any others, we are recreant and disloyal, if not untrue, to our Church. Above all, our invaluable Catechisms should be fully and constantly taught in all Sunday-schools and homes. Our children should be so trained and strengthened in the truths of the Gospel, that when they go out into the world they may be ably prepared to combat that subtle spirit of infidelity and unbelief so prevalent in our day, to fortify them against the day of evil and of weakness, and to give them a character that shall stand the eternal test.

The conclusion of the whole matter is: That the Sunday-school literature best adapted to our schools is that issued by our own Church publishing house and under our own supervision.

Dear Sir,—The reason of this paper is because of the erroneous notions held by many good people in regard to the above question, and over which I have had many warm discussions, which I hope may be productive of good.

Sincerely yours, JAS. H. MURRAY.
Malahide, Dec. 11th, 1886.

SUPERINTENDENTS and pastors would do well, when a young man leaves the Sunday-school and his home to go to school, or into business in some other place, to write to the pastor or superintendent, or both, in the place to which the young man is going, asking them to look after him. Many a young man is lost to the Church and the Sunday-school for want of a little attention. The Young Men's Christian Association does a good work in this way. Think of this, and look after the strangers who come into your community, especially the young men.

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"O SACRED HEAD, NOW WOUNDED."

Easter.

BY J. E. RANKIN, D.D.

Be joyful, all ye near and far,
That late were so down-hearted !
Ascends from night life's Morning Star,
Death's awful portals parted.
He comes, He comes, who late with blood
Did battle for the sinner's good,
And death, by dying, thwarted.

Thou thoughtest, O thou savage foe,
The Prince of Life all glorious
Within the tomb thou hadst laid low,
O'er Him and us victorious ;
Thy sting is broken, cruel Death,
He lives, He breathes immortal breath ;
Our Captain goes before us.

Ah ! yes, from sleep He lifts His head ;
Thy bonds, O Death, are broken :
Through gate and bar He's quickly sped,
And wears the victor's token,
Where is thy trusted armor now ?
Where is the crown that decked thy brow ?
Fulfilled His word late spoken !

Thy boasted might, O Death, is gone,
No hurt comes to man dying !
He leans th' unfalling arm upon,
On that support relying :
"I live, I live, who once was dead,

In peace on Me repose thy head,
To all thy wants replying.

"For Death himself has power no more,
From Me he cannot sever ;
I am of Death the conqueror,
Rejoice ! I live forever.
Henceforth, in Me, their living Head,
My members live who once were dead,
In spite of hell's endeavor.

"The battle, yes, with hell is mine,
The victory, I have won it !
The eye in death can see life's sign ;
The Cross and Him upon it !
And while the Tempter still has room
A little while to fret and fume,
His kingdom, I've undone it."

Now, God be praised, the day is ours !
No victory could be greater,
And scattered are th' infernal powers,
Again God is Creator !
From death's dark chaos comes forth life,
And peace from battle-field and strife,
Through Christ, the Mediator !
—*The Watchman.*

THIRTY-ONE thousand promises in the Bible
for the children of God ! How many have we
claimed ? We are not backward in claiming
the promises of our friends, but God's promises
are often slighted.

Book Notices.

The Person and Work of the Redeemer, or the Image of Christ, as Presented in Scripture. By J. J. VAN OOSTERZEE, D.D., Professor of Theology in the University of Utrecht. Translated from the Dutch by MATRICE J. EVANS, B.A. 8vo. Pp. 500. London: Hodder & Stoughton; Toronto: S. R. Briggs. Price \$2.50.

Dr. Oosterzee was, during the latter years of his life, the recognized leader of the Evangelical party in Holland. In learning, eloquence, and piety, he ranked with the greatest divines of his day. His death in 1882, was an irreparable loss to both religion and learning in his native country. His great works are his *Levan Jesu*—(Life of Jesus), and his exhaustive *Christologie*. Of this latter, the volume before us is a concise abridgment—a summing up and concentration. The plan of the work is very comprehensive. It discusses successively: 1. The Son of God before His incarnation—in relation to nature, to creation, to humanity and especially to the people of Israel. 2. Christ in the flesh, in His voluntary incarnation, His earthly appearing, His deep humiliation and the beginning of His exaltation. 3. The God-man in glory, in heaven, in the heart, in the world, in the future. The book is eloquent, devout, orthodox, learned. It will be a valuable addition to any preacher's library.

What shall we do with the Sunday-school as an Institution. By GEORGE LANSING TAYLOR, D.D. Square, 16mo, cloth. Price 30 cents. Wilbur B. Ketcham, Publisher, 71 Bible House, N.Y.

This is a book which will create a lively interest among the Churches and Sunday-schools everywhere. It contains a vigorous putting of a much discussed theme. It was prepared and delivered as an address before the New York Methodist "Preachers' Meeting," a body of about two hundred ministers, mostly pastors, and received the overwhelming endorsement of the meeting and a vote earnestly requesting its publication was passed. It has also been called for as an address before several Sunday-school conventions, with constant demand for its publication, with a view to further discussion of the important subject which it barely opens up. In the hope that, if hammered enough, it may prove a serviceable wedge to the further opening up of vital matter to the churches, it is offered by the author for the friendly consideration of fellow-pastors and Christian labourers. It treats the subject in a way to command the attention of all denominations.

A Jubilee Volume of Queen Victoria. Scenes and Incidents of Her Life and Reign. With ninety-four illustrations. By T. FREDERICK BALL. Crown 8vo. 244 pages. Cloth extra. Price \$1.00. Toronto: S. R. Briggs.

No more appropriate present for the Queen's

Jubilee could be selected than this charming volume. The engravings are numerous and excellent, the binding is attractive; the account of the public and private life of our good Queen will make the young readers of this book more loyal and patriotic. They should be taught as part of their religion, not only to fear God, but also to honour the Queen. A photographic Jubilee Souvenir, containing portraits of the Queen and Royal Family and emblematic designs (price 25c.), will be given free to each purchaser of the Jubilee volume.

Out of the Toils. By JOHN W. SPEAR. Cloth; 390 pages. Price \$1.25. New York: Phillips & Hunt, and Methodist Book Rooms, Toronto, Montreal and Halifax.

This is another strongly written Temperance Story. It shows how the liquor traffic is sapping and mining the very foundations of the commonwealth. The battle is begun. The guilty traffic must be overthrown, or the most sacred rights and liberties of the people will be destroyed. Such books ring like a trumpet blast, arousing lethargic consciences to the dangers which menace the individual and the State. It is a summons to each and all to fight this traffic in the sorrows and the souls of men, and to rally for God, and home, and native land.

Burlington Route Pronouncing Dictionary. Issued by the Passenger Department of the Chicago, Burlington & Quincy Railroad.

This is a new departure in the railroad advertising line, and is more likely than any of its predecessors to be preserved in the homes and pockets of the great public. It is a neatly bound and printed pocket dictionary of the English language, necessarily much smaller than a "Webster's Unabridged," containing 32,000 words and definitions, 320 pages and 670 engravings. Send 16 cents in stamps to Paul Morton, G. P. & T. A. C. B. & Q. R. R., Chicago, Ill., and get a copy of this Dictionary—the cheapest book issued.

The Children for Christ. Thoughts for Christian Parents on the Consecration of the Home Life. By the Rev. ANDREW MURRAY, author of "Abide in Christ," etc. Crown 8vo. Pp. 448. Toronto: S. R. Briggs. Price \$1.

Few things are so important in connection with the kingdom of God on earth as the one recognition of the relations of children to His church. If we can but save the children, in a few years the world would be saved. This book consists of fifty-two studies of those passages of Scripture referring especially to family life, and the relations of parents and children. We heartily commend it.

The Morphine Habit. By DR. B. BALL, of the Paris Faculty of Medicine. J. Fitzgerald, Publisher, 108 Chambers Street, New York. Price 15 cents, post-free.

The use of narcotic stimulants is spreading to an alarming extent throughout the civilized world, and in particular the "morphine habit" is becoming almost a fashionable vice. But "whoso enters here leaves hope behind." The morphine habit is disastrous to mind and body alike. This work by Dr. Ball is timely, and deserves to be read and pondered by every one.

Castle Malling. A Yorkshire Story. By ANNIE E. KEELING, author of the "Oakhurst Chronicles," etc.

This is the story which was read with such interest as it appeared in successive numbers of *The Christian Miscellany*. It gains a new charm by being read through at once, instead of in monthly instalments. It is thoroughly loyal to Methodist principles and institutions. It introduces one to that quaint English life which most of us can know only through books. The illustrations, as that of "Carr's Croft," with its thatched roof, tandem team, and tall poplars, are very beautiful.

Grannie Tresawen's Story. By NELLIE CORNWALL.

This is a quaint story of Cornish life at the close of the last century. The very atmosphere of King Arthur's country seems saturated with story and legend. The dear old grandmother recounts her memories of John Wesley's days. A striking episode is that wherein a number of red-cloaked Cornish women on the cliff frighten off the French fleet under the impression that they were red-coated soldiers. The Cornish dialect conversations are very well managed.

Purity and Power. By C. R. PARSONS.

Many of our readers have been charmed with the graphic studies entitled, "The Man with the White Hat." In this volume the author of that clever book presents a series of chapters upon the duties and privileges of the higher Christian life. Thoroughly Wesleyan and thoroughly practical, the book cannot fail to be of much value either as a biblical study or as a book of practical piety. It is beautifully printed with red-line margin.

The Marrow of Methodism. Twelve Sermons. By the Rev. JOHN WESLEY.

This book should be in every Methodist Sunday-school and every Methodist home. The sermons are selected by the Rev. E. Gregory, D.D., who furnishes a brief introduction and an excellent analysis of each sermon. These cover the great subjects of "Salvation by Faith," "The Fruits of the Spirit," "The Witness of the Spirit," "Sin in Believers," "Satan's Devices," etc. The volume is published at so cheap a price as to be within the reach of all.

The last four books are from the Wesleyan Conference Office, London, and may be ordered through the Methodist Book Rooms at Toronto, Montreal, and Halifax.

Young People's Prayer Meetings in Theory and Practice. By the Rev. F. E. CLARK. New York: Funk & Wagnalls.

This is a very practical book by an experienced Christian worker. It will be found very helpful in the training of young converts in the exercise of their gifts and graces in Christian work. It will help to fill the place of the missing link between the Sunday-school and the church. An appendix contains fifteen hundred topics for young people's prayer meetings—very suggestive and important.

What is "Maranatha?" By G. W. JILLINGS. Toronto: S. R. Briggs. Price, 20 cents.

This little book, written in Australia, sets forth in the form of conversations that interpretation of Scripture which looks for the speedy coming of the Lord Jesus. We believe that that interpretation, which has been held by many devout souls during many centuries, is erroneous.

The Prayer of Faith. By CARRIE F. JUDD. Toronto: S. R. Briggs. Price 25 cents.

This little book gives an account of the remarkable "faith-cure," thoroughly vouched for, of its writer, together with chapters of comfort and encouragement to God's suffering children.

The March number of *The Popular Science Monthly* contains an admirable portrait of the late Professor E. L. Youmans, engraved on steel by Schlecht. The execution of the work is much superior to ordinary book-plates.

The Legend of Hamlet. By G. P. HANSEN, American Consul at Elsinore, recounts the local and national Scandinavian traditions concerning the immortal Dane. Chicago: C. H. Kerr. Price 25 cents.

The Social Status of European and American Women. (same price and same publisher) is a thoughtful study on this subject by two American women.

We beg to acknowledge with many thanks, the receipt of a box of books, 133 volumes, a donation from the Thornhill Methodist Sunday school. We have many applications for such books from poor schools in many parts of the Dominion, and will be glad to receive donations for that purpose. We have distributed in this way over 10,000 volumes. Send the box by freight or express. Rev. W. H. Withrow, Toronto. We will pay freight charges.

We are glad to learn that Mr. A. R. Carman, B.A., recently managing editor of the Leeds and Grenville *Independent*, has accepted a position on the staff of the *Canada Citizen*, and that the *Citizen* will hereafter have the benefit of his vigorous pen in addition to all the talent by which it is at present aided.

Mission Notes.

BY THE REV. E. BARRASS, M.A.

A RECENT cablegram from London says: De-tails have been received of the massacre of native Christians at Uganda, Africa, by the order of King Mwanga. The massacre began in June, and was directly due to the refusal of a Christian lad, acting as the King's page, to commit an abominable crime. Many Christians were tortured, mutilated, and speared, and thirty-two were burned alive together. The splendid devotion, says one, with which these poor people have died for righteousness' sake, cannot be lost upon the heathen who witnessed it. Bishop Hanning-ton died with this message to the blacks of Africa on his lips: "Tell them that this road (the road to Uganda) is bought with my life, and that I am dying for those who kill me."

Mr. H. E. Perkins, chief commissioner of the Rawai Pindi Division of the Punjab, India, has signified his intention of resigning his lucrative position as a civil servant, and entering upon mission work as a lay missionary of the Church Missionary Society.

Bishop Sargent, of Madras, who last year celebrated the jubilee of his missionary life in India, has outlived all the original missionaries of his society in that diocese. When he went to Tinnevely in 1835, the Church Missionary Society had only three or four missionaries, one native preacher, and one hundred and fourteen communicants. There are now eighty-one missionaries of whom sixty-four are connected with his own society. In 1,618 villages there are now 98,184 Christians and catechumens, of whom 18,460 are communicants. There are 22,170 pupils in schools, and the annual contributions last reported were 47,000 rupees, or about \$22,000.

Lord Reay, Governor of Bombay, in opening the Canea Hospital, which is to be opened entirely by ladies, said he anticipated the time when native medical women would be raised up to tend their suffering sisters, and remarked that there was no movement in India in which the Queen felt greater personal interest.

Lady Dufferin is in many respects a very remarkable woman. She has been greatly touched by the suffering she sees around her in India. She has taken Miss Thoburn, the American Methodist missionary, into her confidence, and with Miss Thoburn's help she is endeavoring to get hold of Hindostanes.

The Chinese Government has very promptly paid \$10,000 to the Canada Presbyterian Mission in Formosa for property destroyed in the recent war. The mission now has thirty-eight stations, with 1,273 converts, all the results of fourteen years' labor.

Bibles are distributed at Castle Garden, New York, printed in the following languages: English, Welsh, French, Danish, Swedish, Finnish, Italian, Spanish, German, Dutch, Russian, Bulgarian, Hungarian, Bohemian, Polish, Slavic, Arabic, Greek, Armenian, Hebrew and Portuguese.

SUPPLEMENTARY LESSON NOTES.

B.C. 1721] LESSON I. [April 3

JOSEPH SOLD INTO EGYPT.

Gen. 37. 23-36. Gold. Text, Gen. 39. 21.

THE meeting of Jacob and Esau was a happy one. Both brothers seemed anxious for peace, and therefore reconciliation was instantly effected. Jacob then pursued his journey to the west, crossing the river Jordan, and camping at Shechem. After this he went to Beth-el, by the command of God, to perform such vows as he had made when fleeing from home. Shortly after this Benjamin was born, and Rachel died. Pursuing his journey, Jacob at length came to Mamre, the encampment of his father, Isaac. Here Isaac died, aged one hundred and eighty, and thirteen years after Joseph was sold into Egypt.

The story of Joseph is a familiar one to many. The illustrations it affords of Eastern and Egyptian manners are both interesting and full of confirmation as to Holy Writ. Intended for the shepherd life, Joseph first comes before us as learning the craft, under his half brothers, the sons of Bilhah and Zilpah. He seems to have incurred their hatred by letting their father know their manner of life. Yet a youth, perhaps about seventeen, simple and pure, he was naturally a favourite with Jacob, who must now have been at least a hundred years old, nor did the fondness of age try to hide its partiality. Sad, indeed, must have been the story of Joseph's death to Jacob.

There are several fine touches of human nature in this lesson, but none more effective than those which illustrate jealousy. To get at the root of the conduct of these brothers we must go back to the treachery of Laban, in forcing Leah, as a wife, upon Jacob. Here began a sin that crops out all through the life of this family. After Jacob had earned and secured Rachel, jealousy between the sisters began. The house was never built that is large enough for two happy wives. What sprang up between the mothers, sprang up, also, between the children. Rachel's children were envied by those of Leah, even as Rachel was envied by Leah. Joseph was Rachel's son, and being also the son of Jacob in his old age (verse 3), and therefore more fondly loved, there was a double cause for jealousy on the part of the other brothers. Then, again, Joseph being the youngest son, had not mingled with the world as the others had, and was therefore superior to them in innocence and virtue. This was another cause for jealousy. Nothing provokes a bad man more than for the goodness of another to place him at a serious discount. It is certain that these older sons were very wicked, and that their father Jacob knew it, and it is thought by some critics that in his anger at their sins, especially those of Reuben (Jacob's first-born), and in his partiality for Joseph, the father intended to give his favourite child the right and privilege of the eldest son, and that

the coat of many colours was the token of the birthright which was to be transferred to him. If this is so, we need not be surprised at the feeling provoked, knowing what we do of men's evil and selfish natures. Nothing gives more trials in families than partiality. Parents should take exceeding care to be just and loving to all alike, if they would have and perpetuate peace. Questions of who shall possess the inheritance, or in what proportion shall it be divided; take the place of much more important ones, in all ordinary hearts, and as a result innocent parties often suffer. Many a murder has been committed—many an innocent child put out of the way—for no other cause than that he was in the way of some grasping soul. Several princes of England were destroyed in early life because they were heirs to a throne greedily desired by some murderous uncles or brothers. When love flies out of the home-windows, all sorts of evil things fly in. It should be the pleasure of all to allow each to the others their just rights.

B.C. 1716] LESSON II. [April 10

JOSEPH EXALTED.

Gen. 41. 38-48. Gold. Text, Psalms 37. 5.

AFTER arriving at Heliopolis Joseph was sold to Potiphar. How much time was spent as a servant, and how much time was spent in prison, is not certainly known. Most critics make the stay with Potiphar about ten years, and his whole prison-life about three years; thus giving him thirteen years since he was brought into Egypt and sold. His bondage being that of a house-servant, bought with money, was not as harsh as if he had been brought home a captive of war. In that country, as well as in others, male slaves are, for the most part, treated like children of the family, and always better than free servants. Female slaves are not so well off, as they suffer from the jealousy of their mistresses. If a slave behaves ill, he is degraded from domestic service, and sent into the country to labour in his master's fields. Joseph's lot was even worse than this, and the painful part about it was his innocence. Serving a wicked woman, he became the victim of her fury, and by an arbitrary act on the part of her husband, to whom she had misrepresented her case, Joseph was cast into prison. While there, he had an opportunity, by interpreting some dreams, of proving his wisdom, and his nearness to God. One step led on to another. It was so that Pharaoh himself had a serious dream concerning a coming famine, and in his emergency Joseph was recommended to him as one who was capable of interpreting it (chaps. xxxix., xl.).

Pharaoh was in need of the best advice, for a critical time was coming upon Egypt, and Joseph was the lucky man who had that good advice at hand. Observe the great honour that Pharaoh did to Joseph. First, he gave him an honourable testimony. He declared him to be a man in whom the Spirit of God is; and that puts a great excellency upon any man. Such

men ought to be valued. Pharaoh saw, even in his day, what many even now fail to see, and that is, that the highest and noblest wisdom is derived from the revealed will of God. Pharaoh backed his decision about Joseph by his immediate act. He gave Joseph the highest position under him, and then put upon him all the marks of honour within his power. He desired to recommend him to the esteem and respect of the people as the king's favourite—one whom the king delighted to honour. He gave him a new name to bespeak the value he had for him—"a revealer of secrets." He married him honourably to a prince's daughter. He felt safe in doing all these kind acts to Joseph. He felt that where God had been liberal in giving wisdom, and other merits, he could incur no risk in conferring honours. What a glorious recompense this was for all Joseph's patient suffering under shameful abuses! No one loses by enduring evil for a while, for the sake of what is right. Compensations come to all, sooner or later. The scales of justice must find their balance by and by. The Lord who is over all provides for all his children. There is sufficient good in the life of every one to encourage him to trust in the living, helping God. God had need for Joseph, as he has for you and me; and hence he watched over him. His plan was not a failure because he took time to carry it out, nor was it a token that Joseph was a failure because his brothers cast him into a pit. Out of that pit Joseph was drawn to fill an important mission. His trials only prepared him to appreciate the trials of others, and to know how to meet them. Step by step, as he was fitted for his place, he filled it. He did not assume the control of Egypt's grain-depots before his time. Faithfulness in little things made him capable of large things. Dutiful to father and mother, he now stood in the place of the king.

B.C. 1707] LESSON III. [April 17

JOSEPH MAKES HIMSELF KNOWN.

Gen. 45. 1-15. Gold. Text, Rom. 12. 21.

THE chapters lying between the last lesson and this are occupied in describing the journey of Joseph's brothers to and from Egypt in quest of food. On their first arrival they were instantly recognized by Joseph, although they knew not him. Joseph, to avoid suspicion, while he drew some information from them concerning their home, treated them very roughly, charging them with being spies. Being alarmed, they loudly denied this, revealing at the same time the fact that they were twelve brothers formerly, one of whom, the youngest, was with his father, and the other was not. Thus satisfying himself, he suffered them to return, placing each one's money in his sack, simply holding Simeon as a pledge until they returned with Benjamin. On their coming down to Egypt the second time, with Benjamin, he ordered dinner and lodging for them, questioned them, placed his silver cup in

Benjamin's sack, pursued them and pretended to detect a robbery, brought them back, and, after a lengthy conversation, broke down, revealing himself as their lost brother. (See chapters xlii., xliii., xliv.)

The divine purpose in bringing Jacob and his descendants into Egypt, for which the way is prepared in the events of this lesson, seems to have been twofold. 1. The bad surroundings of Jacob's sons were rapidly demoralizing them. It was necessary to remove them from contact with the Canaanites, and place them where they would not suffer from association with corrupt people. This could be accomplished in Egypt, because the Egyptians would hold them, as shepherds, in abomination, and would not mingle with them. 2. It was intended ultimately to bring them into conflict with the most powerful and enlightened nation then existing, and give them the victory, that the name, and might, and majesty of Jehovah might be exhibited throughout Egypt and the surrounding countries, in the overthrow of the Egyptian gods, and in overwhelming judgments on Pharaoh and his people. In wonderful ways, and yet through the ordinary channels of human nature, all this was accomplished.

One can not but be touched by the kindness of Joseph to his brothers, even when they were yet strangers to each other. The strategy Joseph adopted in placing the silver cup in the sack, and then bringing them back to his house, must have embarrassed them very much. Those that are looked upon as guilty are apt to make the worst of everything. They feel ashamed to look up, and every act is awkward. How noble, then, it was in Joseph to dispel these fears by giving them a good dinner. They had no other desire but to be on good terms with the lord of the land; why, then, should they steal from him? Ah! ye ignorant ones! little do you know whose presence you are in, or what is to befall you!

Joseph is a brother! No official garb can cover a brother's heart! The appeal of Judah to spare Benjamin to their father, is too much for Joseph. All the love which had been pent up for twenty years bursts forth. How he drinks in every word that comes from home! In the thought and light of home all Egypt's honours seem as dust. Nothing can fill the place of home in a boy's heart. He may wander away; he may meet with many attractions; he may feel that he had just cause for departing from his home; and still every other thought and attraction dims away as he thinks of where he was born and raised—of the care and love of those who raised him.

What a beautiful spirit Joseph has! The scene fills his eyes with tears. He orders his servants out of the room. There are privacies and revelations of love that do not belong to strangers. He does not want them to know how mean his brothers were. They might not be so ready to look over it as he was. Should a report of their past conduct get abroad, it would prejudice Egypt against them. He now falls on their necks, beginning with Benjamin, and throwing off all his seeming severity. He

endeavours to sweeten their grief for all the injuries done him, by showing them that whatever they designed, God meant it for good. He knew that they did not realize, at the time, the greatness of their sin. Their eyes were blinded by their jealousy. Those boys had now grown up into men, and it was as men, as brethren, that he wished to deal with them. He held no grudges. He was too wise a man to carry a sour heart. They were worse wounded than he was, because a guilty remembrance is hard to die away. He felt it to be a privilege to him to hold out the olive-branch of peace, and he did so. Like Jesus, he was not ashamed to call them brethren.

B.C. 1706.] LESSON IV. [April 24

JOSEPH AND HIS FATHER.

Gen. 47. 1-12. Gold. Text, Eph. 6. 2.

ONCE more, in the providence of God, the face of the chosen people is turned to the Nile: this time to find there a kindly shelter in which to grow strong enough to return, centuries later, not as a tribe, but as a nation. Slowly driving their flocks before them, Jacob and his encampment, numbering about seventy persons connected with him by blood, but also a great multitude of slaves and dependents destined to be ultimately merged in the community, passed over the uplands of the South to Beer-sheba, the home and sanctuary of his fathers. There, as was fitting at such a time, sacrifices are offered to the God of Isaac, and a vision of the night removes any remaining fear respecting the leaving of Canaan. The days of his long sorrow for his lost son are at last over, and he can look forward to having his eyes closed by him when his life is ended. Goshen is at last reached, and Joseph, learning this, hurries in his chariot to see his father's face once more. By a dexterous arrangement—the pronouncing of Jacob's sons to be shepherds of herds—Goshen is procured, by the consent of Pharaoh, as a district suited for pasturage. Here they would be to themselves, giving no offense to the natives, whose prejudices forbade an intermixing with these roving Canaanites.

Joseph furnishes a beautiful example of a man who could bear equally well the extremes of prosperity and adversity. High as he was, he did not forget that he had a father, or that he was so situated as to be able to help him in his old age. We have known both sons and daughters, who, because they had gone up a little in the world, became ashamed of their parents. More than once we have seen mothers depending on the charities of a town, when wealthy sons and daughters lived close by. Jacob had had trouble enough, Joseph thought, without visiting upon him the pain of a child's negligence. He was so shaped as to be able to make the last days of Jacob his best days. So, by the consent of Pharaoh, he sent a number of the king's waggons over into Palestine, and brought his father, family, and household goods

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over into Egypt. How tediously the hours must have passed by while Joseph was waiting to greet his father once more! And yet how his heart must have beaten joyfully to the tune of this good deed! God's plan was being carried out in this removal, although Joseph did not know this. He knew that the land of Canaan had been given to them, and he took care to order his bones, and his father's, carried back again. But he could not then see that in causing his family to be transferred to Egypt he was snatching his brothers out of many temptations to do wrong with the Canaanites. God was anxious to keep his people pure. The Messiah was to come forth from the seed of Jacob. He also intended to prove them down in Egypt in a way they could not have been proved in Canaan. The trial of bondage was before them. They had wandered about long enough, for the time being. They were now to settle and to serve. All this they knew little or nothing about, but God knew it, and he used Joseph as the agent to bring it all about. The envy of his brothers; the sale of Joseph; his experience in Potiphar's house with that bad wife; his imprisonment; his liberation; his exaltation to the throne; his reunion with his kindred; their settlement in Goshen; all this was directed of the Lord.

S. S. Notes from Barrie.

DEAR EDITOR.—We have just had our anniversary services and our annual concert. This year we had the cantata, "Santa Claus," instead of the usual Sunday-school concert. Everyone seemed pleased, and the children delighted with a real visit from this good old friend. We have a faithful superintendent, and one who has good tact in conducting a school; and the officers and teachers all work faithfully. The average attendance of scholars is good, and many of them have given their hearts to God, and are working for Him in many ways. Some of the boys have collected a large number of your beautiful papers, *Pleasant Hours* and *Home and School*, and sent them to the children in the Parry Sound District. This is missionary work, and I am sure the children there will be delighted to read them. Our pastor, Rev. Mr. Annis often visits our school, and encourages us with his presence and kind words. During the past year four of our scholars have passed away, but we believe they were all trusting in Jesus. One of them, who for weeks past knew that soon he must go, expressed a strong desire to live till the new year. This was granted him; he passed peacefully to heaven a few hours after mid-night of New Year's day. Just before he died he said to his mother, who was faithfully and lovingly watching by him, "Ma, you can go and rest now, the angels are all around the room." Soon he joined the angel band.

THE seeds of things are very small.

Opening Service—Second Quarter.

I. Silence.

II. Responsive Sentences.

Supt. God be merciful unto us, and bless us; and cause his face to shine upon us.

School. That thy way may be known upon earth, thy saving health among all nations.

Supt. Blessed be the name of God forever and ever: for wisdom and might are his.

School. He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

Supt. Sing unto God, sing praises to his name: sing unto the Lord all the earth.

School. O God, my heart is fixed; I will sing and give praise, even with my glory.

III. Singing.

IV. Prayer.

V. Scripture Lesson.

LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

III. Recitation of Title, Golden Text, Outline, and Doctrinal Suggestion, by the school in concert.

IV. Review and Application of the Lesson, by Pastor or Superintendent.

V. The Supplemental Lesson.

VI. Announcements (especially of the Church service, and week-evening prayer-meeting).

CLOSING SERVICE.

I. Singing.

II. Responsive Sentences.

Supt. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God.

School. The Lord shall reign forever, even thy God, O Zion, unto all generations. Praise ye the Lord.

III. Dismissal.

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: THREE MONTHS' STUDIES IN THE OLD TESTAMENT.

B. C. 1724.

LESSON I. JOSEPH SOLD INTO EGYPT.

[April 3.]

Gen. 37, 23-36.

[Conform to memory verses 26-28.]

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

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

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

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

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

28 Then there passed by Mid'ian-ites, 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.

Once more we see Jacob upon the soil of Canaan, now the lonely wanderer, but the father of eleven sons and the master of countless flocks. He stayed for a time near Shechem, where he dug the ancient well which still bears his name. At Beth-el he renewed the covenant; at Bethlehem he wept over his dying Rachel, and clasped to his bosom Benjamin, the son of his sorrow; at Hebron he saw once again his father Isaac, living in extreme old age. Here, by the ancestral tomb of his house he pitched the tents of his caravan. Among all his sons there was but one who was his comfort; Joseph, the child of his beloved Rachel. Even in his childhood he showed a purity of character,



Explanatory and Practical Notes.

Verse 23. It came to pass. Joseph had been sent by his father to his older brothers, who were tending their flocks on the pasture fields at the foot of Mount Carmel, on the plain of Esraulon. Unto his brethren. Their hatred to him was called forth by his character, his capacity, and his favor in the eyes of their father. They feared, too, that Jacob might bestow upon him the birthright, with the headship of the clan; and may have thought that his dreams pointed in that direction. **They stripped Joseph.** The first thought was to kill him, but the mild counsel of Judah prevailed. **His coat of many colors.** This was probably a mantle reaching to the hands and feet, embroidered in variegated colors, and worn by people of leisure. (1) *A good character will not always protect from wrong.*

24. Cast him into a pit. This was at the suggestion of Reuben, the oldest of the brothers, and a man of weak and vacillating character. He hoped secretly to save Joseph's life; but, lacking the courage to defend him openly, became a party to his betrayal. **The pit was empty.** It may have been an abandoned cistern, dug out of the rock, of which many are found in Palestine.

25. They sat down to eat bread. Years afterward, they remembered the agonized cry of their brother, whom they had abandoned to death by starvation or wild beasts, Gen. 42, 21. In this way they hoped to thwart the prophecy in his dreams, (2) *How often, yet how rarely, do men try to defeat God's will!* **A company.** Rev. Ver., "a traveling company;" that is, a caravan, Ishmaelites. They are also called Midianites in verse 28. Perhaps the Ishmaelites, like their descendants, the Arabs, were the convoy through the desert of the Midianites, the merchants. Both of these tribes were descended from Abraham—the

29 And Reuben returned into the pit; and, behold, Joseph was not in the pit; and he re-learned his coat; and he returned unto his brethren, and said, The child is not: and I, whither shall I go?

30 And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;

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

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

33 And Ja'cob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

34 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

35 And the Mid'ian-ites sold him into Egypt unto Pot'phar, an officer of Ph'araoh's, and captain of the guard.

General Statement. an honesty of dealing, an ability for affairs, and a spiritual insight which marked him for a future leader. The integrity of his nature, the dreams which foretold his future, and the manifested favor of his father aroused the jealousy of his brothers, low, narrow-minded men, inheriting the baser traits of their father, as Joseph inherited his nobler elements. They resolved to thwart his destiny by destroying him. Their opportunity came. Joseph was at first thrown into a pit, then drawn up and sold as a slave in Egypt, while his father was weeping over his blood-stained garments in the belief that he had been torn in pieces by wild beasts.

26. Judah. He was the fourth son of Jacob and Leah, and a leader among the brothers, as in after ages was the tribe descended from him. Through his line came the Saviour of the world. **What profit is it!** He did not appeal to the feeling of pity nor the sense of right, of which both himself and his brother were destitute, but to the desire for gain. (3) *Many who will not be moved by duty can be influenced by selfishness.*

27. Let us sell him. This was certainly more merciful than either murder or abandonment in the pit. Thus he proposed to ease their consciences, gratify their hate, add to their gains, and remove a rival. **To the Ishmaelites.** "Thus the descendants of Ishmael, who was cast out to make room for Isaac, now have Isaac's grand-son as a slave."—J. H. V. (4) *See how wrong punisheth wrong, and children suffer for their ancestor's sin.* (5) *At least, we are taught by his brethren, no men have treated the Son of God.*

28. Midianites. In the century and a half the Midianite descendants of Abraham may have increased into a large clan. **Sold Joseph.** The early Christian expositors saw in this a picture of Christ's betrayal. **Twenty pieces of silver.** It was probably in rings, as money was not yet coined. The sum may have been worth from fifteen to twenty-five dollars, "a goodly price for a patriarch's son." **Brought Joseph into Egypt.** A land at that time the most civilized in the world; situated two hundred miles from central Canaan. (6) *Our greatest sin may prove to us, as they proved to Joseph, our greatest blessing.*

29. Reuben returned into the pit; and, behold, Joseph was not in the pit; and he re-learned his coat; and he returned unto his brethren, and said, The child is not: and I, whither shall I go? Reuben's attempt to save Joseph's life failed, and he returned to his brethren, saying, "The child is not: and I, whither shall I go?"

30. And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; and they sent the coat of many colors, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no. They took Joseph's coat, killed a kid of the goats, and dipped the coat in the blood. They sent the coat of many colors to their father, saying, "This have we found: know now whether it be thy son's coat or no."

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

32. And he knew it, and said, It is my son's coat; an evil beast hath devoured him: Joseph is without doubt rent in pieces. Jacob knew that it was his son's coat, and said, "It is my son's coat; an evil beast hath devoured him: Joseph is without doubt rent in pieces."

33. And Ja'cob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. Jacob rent his clothes, put sackcloth upon his loins, and mourned for his son many days.

34. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him. All his sons and all his daughters rose up to comfort him, but he refused to be comforted. He said, "For I will go down into the grave unto my son mourning. Thus his father wept for him."

35. And the Mid'ian-ites sold him into Egypt unto Pot'phar, an officer of Ph'araoh's, and captain of the guard. The Mid'ian-ites sold him into Egypt unto Pot'phar, an officer of Ph'araoh's, and captain of the guard.

29, 30. Reuben returned. He was not present at the sale, but made himself accessory to it afterward, by concealing the truth from his father. (7) *Weakness to neat door to wickedness. Rent his clothes.* His Oriental manifestation of grief, either tearing the garments or making a gesture as if to tear them. *Unto his brethren.* He had gone to the pit secretly, and, not finding Joseph, went at once to his brothers. *And, not finding Joseph, went at once to his brothers. Whither shall I go.* Being the oldest of the brothers, he would be held the more responsible by his father.

31, 32. Took Joseph's coat. After a crime comes the need of concealing it. (8) *Sin always involves more sin. In the blood.* Even in the hiding of their guilt is mingled a grudge against the many-colored coat. *They sent.* Even these men were not cold-blooded enough to face their father's agony. *Thy son's coat.* "Thy son's," not "our brother's."

33, 34. An evil beast. In the thinly populated country wild beasts might still have been encountered. *Rent in pieces.* This may be rendered, "Torn in pieces is Joseph." *Put sackcloth.* A rough gar-

ment worn next the skin in token of mourning, or sometimes over the other clothing.

35. All his sons. Presenting hypocritical words with an uneasy consciousness of their falsehood. *His daughters.* Only one daughter is named. *These may be his daughters-in-law.* *Refused to be comforted.* His undue sorrow needs scarcely an excuse, which we think of his advanced age, his love for Joseph, and his former trials. *Unto the grave.* The Hebrew word used is used, here meaning the invisible world, the place of the departed. (9) *How often our trouble proves to be a cause for rejoicing!*

36. Sold him into Egypt. Their route lay along the shore, via Gaza. He was probably taken to On, or Heliopolis, at that time the capital. *Potiphar.* A name meaning "devoted to the sun" or "to Pharaoh." *Pharaoh.* "The sun," a title given to all the kings of Egypt. Some conjecture that this king was Aphophis, the last of the shepherd dynasty. *Captain of the guard.* "Chief of the slaughter-men;" the band which guarded the king's person and executed his sentence of death.

HOME READINGS.

- M. The dreams of Joseph. Gen. 37, 1-11.
- Tu. The wrongs of Joseph. Gen. 37, 13-32.
- W. The selling of Joseph. Gen. 37, 23-36.
- Tu. The prayer of the troubled. Psa. 69, 1-17.
- F. The song of the believer. Psa. 37, 1-23.
- S. The sufferings of Christ. John 19, 12-24.
- S. The purpose of God. Acts 7, 1-16.

GOLDEN TEXT.

But the Lord was with Joseph, and showed him mercy Gen. 39, 21.

LESSON HYMNS.

- No. 112, Dominion Hymnal.
Father, bless our school to-day;
Be in all we do and say.
- No. 114, Dominion Hymnal.
Holy Spirit, faithful Guide,
Ever near the Christian's side.
- No. 256, Dominion Hymnal.
He leadeth me! oh! blessed thought,
Oh! words with heavenly comfort fraught.

TIME.—1738 B. C.

PLACES.—Dothan. Egypt. Hebron.

RULERS.—The Pharaohs in Egypt, of the Shepherd King dynasty.

DOCTRINAL SUGGESTION.—The power of sin.

QUESTIONS FOR SENIOR STUDENTS.

- 1. A Brother.**
Where did Joseph find his brethren?
What custom of patriarchal life is suggested by their wandering?
What must have been the relation of Jacob and his family to the Canaanitish peoples?
What meteorological condition is suggested by the dry cistern?
What picture of Egypt as the commercial metropolis of the East is shown?
What was the motive for the hate which these men showed?
What was their position before God, as tested by Christ's interpretation of the law?
What was the sole motive for the changed purpose of these men?
What were the sins of which they were guilty before the end of this trouble came?

- 2. A Bondman.**
To how many parties was Joseph in bondage?
From what did the first bondage cut him off?
From what did the second separate him?
To what did the third consign him?
What was the condition of the slave in ancient times?
What was the sequel of Joseph's sale to Potiphar?
What was the character of Joseph when sold into bondage?

Practical Teachings.

Sin is never content till it is absolute master of the situation. See how it led those brothers into personal

violence, heartlessness, venality, deceit, falsehood, filia dishonor.

Conscience asserts itself when men least expect it. Poor Reuben!

God's purposes cannot be foiled by men. The dreamer's dreams were still to be fulfilled. Jacob's agony was from seed of his own sowing. There ought not to have been a coat of many colors.

Hints for Home Study.

- 1. It will be impossible to understand all that happened without carefully reading all between the quarters. Do not be content with the Lesson Leaf or Lesson Book.
- 2. Trace the steps of Joseph from Hebron to Shechem; from Shechem to Dothan; from Dothan to Egypt.
- 3. Find the descent of the Midianites and Ishmaelites. Who was their ancestor?
- 4. Find any other references that have been made to camels, to merchandise, to buying and selling, to silver and to gold as the medium of exchange.
- 5. What had the civilization of Egypt accomplished at this date in the world's history.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. A Brother.**
Upon what errand did Joseph go to his brethren?
Where did he find them?
When he came to them, what did he lose?
By whose advice was he to go to Egypt?
What did Reuben then hope to do?
What unexpected visitors came while they were eating?
Where were the travelers going?
What question did Judah ask?
What did he propose?

- 2. A Bondman.**
By whom was Joseph bought?
What price was paid for him?
Where was he taken?
Who sought for Joseph in the pit?
What mark of grief did Reuben show?
What was his lament?
What became of Joseph's coat?
What did Jacob think had happened?
How did he show his sorrow?
How long did he think he should grieve?
Where was Joseph taken?
Whose bondman did he become?
Who was with him in bondage? (See Golden Text)

Teachings of the Lesson.

- Where in this lesson are we shown—
1. The evil of partiality?
2. The wrong of jealousy?
3. That sin is progressive?

Hints for Home Study.

How were the Ishmaelites related to Joseph?
By how many names are they known in Scripture?
Trace the parallel between the treatment of Joseph by his brethren, and the betrayal of Jesus by a disciple.

QUESTIONS FOR YOUNGER SCHOLARS.

Who was Jacob's favorite son? **Joseph, the child of Rachel.**

Why did Jacob love him best? **Because he was good.**

How did he honor him above the others? **He gave him a costly robe of bright colors.**

How did his brothers feel toward him? **They hated him.**

What did Jacob command Joseph to do? **To go and bring him word of the safety of his brothers.**

Where were his brothers? **Miles away, tending their flocks.**

What did they plan to do when they saw Joseph coming? **To kill him.**

How did they treat him when he came near? **Took off his rich robe, and cast him into a pit.**

What did they finally do with him? **They sold him as a slave to the Ishmaelites.**

What did they do with his coat of many colors? **They covered it with blood.**

To whom did they bring it? **To Jacob.**

How was Jacob deceived by it? **He thought Joseph had been eaten by wild beasts.**

How did he mourn for him? **As one who would not be comforted.**

Who was with Joseph? (Repeat the Golden Text.)

Words with Little People.

Do the fine clothes, or books, or toys of your playmates ever make you envious?

Who dwelle in an envious, hateful heart?

Will there be any proud or envious people in heaven?

"Love envieth not."

THE LESSON CATECHISM.

[For the entire school.]

1. Who was Joseph? **The favorite son of Jacob.**
2. How was he regarded by his older brothers? **He was envied and hated.**
3. What did his brothers do to him? **They sold him as a slave.**
4. Where was Joseph taken? **To Egypt.**
5. What is said in the Golden Text of Joseph in Egypt? **"But the Lord was with Joseph, and showed him mercy."**
6. Of what is Joseph an example? **Of faithfulness and trust in God.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Joseph a Type of Jesus.

- I. A BELOVED SON.
 - Israel loved Joseph, v. 3.
 - "His only begotten Son." John 3. 16.
 - "This is my beloved Son." Matt. 3. 17.
- II. A HATED BROTHER.
 - His brethren, they hated him, v. 4.
 - "His own received him not." John 1. 11.
 - "His citizens hated him." Luke 19. 14.
- III. A DESTINED KING.
 - Joseph dreamed a dream, v. 5-11.
 - "Bowed down themselves." Gen. 42. 6.
 - "The head of the corner." Luke 20. 17.
- IV. A SUFFERING VICTIM.
 - Stripped... cast him into a pit, v. 23, 24.
 - "He was oppressed... afflicted." Isa. 53. 7.
 - "Killed the Prince of Life." Acts 3. 15.

V. A SOLD SLAVE.

Sold... for twenty pieces of silver, v. 28.

"Covenanted for thirty pieces." Matt. 26. 15.

"Weighed for my price thirty pieces." Zecl. 11. 12.

THOUGHTS FOR YOUNG PEOPLE.

Concerning Trouble.

1. Trouble comes to the good as well as to the evil, to the servants of God as well as to the servants of Satan. One may meet with trouble in the way of duty, and because he is in the way of duty. Joseph was the best of Jacob's sons, but he was treated the worst, vs. 23, 24.
2. Trouble and misfortune are often important links in God's great chain of events. Without the link of Joseph's enslavement and Journey to Egypt, we do not see how God's purposes of redemption could have been thought to pass. If Joseph could have known how much blessing to the world depended upon his suffering he might have been content.
3. Perhaps Joseph thought in his trouble that God had forsaken him. Yet God was watching over him and was preparing blessing for the sufferer. Let us remember "God sees us," when we are in trouble.
4. Joseph's experience of slavery and suffering were a part of the training that fitted him to rule. Our troubles are a part of the education that God is giving to us to equip us for a noble destiny, either here or hereafter.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw a word-picture of the scene of the lesson: shepherds on the hillside; flocks of goats and sheep; (how do we know that there were goats?) a youth approaching; whispered conversation; a seizure; garments torn off; thrown into the pit; Joseph's cries for mercy; (where do we read about them?) sitting down to lunch; caravans approaching; the sale and the Journey... Give briefly the connecting links with the last lesson... Draw a map, and with its aid show Jacob at Peniel, Succoth, Shechem, Beth-el, Hebron, and the events at each place... In teaching the lesson take in the previous verses of the entire chapter... Joseph's traits as shown in this chapter: 1) Intelligence. 2) Integrity. 3) Meekness... Joseph as a type of Christ. (See Analytical and Biblical Outline)... Against what sins may we here find warnings? 1. Envy or jealousy. 2) Slavery. 3) Cruelty. 4) Falsehood. 5) Opposition to God's will.

References. FREEMAN'S HAND-BOOK, Ver. 24: Cisterns, 68. Ver. 25: Caravans, 69; Eating bread, 85. Ver. 34: Mourning, 70. Ver. 36: Captain of the guard, 71.

CATECHISM QUESTION.

16. What was the sin by which our first parents fell from their holy and happy state?

Eating of the fruit of the tree of which God had forbidden them to eat.

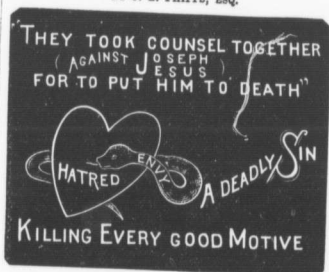
[Genesis ii. 16, 17; iii. 6.]

Lesson Word-Pictures.

"Here he comes!" I seem to hear Joseph's brethren say as they cluster together, and with sharp, envious, hateful eyes peer over one another's shoulders. "Here he is, that young dreamer!" "We will give that brag a surprise!" "Close at hand! We will look after him!" Does Joseph know he is walking into a trap? No, this handsome youth comes on confidently, the folds of that gaudy robe swaying about him, and in another moment he is mobbed! They rush upon him, reach out rough hands, hold him, strip off the bright coat, hustle him away, and shove him down into that deep hole. The pit has become his trap. Ah, Joseph, you did not expect this! No, he was only thinking of a little chat, of a joke or two, of the harmless display of his finery, and perhaps the recital of another dream. And here he is down in a dirty old well, panting after his struggles with the villains, with grieved, indignant face, facing his prison walls, and feeling for any chance crevice where he may thrust his hands, plant his feet, and climb. There's no hope, and he sinks back and just glares at the sides of that pit like a suddenly caged young lion. And the offensive coat? It is upon the ground. And those highwaymen? They celebrate their success with a dinner. You can hear them laughing and jesting now and then throwing a sneer at the pit. I dare say Joseph hears the revelry. He only knits his brow more sternly and glares more fiercely. But who are these coming? The bandits all look up and cease their banter. Coming where? Just over the top of that ridge of land? One camel—two—three—four—yes, it must be a merchant train going down south somewhere, to Egypt, say. You can see the bales of goods on the backs of the camels. You can see the people who accompany them. What an odor of spices and balm and myrrh around the bales of merchandise on the backs of those camels! What a commotion there is among those rough-handed shepherds when Judah says of Joseph, "Let us sell him to the Ishmaelites!" Yes, sell him, that is the opinion of all. Stop the camel-train! The spice-bearing camels, the sleepy drivers, the merchants with their sharp eyes, all come to a halt. Joseph is quickly pulled out of the pit. Twenty pieces of silver are counted out by the merchantmen. Joseph is delivered to his new owners, and bound, disgraced, stung, silenced, he goes off with the band of traders. The train dwindles, becomes a black cluster, lessens, passes over the adjacent swell of country, and is gone. Joseph disappears utterly as a drop rolling into a river, as a vapor speck in the illimitable sky; as a pebble in the deep ocean. Will he ever come again? But who is this returning to his brethren, first halting at the pit? It is Reuben. "Where is Joseph?" he says, looking down into the pit. He repeats the question, looking down, and then looking up in dismay. Alas, alas! What can be done? Done? Carry home a bloody lie. They are killing a kid. They are dipping the beautiful coat recklessly in the kid's blood. And now, a shame-faced band, they are devising a bloody lie, and it is deposited at an anxious old father's feet. Poor Joseph! Can this be his coat, anxious father, the coat of Joseph torn by wild beasts? Yes, yes, it is the garment of Joseph. And now what a scene; a white-haired old man, his clothes rent, sackcloth upon his head, sitting hour after hour, day after day, in that garb of deepest sorrow, perhaps at his very feet that beautiful dabbled coat, that bloody lie! And Joseph all the while is in the camel train, fling southward, over the hills, through the valleys, into the land of the stately-going Nile, the wide wheat fields, the dim, mysterious temples, halting at Potiphar's door.

Blackboard.

BY J. B. PHIPPS, ESQ.



There is a sin that causes great unhappiness to the one who has it in his heart. It creeps in quickly, quietly, and like a deadly poison it kills every good motive. It is envy. There are some persons who cannot bear to have good fortune or honor come to one of their companions, and when a comrade is favored, either by some office of trust or mark of favor, are quick to say some unkind word, or insinuate something that will do harm. Joseph's brethren were poisoned by this sin, only in a worse form—hatred, malice, and crime were in their hearts. Envy might be compared to a tree that bears only bitter fruit, and this exercise used:

THE
FRUIT
OF
ENVY
IS

UNKINDNESS,
BACKBITING,
CRUELTY,
HATRED,
DECEIT,
CRIME,
REMORSE,
SORROW.

Primary and Intermediate.

BY M. V. N.

LESSON THOUGHT. *The Lord's Care.*
Recall some of the principal events in Jacob's life. When and why was his name changed to Israel? To what country did the Lord call Jacob back? How did Esau meet him? etc.

JACOB'S SONS.

Tell that Jacob had twelve sons. Call that number of boys to stand, giving each one the name of one of the sons to remember. Let Benjamin be the smallest boy in the class; Joseph a little larger, and all the others among the older boys. Call Joseph out to stand in front of the class, while you tell why he was his father's favorite, what strange dreams he had, and how the ten older brothers felt toward him. Question to see if children understand what it was in the hearts of the older brothers that made them feel unkindly toward Joseph.

Make a large heart on the board; inside a green stalk, with "Envy" at its starting-point. Let it run up straight a little way, adding offshoots as the story develops. Tell that Jacob was a shepherd, and his ten sons took care of his flocks, while Joseph and Benjamin stayed with Jacob.

THE EVIL PLANT.

Let class call with you the names of the ten brothers. Tell that the evil plant of envy was in the heart of each of these brothers. Question different ones as to

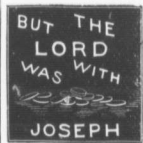
whether this plant can be killed, and how? Ask by whom it was planted, and teach that it is the same kind of plant now that it was in old times.

Go on with the story, and show how the plant cast out a branch named Wicked Thoughts; another, name Murder; another, Love of Money; another, Falsehood. Let these branches fill the heart, and ask who, now, has gained possession of these hearts? Whose is this evil plant? Print "Satan" in large letters inside the heart.

But one of the brothers did not want to kill Joseph. He was not present when Joseph was sold to the Ishmaelites. He was much troubled when he found what had been done. Let the boy who stands for Reuben tell if he thinks Reuben can be excused from his share in the sin. Did he not agree to have Joseph cast into the pit? Did he not consent to deceive his

old father? Show that to consent to cover sin is to be a partaker in it.

JOSEPH IN SAFE KEEPING.



Call for Golden Text. Picture Joseph in the hands of strange men, being carried away from his friends into a strange land, to be a slave! Had God forgotten Joseph? Read from Bible, Rom. 8. 28. Will this be true of Joseph? Ask if children think Joseph loved God, and why?

Show that the good Jacob loved him best of all his sons, and trusted him. This shows that he was an obedient son. We shall learn more about him hereafter.

B. C. 1715.]

LESSON II. JOSEPH EXALTED.

[April 10.]

Gen. 41. 38-48. [Commit to memory verses 38-40.]



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

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

40 Thou shalt be over my house, and according unto thy word shall

all my people be ruled: only in the throne will I be greater than thou.

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

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

43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the

knee: and he made him ruler over all the land of Egypt.

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

45 And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Potiph'rah priest of On.

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

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

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

General Statement.

We watch Joseph, a handsome youth of thirteen years carried as a slave into Egypt, and sold to Potiphar, the captain of the king's guard. He was among strangers, idol-worshippers and people of low moral standard. Yet during the thirteen years of his life as a slave we find that he was true to his early training in righteousness, and pure indeed in the face of the most severe temptation to wrong acts. He was a slave, with no encouragement to self-respect, yet he was loyal to his master's interests, and faithful in every trust committed to him. He was surrounded by people who worshiped gods of wood and stone, yet he continued steadfast in his service of the unseen God of his fathers. He was falsely accused of a foul crime, and passed years of his life in the twilight of a prison,

yet he never lost his cheerfulness of heart, his helpful and willing spirit, and his trust in God. At last he was suddenly called into the presence of the king of Egypt. He used his opportunity with such tact, such modesty, and such manifest ability that the slave of one day became the ruler of Egypt upon the next. In the palace he showed the same traits he had shown in his father's tent and in Potiphar's house. He was energetic and able in administration, forecasting the famine during the years of plenty. He retained his religious fidelity, in the palace worshiped Jehovah, and brought up his children in the true religion. Often he must have thought of his home at Hebron, and his aged father, but he waited until God, who had led him thus far, should lead to tidings from his family.

Explanatory and Practical Notes.



Verse 38. And Pharaoh. Pharaoh, "the sun," was a general title, like "Cesar," applied to all the kings of Egypt. Some suppose that this Pharaoh was named Apophis. His servants. This would indicate that Joseph's appointment was made, not by the arbitrary appointment of the king, but after consultation with his cabinet. Can we find such a one. There was something in Joseph's appearance and words which showed that he was born to rule. In whom the Spirit of God is. The king of Egypt had a much lower and dimmer conception of this expression than an intelligent Christian would have; yet he had some conception of a man endowed with divine influences. (1) True godliness will show itself in its possessor.

39. Said unto Joseph. This was after his interpretation of the king's dream and his counsel to provide for the coming famine. God hath showed thee.

In those early days the lines between the worship of God and of idols were not clearly drawn. An intelligent Egyptian would have almost as clear a view of God and the divine power as an Israelite. A few centuries later idolatry became more gross. (2) Every soul can find God that is willing to look for him. (3) And God will reveal his secrets to those who, like Joseph, live in fellowship with him. None so discreet and wise. He saw in Joseph a practical sagacity and aptness for the time which fitted him to rule over his people.

40. Thou shalt be over my house. That is, next in the palace to the king himself. Such a sudden rise to power is not strange in the East, where men are elevated by the will of one man rather than by the votes of the multitude. Only in the throne. Joseph became grand vizier or prime-minister, but Pharaoh remained the supreme power.

41. 42. I have set thee. One day every faithful soul shall be set on a throne higher than Joseph's, by a King mightier than Pharaoh. Took off his ring.

The ring probably contained the royal seal, and was used to sign documents and laws, as a signature is with us. **Put it upon Joseph's hand.** This placed Joseph in possession of the royal authority; and was equivalent to a modern "power of attorney." **Vestures of fine linen.** The *lyons*, or white fabric, worn only by Egyptians of the highest rank. **A gold chain.** "He who in the morning was dragging his fetters of iron before night was adorned with a chain of gold."—*M. Henry.*

43. The second chariot. The chariot following in state processions immediately after the one reserved for the king himself. Egyptian chariots were made of wood, and carried two persons, the rider and the driver. **They cried.** The heralds or messengers in advance of the procession. **Bow the knee.** In the original *abrech*, a word found nowhere else in Scripture. The margin of the Rev. Ver. says it is "probably an Egyptian word, similar in sound to the Hebrew word meaning to kneel." Other authorities translate it "rejoice."

44. I am Pharaoh. Meaning, "I have the power as king to appoint these to authority." **Hand or foot.** A proverbial form of expression, meaning that the rule of Jo-ph was to extend over all classes and orders of people. But back of Pharaoh, Joseph always recognized his elevation as coming from God. See verses 51, 52; chap. 45, 8, 9. (4) *Man may help us, but all our blessings are God's gift.*

45. Joseph's name. In the East it has always been the custom to give new names to people who were advanced to special honors, especially when the original name was a foreign one. As an Egyptian prince Joseph receives an Egyptian name. **Zaphnath-panneath.** The best interpretation of this name is "bread of life" (Crosby), or "sustainer of life" (Keil), the appropriate name of which to Joseph is manifest. **Asenath.** The name means "devoted to the goddess Neith." Her two

children were brought up as Israelites, not Egyptians; and through them she was the ancestress of two of the tribes of Israel, Ephraim and Manasseh. **Potipharah, Priest of On.** On was the priestly city Heliopolis, not far from the present city of Cairo. It was the center of learning and worship for all Egypt. **Joseph went out.** Beginning at once the work for which he had been appointed ruler. (5) *Let every young man aim to find a field of work rather than empty honor.*

46. Joseph was thirty years old. He became a slave at seventeen (Gen. 37, 2), and passed at least three of these thirteen years in prison. **Went throughout.** To survey the condition and resources of the country, and to form an estimate of the task before him. He was not intoxicated by his sudden elevation, but wore the royal ring in the same spirit with which he had worn the slave's mantle. (6) *Adequacy is the best preparation for prosperity.*

47. In the seven plenteous years. As foreshadowed by the seven good ears and the seven fat fufus. In such abundance that each kernel yielded a handful of wheat. The fruitfulness of Egypt is caused by the rains in central Africa, by which the Nile overflows its banks, bringing down new soil, which is deposited upon the old as the river recedes. The growth is so rapid that often three crops of wheat and barley are gathered in a single year.

48. Gathered up all the food. That is, all that was not needed by the people. One fifth of the crop of each year was taken for this purpose; another fifth sufficed for the needs of the people; more may have been bought at a low price in a time of such great abundance; and probably the example and counsel of Joseph stimulated private saving, so that vast stores of breadstuffs were accumulated throughout the land.

HOME READINGS.

- M. Joseph exalted. Gen. 41, 38-57.
- Tv. Joseph's preparation. Gen. 40, 1-23.
- W. The visit to Egypt. Gen. 42, 3-20.
- Tk. Daniel in Babylon. Dan. 1, 1-21.
- F. Pharaoh's dream. Gen. 41, 15-32.
- S. Nebuchadnezzar's dream. Dan. 2, 27-45.
- 8. The value of wisdom. Prov. 3, 13-20.

GOLDEN TEXT.

Commit thy way unto the Lord; trust also in Him, and he shall bring it to pass. Psa. 37, 5.

LESSON HYMNS.

- No. 138, Dominion Hymnal.
O worship the King all glorious above!
O gratefully sing his power and his love!
- No. 203, Dominion Hymnal.
Praise ye Jehovah, praise the Lord most holy,
Who cheers the contrite, guides with strength.

TIME.—1715 B. C. Thirteen years since events of last lesson.

PLACE.—Egypt, at Pharaoh's capital; perhaps at Memphis or Heliopolis. Ramesses was built later.

RULERS.—Pharaoh, one of the dynasty of Shepherd Kings.

DOCTRINAL SUGGESTION.—The providence of God.

QUESTIONS FOR SENIOR STUDENTS.

1. **The Counselor.**
What were to be the requisites of the counselor who was to be chosen? ver. 33.
What confession as to his own officers is made by Pharaoh's question?
On what ground did Pharaoh choose Joseph?
Was the advice of vers. 33-36 called for in the interpretation of the dream?
What were the characteristics of the counsel he offered?

What was his own character as shown through these thirteen years?
Is the counsel an evidence that Joseph schemed for his own advancement even after he was in Pharaoh's presence?

2. The Ruler.
What wonderful change of condition is narrated in this lesson?

- What was Joseph the counselor?
- What was Joseph the ruler?
- What was his duty as ruler?
- What outward sign of his rank was bestowed upon him?
- What special preparation had Joseph had which fitted him to be ruler?
- What other Hebrews in Scripture history attained high position under foreign kings?
- What prophetic intimation had come to Joseph years before that he should be exalted as a ruler?

Practical Teachings.
Here we have three lessons in character-building: Rectitude of life is the best preparation for peculiar trust.
Discretion in speech is the best evidence of fitness for peculiar trust.
Fidelity to peculiar trust is the natural result of fidelity to God.

Discretion and wisdom are the gifts of God. Pharaoh spoke a greater truth than he was aware. Here is a lesson in practical economy. Jesus himself taught it. "Let nothing be lost." Joseph gathered all the food.
There was no waste.

- Hints for Home Study.**
1. Find ten different things said about Pharaoh.
 2. Find five characteristics of Pharaoh as a monarch suggested by this lesson.
 3. Compare Joseph and Daniel as to character.
 4. What were the cities of Egypt at this time?
 5. Write twenty questions on the lesson, and give them to some person for answer.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Counselor.**
What question did Pharaoh ask of his servants?
What drew out this question?
What had God showed to Joseph?

What did the king think of Joseph's wisdom?
To what position did he propose to exalt Joseph?
Where only would the king be greater?
From what counselor may we always obtain wisdom?
James 1. 5.

2. The Ruler.

Over what was Joseph made ruler?
With what emblems of royalty was he invested?
Why did Joseph ride in "the second chariot"?
What shows Joseph's absolute authority?
What new name was given him?
Who became his wife?
What was Joseph's age when he became ruler in Egypt?
What shows that seven years were really years of plenty?
To whom is it always safe to commit one's way?
(See Golden Text.)

Teachings of the Lesson.

Where in this lesson are we taught—
1. That wisdom is the gift of God?
2. That God can overrule evil for good?
3. That economy is a Christian virtue?

Hints for Home Study.

Find of how many persons it is said that the Spirit of God was in them.
What other Jewish captive became a king's confidential adviser?
What was his rank in the empire?

QUESTIONS FOR YOUNGER SCHOLARS.

How did God sometimes reveal his will to men before Jesus came? By dreams and visions.

Who was troubled with a strange dream? Pharaoh, the king of Egypt.

For whom did he send to interpret it? For Joseph.
What did Joseph tell him? That there should be seven years of plenty and seven years of famine in the land.

What did he advise Pharaoh to do? To store away part of the grain during the seven years of plenty.
For what reason? So as to have grain for the seven years of famine.

What did Pharaoh say unto Joseph? "There is none so wise as thou art."

Why was Joseph wiser than all the wise men of Egypt? Because he was taught of God.

How did Pharaoh exalt Joseph? He made him ruler over all the land.

Who only was greater? The king himself.

Who was the real giver of Joseph's riches and honors? The Lord.

Why did God bless and honor Joseph? Because he trusted and obeyed him.

Whom will he always bless? Those who love and serve him. (Repeat the Golden Text.)

Words with Little People.

Remember—
That Joseph obeyed God when tempted to sin against him.

That Joseph trusted God in time of trouble.

That Joseph honored God before an idolatrous king.

Therefore God blessed and honored Joseph.

"Them that honor me I will honor."

THE LESSON CATECHISM.

[For the entire school.]

1. What wrong was done Joseph in Egypt? He was put into prison.

2. Who was with Joseph in prison? The Lord.

3. What led to his release from prison? His interpreting King Pharaoh's dream.

4. How did Pharaoh honor Joseph? By making him ruler over Egypt.

5. What is said in the Golden Text? "Commit thy way," etc.

6. How did Joseph show wisdom in his rule over Egypt? By providing for the famine.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Traits of Joseph in the Palace.

- I. DIVINE INDWELLING.
In whom the Spirit of God is. v. 38.
"He hath given us of his Spirit." 1 John 4. 13.
"He abideth in us." 1 John 3. 24.
- II. SPIRITUAL INSIGHT.
God hath showed thee all this. v. 39.
"The secret of the Lord." Psa. 25. 14.
"God hath revealed them." 1 Cor. 2. 10.
- III. WISDOM.
None so discreet and wise. v. 40.
"Fear of the Lord. . . wisdom." Prov. 9. 10.
"Wisdom strengtheneth the wise." Eccl. 7. 19.
- IV. PROMPTNESS.
Went out. . . . went throughout. v. 46.
"Do it with thy might." Eccl. 9. 10.
"Give diligence." 2 Pet. 1. 10.
- V. INDUSTRY.
Gathered up all the food. v. 48.
"Not slothful in business." Rom. 12. 14.
"I must work. . . while it is day." 1 John 9. 4.
- VI. FORESIGHT.
Laid up the food. v. 48.
"Prudent man foreseeth the evil." Prov. 22. 3.
"By faith Noah. . . prepared." Heb. 11. 7.

THOUGHTS FOR YOUNG PEOPLE.

The Elements of Success in Life.

Taking Joseph as an instance of success in life, we find that the following elements contributed to make him successful:

1. He had *native ability*. He proved himself equal to every emergency. A second-rate man cannot be successful in a first-rate position. Joseph became a prince, because he was princely in his qualities.

2. He had *moral character*. His integrity made him a slave and a prisoner, but it made him a prince at the end. More men fail through lack of principle than from any other cause.

3. He had *kindliness of disposition*. This gave him friends in every sphere of life, and caused one man to speak for him, though late, at a time when a friend could be of the greatest service. Be friendly if you would have friends, and having friends, be true to them.

4. He was *energetic and industrious*. Every trust committed to him was faithfully cared for. His father Jacob, his master Potiphar, his king Pharaoh, found that Joseph was "faithful in all his house."

5. He had *tact* to make use of opportunities. Success in life comes when a man sees his opportunity and has the courage to use it. Joseph's opportunity was when he stood before the king. He used it wisely, boldly—but not too boldly—and went out a prince.

6. He had, above all, *faith in God*. This was the ground-work of his character. His faith was more than trust, it was also fidelity to God, communion with God, the indwelling of God; and it gave him knowledge of God, and power from God.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw two word-pictures; the first of Joseph in the prison—his claims, companionships, discomforts, traits shown there, etc. . . . The second word-picture of Joseph riding in state in the chariot, with robes and ring; servants running before; the people shouting his

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LESSON

Read h
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praise, etc....Now ask, "What were those elements which lifted Joseph up from the prison to the palace?" and find answer in the Thoughts for Young People, which may be stated and illustrated as far as time will allow....Give a third word-picture of Joseph as the ruler, his work, aims, etc....Notice on this subject the Analytical and Biblical Outline, "Traits of Joseph in the Palace."...Make prominent the religious element in Joseph's character, and show what were his religious traits.

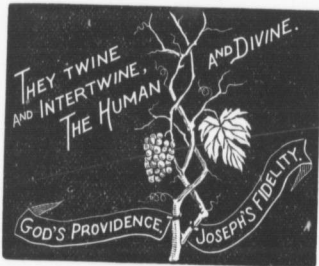
References. FREEDOM. Ver. 41: Elevation of slaves, 78. Ver. 42: Signets—robes—necklaces, 79, 476. Ver. 43: Second chariot; call for prostration, 80. Ver. 45: Change of name, 371. Ver. 48: Granaries, 81.

CATECHISM QUESTION.

- 17. Why were they commanded not to eat of this fruit? To try them whether they would obey God or not.
- 18. Wherein lay the evil of eating the forbidden fruit? In the spirit of disobedience to God, unto Whom, as their Creator and Benefactor and Lord, they ought to have been in entire submission?

Blackboard.

BY J. B. PHIPPS, ESQ.



Here is a vine that twines and intertwines. It is a fruit-bearing vine, and it symbolizes the life of Joseph, wherein the divine and the human elements were so interwined as to make one strong, successful character, bearing fruit to the honor of God and the help of mankind. Joseph lived faithfully. He trusted himself to the providence of God, and his changes in life were ordered by the divine care-taker. The superintendent will do well to enforce this lesson on the minds of the scholars, especially the young men. We cannot control our lives, but we can let God do it. Be faithful in the least of duties that you may be exalted to greater honor. Your life will bear no fruit if separated from God. Let it twine and intertwine the human and divine.

Primary and Intermediate.

LESSON THOUGHT. *God honors his true servants.*
JOSEPH A SERVANT.

Read how Joseph behaved as a servant, in Gen. 39, 1-6. He was in Egypt (print on board), and belonged to a man named Potiphar. Print this name also, and above, in large letters, print "God." Teach that

Joseph knew that, no matter where he was, God was his Master, and that he was serving him when he served his earthly master faithfully. Apply this to children, showing that obedience to parents and teachers, faithfulness in all that is given us to do, is really obedience to God, and faithfulness in his work.

JOSEPH A PRISONER.

Tell that a wicked woman told falsehoods about Joseph, and got him thrown into prison. Who is it that tempts people to sin? Yes, and it was Satan in this bad woman's heart who tempted Joseph to deny God. Joseph thought he would rather be in a prison with God than in a palace without him. If we do right, God will go with us wherever we go. Tell how Joseph acted in prison, and ask if children think God was with him there. Tell about the dreams which God gave Joseph wisdom to interpret. Then two years after, when the great King Pharaoh dreamed a strange dream, the butler whose dream Joseph had interpreted in prison told him to send for Joseph, and so at last Joseph was taken out of prison and brought before the king. God had been with him all the time, and he was with him now.

JOSEPH IN FAVOR.

Read Gen. 41, 16, to show that Joseph did not take honor to himself. Teach that there is nothing good in any one. When any good or right thing is done, it is because God does it. He can always do good things through his children who will let him, and who do not want to take the glory themselves. Tell that Pharaoh was not a king who believed in God, but Joseph did not fear to speak to him of God. We should never be ashamed to show our colors, and let every one know whose side we are on. Tell how the king made Joseph ruler over all the land, gave him a royal chariot to ride in, and told all the people to obey him as though he were king. But this was not all; Joseph was put in a place where he could help a great many people. God gave him the power to do good. So God will reward those who honor him.



Use lesson symbol. What does the yoke mean? Teach that all good children must sometime wear the yoke of obedience. Jesus offers a yoke, and so does Satan. If we wear Jesus's yoke we shall some day wear a crown as Joseph did.

Call for Golden Text. Make the beginning of two paths on the board. Above one print "God's way;" above the other, "My way." Develop them, making them to run along parallel. Teach that they run in the same way because "My way" is committed to God. Now, if we keep on so, and trust him, he will bring every thing out right. Teach that our way is never right until given to God. He can change the most crooked way.

Lesson Word-Pictures.

There is a great fever of expectation among the dusky-skinned train of Pharaoh's attendants. A vast economical scheme has been propounded and approved. A big famine is coming. To offset it, an immense quantity of grain is to be gathered up for seven years. All over the land, officers are to be appointed for this, and who shall they be? Then there must be one over all the others, to gather, to save, to distribute, to stand at Pharaoh's right hand. Who shall it be? The nobles,

the captains, the statesmen look at one another mysteriously, and wonder. Some man of princely birth it will be, at all events an Egyptian. How many are saying, "It must be I!" How few are saying, "It must be thou!" The servants of Pharaoh have now gone out to bring to court the favored man. Strangely enough, they pass by the big palaces, all the quarters of old and princely blood, all the mansions of the rich, disappointing so many waiting with anxious heart to be summoned to the door, and they stop—where? There must be some mistake. No, Pharaoh said, "Stop there," and they stop at the dismal gates of the frowning old prison. They enter. Whom does Pharaoh want? The great captain of the guard, of course. He is the lucky man. He is to be honored. No, they pass by him. They seek the prisoners' quarters. The prisoners? Then it will be some distinguished Egyptian wrongfully imprisoned and now to be appreciatively noticed. No, one of those Jews, those shepherds, that are an abomination unto the Egyptians! Is Pharaoh surprised? Not more so than Joseph. "Pharaoh want me? Another dream?" he may be saying. "Going to be back to-night, Joseph?" says his jailer. They have led him to the royal palace, through its grand portals, along the magnificent, echoing corridors, into the imposing halls, and there on Egypt's splendid throne amid frowning guards and bowing courtiers, sits the ruler of all the rich Nile lands. Joseph is bowing too, but what does the king say? Does Joseph hear aright? Something about being "over my house," something about "thy word" by which "all my people" shall be "ruled," and something about being "set over all the land of Egypt?" Can this be so? Joseph is bewildered. But see! Pharaoh is rising. He has taken a ring off from his

hand and put it on Joseph's. He is telling his servants to array Joseph in "vestures of fine linen," and then he throws "a gold chain about his neck!" How grand Joseph looks as he walks away! If he had gone back to the old prison, how he would have astonished those there! If an old man up in Canaan, white-haired, sorrowing, almost broken-hearted, could only have seen Joseph going away from Pharaoh's presence more handsome than ever! If that same old man could have had his way, he would have had at once another coat of many colors for Joseph. And Joseph walks away from the palace? Not now, but he rides, and in what a splendid chariot, swept along by such magnificent horses, driven by such richly liveried servants, while heralds prances before this lordly display, crying to all the people, "Bow the knee!" How quickly Joseph's brethren would have gone down on their hands and knees! May be Joseph did think of home and say, "Wish my father and Benjamin could see me!" O, it is a grand sight to see him riding off! Far more impressive than that old dusty camel-train bringing him to Egypt. There is a wedding one day in royal state! The dainty hand of Asenath, Potiphera's daughter, is given away, and it is laid in the hand of Joseph. But what of the famine that is coming? What confidence Pharaoh had in Joseph to actually believe it! Lift up your eyes and see Egypt's great harvest-fields. And hear the sound of the harvesters, year after year, as they heap high the royal wagons which rumble off toward the cities, and with their huge, bulky loads crowd the granaries. These are the jubilee years of plenty; but as Joseph listens his quick ear catches the piteous cry for bread when gaunt hunger will stalk through the desolate Nile lands. Will there be a cry up in Canaan? he may wonder.

E. C. 1706.]

Gen. 45. 1-15.

LESSON III. JOSEPH MAKES HIMSELF KNOWN.

[April 17.]

(Commit to memory verses 13-15.)

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

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

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

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

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

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

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

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

9 Hasten ye, and go up to my father, and say unto him, Thus said thy son Joseph, God hath made me lord of all Egypt: come down unto me, I pray not:

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

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

12 And, behold, your eyes see, and the eyes of my brother Ben-jamin, that it is in my mouth that speaketh unto you.

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

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

15 Moreover he kissed all his brethren, and wept upon them; and after that his brethren talked with him.

General Statement.

Seven years of plenty in Egypt passed by, and then came the years of famine over all the lands. By the foresight of Joseph great store had been provided, and while other countries were in need the people of Egypt enjoyed abundance. As a result, caravans came to the favored land to purchase food, and Joseph became indeed "the bread of life" to many people. He had been in Egypt twenty-one years, thirteen as a slave, and eight as a prince, and was now nearly forty years of age, when one day he was startled at seeing the familiar

faces of his ten brothers. At once he decided not to reveal himself, but to put them to a test which would show whether their characters were as selfless and cruel as ever, or whether they had grown gentle and repentant. He dealt with them roughly; put them in prison as spies, and listened while they recalled the story of his own wrongs, twenty-one years before, showing remorse if not repentance. He released all save one, whom he held as a pledge for the return of the rest, and sent them home with gifts. A whole year passed, and

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again the sons of Israel came down to Egypt for food, this time accompanied by their youngest brother, Benjamin, who must have been nearly twenty-five years old. Joseph wished to learn whether they felt toward Benjamin as they had felt toward himself, and for this purpose caused Benjamin to suffer under an unjust accusation. To his delight he found that Judah, who

twenty years before had proposed his sale, was now ready to be sold as a slave if he could only save Benjamin. The old heart of selfishness was gone, and a heart of love had taken its place. They were now in a fitting condition to receive the revelation of Joseph's brotherhood, and at once the declaration, "I am Joseph," was made.

Explanatory and Practical Notes.

Verse 1. Joseph could not refrain. Now that his brothers have shown a sincere repentance, and Judah a spirit of self-renunciation, Joseph can no longer restrain the sympathy which he had felt from the first. His conduct toward his brothers had been inspired by desire to bring them into a condition where forgiveness would be a blessing. (1) *Let all our aims for others be to do them good. Cause every man to go out.* He chose to be alone with his brothers while he disclosed himself, because of an innate refinement of feeling, because strangers could not understand the scene, and because he would not shame his brothers before others. (2) *The deepest experience of parents are revealed between God and the soul alone. Joseph made himself known.* Why had he not sought out his father sooner, during the nine years of his rule? Because the disclosure might have wrought only harm, and because it was in accordance with Joseph's nature to await the openings of God's will.

have offered it as an excuse. (8) *God's overruling grace does not make our sin any less sinful.*

6. These two years. This gives us a date for reckoning, and shows that Joseph had been twenty-two years in Egypt, and was now thirty-nine years old. **Yet there are five years.** Such a famine has been known in modern Egypt, from the failure of the Nile to overflow during several years in succession. **Earing.** Rev. Ver., "plowing." "To ear" is an old English verb.

7. God sent me before you. Joseph with the insight of faith, perceives that God had foreseen their needs and sent a protector in advance of their coming. (9) *Oh for more of that faith which sees God over us at all times! To preserve you a posterity.* Rev. Ver., "a remnant." All the story shows that Joseph valued his Israelite descent and his share in the covenant above all his Egyptian honors. (10) *Let us ever reckon the spiritual of more worth than the temporal.*

8. It was not you . . . but God. Spoken by Joseph's brothers, this would have been wicked; but by Joseph himself it recognized God's power controlling the results of their evil deed. **He hath made me.** Successful men are apt to take the honor of their prosperity as the result of their own tact, foresight, and industry; but Joseph reverently looks to God as the builder of his fortunes. **Father to Pharaoh.** That is, his preserver and sustainer.

9, 10. Go up to my father. His heart longs to see again the aged father, who has for so many years mourned him as dead. **Come down unto me.** Probably Joseph did not foresee any of the great results which came to pass from this invitation and the sojourn of the Israelites in Egypt. **The land of**



Goshen. An outlying province of Egypt, situated between the eastern outlet of the Nile and the desert. From the name of its chief city it is also called "the land of Ramses."

Shall be near unto me. Though on the border of Egypt, it was near the capital, On, or Heliopolis.

11, 12. Will I nourish thee. The years of famine would soon consume all the means which Jacob possessed, and he would need a support. **Thy household.** Probably Jacob was accompanied by several hundred slaves and dependents. **Your eyes see.** Even now, they could scarcely believe that he was really their brother; but they seemed to be lost in amazement.

13-15. Of all my glory. This was not as a boast of his own success, but as an encouragement to his father. **His brother Benjamin's neck.** He had man. **Kissed all his brethren.** The kiss upon their faces was the token that they were fully forgiven and accepted as brothers once more. **His brethren talked with him.** Their lips were at last unsealed, and they were able to commune with him, after they had received the kiss of peace.

2. Wept aloud. From the fullness of his emotions, and in accordance with the manner of oriental expression. **House of Pharaoh heard.** An evidence that Joseph lived in or near the palace of Pharaoh.

3. Joseph said. Hitherto he had dealt with his brothers through an interpreter; now he speaks in their own tongue, with a voice which they well remember, and utters a revelation which brings at once joy and terror: joy at the knowledge that he was still living, but terror in the realization that they are in the absolute power of the one whom they had wronged. **Doth my father yet live!** He had said before "the old man your father;" now he says "my father." He meant that he was living, yet he asks after him with the long pent-up yearning of a son. **They were troubled.** Thus far, he has dealt with them "roughly;" and they feared that the revelation might be followed by severer dealings. (3) *Sin is sure to bring trouble to the sinner.* (4) *To be freed from trouble we must be relieved of guilt.*

4. Come near to me. In the impulse of alarm they had shrunk back from his presence. A commoner nature would have exulted in his triumph and lengthened their fears; but all of Joseph's aim is for reconciliation, not judgment. (5) *So our Elder Brother seeks only to ease us, whatever may be his dealings with us. Joseph your brother.* Though he sat upon a throne, and they were suppliants before him. (6) *So the King of kings is not ashamed to call us brethren.* Heb. 2. 11. **Whom ye sold.** This is added not to laud them with their crime, but to convince them of his own identity, "I am the very same Joseph whom ye sold."

5. Be not grieved, nor angry. He does not speak of his own forgiveness, taking it for granted; but he urges them to forgive themselves, and not judge themselves too severely. **God did send me.** He recognizes a divine power overruling their crime for the accomplishment of his own great designs, and with an Israelite's faith he regards his own family as under God's guardianship. (7) *So in all our troubles we may see God's power and grace. To preserve life.* Their act in selling him as a slave has proved to be a link in the chain of deliverance from the famine. This did not lessen their guilt, but it showed God's might and mercy. And it was noble in Joseph thus to extenuate their crime, as it would have been base in themselves to

HOME READINGS.

- M. Joseph makes himself known. Gen. 45. 1-15.
- Th. Jesus makes himself known. John 20. 19-31.
- W. At Joseph's table. Gen. 43. 15-34.
- Zh. At the Lord's table. John 13. 1-17.
- F. The unknown brother. Gen. 44. 14-34.
- S. The unknown Master. Luke 24. 13-31.
- S. The strength of the righteous. Psa. 62. 1-12.

GOLDEN TEXT.

Overcome evil with good. Rom. 12. 21.

LESSON HYMNS.

- No. 136, Dominion Hymnal.
Let us sing with one accord,
Praise to Jesus Christ our Lord.
- No. 140, Dominion Hymnal.
In happy song our voices we will raise.
- No. 297, Dominion Hymnal.
Saviour, again to thy dear name we raise,
With one accord, our parting hymn of praise.

TIME.—1706 B. C. The year of the descent into Egypt. Two hundred and fifteen years after the call of Abram, two hundred and fifteen years before the exodus from Egypt.

PLACE.—The capital of Egypt.

DOCTRINAL SUGGESTION.—Human responsibility.

QUESTIONS FOR SENIOR STUDENTS.

1. The Brother.

What had led to the scene which opens our lesson? Give a reason why Joseph should cry, "Cause every man to go out from me."

Give a second reason for it? What evidence did he have that he was really their brother is furnished by the circumstances?

What elements of brotherly love did Joseph show?

To what past fact that only they and he knew did he allude?

How did he attempt to put them at ease?

Does Joseph's statement of the determinate purpose of God concerning him relieve him from responsibility?

2. The Son.

What had been the one anxious question on Joseph's lip at each interview with his brethren?

When he had made himself known what was his first thought?

What filial purpose does he express?

How many years had elapsed since he had seen his father?

What is the spirit of the command concerning treatment of parents?

Joseph's days for obedience had passed; had his days for honoring his father also passed?

What was the chief desire of our blessed Lord? John 13, 27, 28; 15, 8.

What should be the prayer of every true son of God? Matt. 6, 9, 10.

Practical Teachings.

Here is the doctrine of man's responsibility and of God's sovereignty.

The sheaves bowed as in the dream so long ago. It came in good time.

David said, "My times are in thy hand." Daniel said, "He knoweth the times and the seasons," Joseph proved it.

Joseph not only obeyed his father while a boy at home, but honored him when prince of the foremost nation of the earth.

Notice the power of conscience, ver. 3.

Notice what grace in a man's heart can do, ver. 5.

Hints for Home Study.

1. Fix the story of the nine years between Lesson II and Lesson III thoroughly in your minds.

2. Trace the whole personal history of Judah, and see how retributive justice followed him.

3. Write the story of Joseph's life, without reference to the Bible.

4. Compare it with the Bible, and note all your errors.

5. Write the story which these brothers would have to tell when they went back to their father, ver. 13.

6. No Hints for Home Study will be of any value except you follow them out as directed. Resolve to do just as told each week, and your reward will be sure in an accurate knowledge of God's word.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Brother.

How was Joseph affected by Judah's speech?

Who was present when he made himself known?

What evidence did he give of deep feeling?

What question did he ask?

How were his brethren affected?

Who really sent Joseph to Egypt?

What did he tell them about the famine?

For what purpose had God sent him to Egypt?

To what honor had God exalted him?

2. The Son.

What request did Joseph make concerning his father?

What promise did he make about a dwelling place?

What in regard to support?

Of what would Jacob be convinced if he came?

Concerning what were the brothers to make a true report?

What affecting scene then followed?

How should we seek to overcome evil? (See Golden Text.)

What does Solomon say about the treatment of enemies? Prov. 25, 21, 22.

Teachings of the Lesson.

Where in this lesson are we taught—

1. The power of a guilty conscience?

2. The duty of forgiving injuries?

3. That children should honor parents?

Hints for Home Study.

How long had Joseph been in Egypt?

How long did he live in Egypt?

Where was the land of Goshen?

By what other name is it known?

QUESTIONS FOR YOUNGER SCHOLARS.

Who came from Canaan to buy corn of Joseph? His brothers.

What did Joseph do? He made himself known to them.

Why did he make himself known? Because he loved them.

What did he say to them? "I am Joseph, whom ye sold into Egypt."

How did they feel when they heard it? They were afraid.

Why were they afraid? Because of their sin.

Of what did Joseph immediately assure them? Of his love and forgiveness.

What did he tell them? "God did send me before you to save your lives."

What did he command them? "Haste, and bring down my father hither."

What message must they bring him? "Joseph is alive, and Lord of all Egypt."

What was Joseph anxious to do for his father? Care for him and all his family during the years of the famine.

What finally convinced the brothers of Joseph's love? His tears and caresses.

Why did Joseph love his brothers after they were cruel to him? Because he loved God.

What command of the New Testament did Joseph keep? (Repeat the Golden Text.)

Words with Little People.

Joseph "paid back" his enemies with love and costly presents.

Jesus "paid back" his enemies with love and the gift of eternal life.

How do you "pay back" when any one injures you?

"Love your enemies, do good to them that hate you."

THE LESSON CATECHISM.

[For the entire school.]

1. What came upon all the lands while Joseph was ruler over Egypt? A great famine.

2. Who came down to Egypt to buy food? The brothers of Joseph.

3. How did Joseph at first act toward them? He treated them roughly.

4. How did he afterward treat them? He forgave them freely.

5. What is the teaching of the lesson as shown in the Golden Text? "Overcome," etc.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Our Joseph.

I. REVEALING.

Joseph made himself known, v. 1.

"Spoken unto us by his Son." Heb. 1, 2.

"We have the mind of Christ." 1 Cor. 2, 16.

II. SYMPATHIZING.

He wept aloud, v. 2.

"A merciful and faithful high-priest." Heb. 2, 17.

"Touched with....feeling." Heb. 4, 15.

III. BROTHERLY.

I am Joseph your brother. v. 4.
 "Not ashamed to call...brethren." Heb. 2. 11.
 "Behold my...brethren." Matt. 12. 49.

IV. FORGIVING.

Be not grieved, nor angry. v. 5.
 "Thy sins are forgiven thee." Luke 5. 20.
 "As Christ forgave you." Col. 1. 13.

V. SAVING.

God sent me...to save. v. 7.
 "To save that which was lost." Luke 19. 10.
 "Christ Jesus came...to save." 1 Tim. 1. 15.

VI. ROYAL.

Ruler throughout all the land. v. 8.
Lord of all Egypt. v. 9.
 "All power is given unto me." Matt. 28. 18.

VII. INVITING.

Come down unto me, tarry not. v. 9.
 "Where I am, there ye may be." John 14. 3.
 "Whither the forerunner is...entered." Heb. 6. 20.

THOUGHTS FOR YOUNG PEOPLE.

Joseph as an Example.

1. Joseph shows us what should be our purpose in all our dealings with others. That purpose should be to do them good. Even while Joseph seemed harsh, it was that he might make his brothers fit to receive a blessing.
2. We see in Joseph that the best way to overcome evil is to return good for evil. Such a return changes enemies into friends.
3. We learn to look at our troubles, not as wrought by enemies, but as a part of God's providence. "It was not you, but God;" and God's gifts are always good.
4. We learn how to forgive our enemies, not by saying, "I forgive you, but I do not want to see you again," but by welcoming the forgiven one to home and heart.
5. We learn how to look at opportunities. Joseph cared for his honor and power most of all because it enabled him to help his own people, who were the people of God.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Connect the lesson with the last by showing on the map the journey of Joseph's brothers from Hebron to On, or Heliopolis.... Draw from the class the incidents of the two visits of Joseph's brothers.... Show the purpose of Joseph in his treatment of his brothers—to test their character, and to make them fit to receive forgiveness.... So all of God's dealings with us are to make us fit to be—? ... Give in detail an account of Joseph's revelation of himself.... Present the traits of Joseph in which he appears as our example.... "Our Joseph" is Jesus—show how in this lesson Joseph foreshadowed Christ. (See Analytical and Biblical Outline.)... Let the pupils state as many of the details and incidents as practicable, in the presentation of the facts of the lesson.

References. FREEMAN. Ver. 2: Loud weeping, 91. Ver. 15: Men kissing, 53.

CATECHISM QUESTION.

19. Into what state did the fall bring mankind?
 Into a state of sin and misery.
 Romans v. 12. Through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Jesus our good Brother.*
 THE USE OF THE BLACKBOARD.

It is very pleasant to be able to make blackboard pictures; but the teacher who cannot do it can still use the board with good effect. Straight lines, curves, circles, figures, letters, and straight marks any one can make.

Recall the last lesson. Ask how many years of plenty Joseph foretold. Make seven marks, to stand for these, under the word "Plenty." Then as many more under the word "Famine." Tell how people came from other countries during the years of famine to buy corn. Print "Canaan" at one side of the board, "Egypt" on the other. On the road to Egypt make ten marks to stand for ten men, going to buy food. Ask children who they were. Call for names of Joseph's ten brothers. Let the boys who were chosen to represent them two weeks ago respond. Explain that Jacob and his sons were still living in Canaan. They had never heard what became of Joseph after the traders took him away. Perhaps the brothers all thought he was dead, as Jacob did. Now the ten brothers are going to buy corn. Benjamin stays at home with his father.

JOSEPH THE GOOD BROTHER.



Twenty years before, the envious brothers sold Joseph into slavery. Now they come to him to buy food. But they did not know him. Tell that Joseph knew them at once, and was anxious to hear if his father and Benjamin still lived. Tell how he talked to them and tried them to see if they

were still cruel and envious. Make a heart on the board, in it a plant, with "Love" at the starting-point. Recall the plant in the heart two weeks ago, and tell that we shall see what branches this put forth. Tell the story of Joseph's treatment of his brethren, and name the branches of the plant, as you develop the story, "Kindness," "Generosity," "Forgiveness," "Tenderness." As in the other care, let the plant fill the heart, and print in large letters through the center, "God." Turn to "God is love," in the Bible, and teach that where love is there is God, and vice versa. Then when God is in the heart there must be forgiveness, generosity, etc.

JESUS OUR GOOD BROTHER.

How have we treated our Brother, Jesus? Joseph's brothers were ashamed and afraid when they learned who he was. They thought he would punish them. Call for Golden Text. Print "Evil," and over it in larger, heavier letters, "Good."

God is stronger than Satan, and so good may overcome evil. Jesus came to kill sin by the Cross. Teach

that he loved the very ones who hated him and prayed for them. He loves us, even when we do not care enough for him to obey him. Shall we let him overcome the evil in our hearts by his goodness?

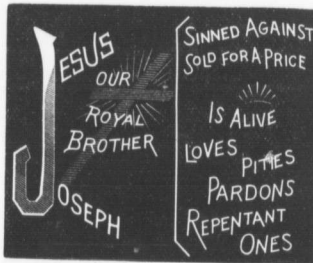
Lesson Word-Pictures.

There they stand before the throne of Egypt's great ruler, higher than whom is only Pharaoh himself. They are a band of humble shepherds who came down from Canaan to buy corn, and when they went away from Egypt what should they do but carry off the great ruler's beautiful cup! "The wretches!" whisper the dark-browed guards around the ruler. "The ungrateful set!" If ungrateful, they also are unhappy! When they found that the great ruler's princely cup was in one of their sacks, they rent their clothes. There they stand in their rags, with disheveled hair, and beards pulled awry, with glum faces, and leaning despairingly on their long staves. There is Judah. He has just finished his speech to the dreadful ruler whose nod can send them all to instant death. When Judah spoke of a brother that was "dead," who had been "torn in pieces," did you see those unlucky shepherds turn their dark mournful eyes one toward the other? Do they think of the past? Simeon may have said to himself, "I am sorry I wanted to kill Joseph when he came to meet us at Dothan. However, I shall not see him again, and it will not make me trouble." And Judah may have thought after finishing his speech, "Sorry I suggested the selling of Joseph to those Ishmaelites. However, he is gone, and it will not trouble me." And perhaps it is Levi who reflects, "Sorry I helped on that lie and dipped Joseph's coat in a kid's blood, but I shall not meet him again. The harm is over." And Benjamin the best, perhaps, among them, may have felt the worst, for in his sack the beautiful cup was found. But what is the great ruler saying? "Cause every man to go out from me." The attendants have all gone, and the trembling shepherds are alone with the dreaded prince. And what is he babbling, that he is—the missing Joseph? Crying, sobbing convulsively, in such violent agitation that he is heard by those without? Saying again, "I am Joseph!" Joseph? They are afraid. They shrink back. Simeon looks and sees not a ruler, but a poor straggling lad in the clutches of his would-be murderers. Judah looks and sees a pitiful slave dragged off after a camel-train. Levi beholds the blood-dappled coat on the shoulders of the ruler. They all retreat still farther. It can't be Joseph! "Come near!" the great ruler is crying. They timidly step

forward. "I am Joseph," he still asserts, and then he goes back and shows how God sent him into Egypt that he might care for them in the awful famine. He goes forward, and tells them how they shall dwell in Goshen and he will nourish them. As he talks, they stare. Is this Joseph in this magnificent palace? "Behold!" he cries. Do not their eyes, do not Benjamin's recognize him? He is coming toward them. He leaves all the pride of the throne behind him. He is only a shepherd-boy again, just Joseph, and, falling on the neck of Benjamin, he weeps and kisses him. There they are, Joseph and Benjamin, in one another's arms. He kisses all his bewildered brethren, and mingles his tears with his kisses, while his rich royal robes flutter about their torn, coarse garments, as if to cover them. And now they are talking together. Joseph is asking about his father. "Is he well?" And the far-off shepherd-land of hills and valleys, streams and flocks, is it just the same? It is so unlike this proud fat-land of broad wheat fields, dusky temples, tall obelisks, and weird sphinxes.

Blackboard.

BY J. B. PHIPPS, ESQ.



The resemblance between Joseph and Jesus is here shown. Ask questions to cover the points shown, such as, Why is Joseph mentioned as a royal brother? How is Jesus our royal brother? [Prince of Peace, Elder Brother.] In what manner were both sinned against? How were both sold for a price? How did Joseph show love and pity toward his brethren? How do you know that Jesus loves you? Scholars read the following Scripture selections: John 1:36; Gal. 1:4; 1 Pet. 2:24; Isa. 53:5; Matt. 2:28; 1 John 3:1; Rom. 8:17; Eph. 3:20.

B. C. 1706.]

Gen. 47. 1-12.

[Commit to memory verses 10-12.]



1 Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen.

2 And he took some of his brethren, even five men, and presented them unto Pharaoh.

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

4 They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5 And Pharaoh spoke unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 The land of Egypt is before thee; in the best of

LESSON IV. JOSEPH AND HIS FATHER.

[April 24.]

the land make thy father and brethren to dwell: in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle.

7 And Joseph brought in Ja'cob his father, and set him before Pharaoh: and Ja'cob blessed Pharaoh.

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

9 And Ja'cob said unto Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years; and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

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

11 And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Ram-esses, as Pharaoh had commanded.

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

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General Statement.

We see a caravan of seventy people, their servants, their camels, their flocks and herds, starting forth from Hebron, and taking their journey toward the Nile. Among them are an old man, the head of the little clan, and his eleven sons, all grown to manhood. We see the procession winding among the hills of Palestine, marching over the desert of Shur, and halting upon the border of Egypt, where it is met by Prince Joseph, who clasps his aged father to his arms. We have a deeper interest than that of mere curiosity in this descent of the children of Israel into Egypt, for upon their sojourn in that land great religious results for the race were depending. Their removal was necessary, if they were to escape contamination from the friendship of the corrupt Canaanites or destruction

from their enmity. Already the family of Esau had mingled with the idolaters, and there was danger that the family of Jacob might lose their purity, their religion, and their covenant heritage. In Egypt, they would be saved from the famine, would rapidly increase in number, would come in contact with the highest civilization and culture on the earth, and would be prepared for their high destiny. Yet as a separate caste they would be separated from too close a relationship, and would live apart as a peculiar people. Thus the sojourn in Egypt was an important link in the historical development of the plan of salvation for all the world. Our lesson shows the first contact between the Israelites and the Egyptians, the people of God and the people of the world.

Explanatory and Practical Notes.

Verse 1. Then Joseph came. After the arrival of the Israelite family in Egypt, and the meeting with his father, **Told Pharaoh,** Perhaps Apophis, the last king of the fifteenth or shepherd dynasty. **My brethren.** These brothers were far below Joseph in social position, in mental ability, and in moral character, and he had good reason for disowning them. Yet he owes them before his king. (1) *So our greater Joseph is not ashamed to call us brethren before the throne of his Father.* **The land of Canaan.** The country west of the Jordan, and north-east of Egypt; named from its people, who were descendants of Canaan the son of Ham. **In the land of Goshen.** This was between the desert, the sea, and the eastern branch of the Nile; even now the most fertile province in Egypt. The name is said by some to mean "flowers;" by others "approaching," as it was the border by which the land was entered.

2. Some of his brethren. Rev. Ver. "And from among his brethren he took five men." As representatives, the others being left in charge of the encampment and the flocks. **Presented them.** This formal presentation gave an aspect of political importance to the coming of the Israelites.

3. What is your occupation? This question had been anticipated by Joseph, and he had instructed his brothers how to answer it, Chap. 45, 33, 34. (1) *Every one should have some occupation or business, and should never be ashamed to own it.* **Thy servants are shepherds.** There was reason for this answer with which Joseph had provided his brothers. Knowing the high spiritual destiny of his people, he knew also that it would not be safe for them to be brought into too close relations with the Egyptians, lest their individuality as a race might be lost. As shepherds they would be cut off from social and religious intercourse with the people of the land (chap. 46, 34), and would be kept intact for their great inheritance. That Joseph was not led by jealousy of his brothers to keep them away from positions of influence is shown by the fact that he brought up his own children as Israelites, when he might have given them the high position as Egyptians. (2) *We should seek the honors of God's kingdom rather than those of the earth.*

4. To sojourn in the land. Their intention was to remain only until the famine was ended, for Canaan was to them the land of promise; but their stay in Egypt was from two to four centuries, according to different chronologies, and it wrought great results in the history of their descendants. **No pasture for their flocks.** The patriarchs seem to have subsisted by their flocks and herds, and not to have been farmers. Their children in Egypt became tillers of the soil, and remained so during all their history in Palestine. After the captivity and dispersion they became ferent merchants, and such they are to this day. **In the land of Goshen.** They asked for this land as it was on the border, separate from Egypt, and nearest to their own country.

5, 6. Pharaoh spake unto Joseph. Thus showing his respect for Joseph as prime-minister, his gratitude for his services and his confidence in his judgment. **The land of Egypt is before thee.** A generous offer of hospitality. Some writers explain this readiness to receive foreigners, which was not an Egyptian

trait, by the fact that the shepherd-kings were themselves of foreign extraction. **The best of the land.** The province of *Es-shurkiyeah*, corresponding very nearly with ancient Goshen, is said to be the most valuable and to yield the largest revenue in all Egypt. **Any men of activity.** Rev. Ver. "any able men." Pharaoh knew that Joseph would not be induced by a spirit of favoritism to appoint any unworthy person to office, even from his own family. (4) *Public interests should never be sacrificed to private favor.* (5) *There is still a demand for men of activity and ability.* As said Daniel Webster, "There is room enough at the top of every profession." **Rulers over my cattle.** The flocks and herds of the king, which were kept in the province containing the best pasture.

7. Brought in Jacob. So great is his joy at meeting his father, that he would include even the king in its gladness. **Set him before Pharaoh.** Most people stood or knelt in the presence of royalty, but Jacob sat, as the privilege of old age. **Jacob blessed Pharaoh.** He invoked God's blessing upon him, as one who had bestowed favors upon the chosen seed. As heir of the promise, and as prince of God, Jacob was of higher rank than an earthly monarch. (6) *God's people always bring a blessing to the world.*

8, 9. How old art thou? A question naturally suggested by the venerable appearance of the patriarch, who was at an age seldom reached in the artificial life of Egypt. **My pilgrimage.** Jacob looked upon his life as a pilgrimage, or a journey, not merely because he had passed through many lands and great vicissitudes of fortune; but more because he was seeking "a better country, that is, a heavenly," Heb. 11, 9-13. (7) *On earth we are but pilgrims; our real life, our true citizenship, is in heaven.* **A hundred and thirty years.** Jacob lived seventeen years after this, making his full age one hundred and forty-seven years. **Few and evil.** Few in comparison with the greater age of his ancestors, and evil in view of the trials and sorrows of his life; a fugitive from home, a toiler in Mesopotamia, a wanderer in Canaan; in fear of his brother and his neighbors, vexed by jealousies in his family, weeping over the death of his beloved wife and over the loss of his favorite son—Jacob had passed through many troubles. (8) *Our portion on earth is one of tribulation; let us look forward to heaven's eternal rest.* **Have not attained.** Isaac lived to the age of one hundred and eighty years, Abraham to one hundred and seventy-five, and Sarah to two hundred and five.

10, 11. Blessed Pharaoh. Repeating the invocation previously given. **Placed his . . . brethren.** Joseph did not give them offices and honors in Egypt, but kept them in their condition as shepherds, though in the best of the land. This was better for them; and better for God's cause. **Land of Rameses.** Goshen was so named from its principal city, afterward enlarged and fortified by Israelite labor.

12. Nourished his father. He gave him a support from his own revenue. (9) *Let us learn the lesson of love for parents, and care for them if they ever need it.* **According to their families.** Literally, "to each one according to the number of his children." The Israelites at the time of their descent into Egypt numbered seventy persons, besides wives and households.

HOME READINGS.

- M. Jacob and Pharaoh. Gen. 47, 1-12.
 TV. The invitation to Egypt. Gen. 45, 9-28.
 W. The journey to Egypt. Gen. 46, 1-7, 26-34.
 T. The years of famine. Gen. 47, 13-27.
 F. The years of man's life. Psa. 90, 1-17.
 S. The picture of old age. Eccl. 12, 1-14.
 S. The years of God. Isa. 40, 1-13.

GOLDEN TEXT.

Honor thy father and mother; which is the first commandment with promise. Eph. 6, 2.

LESSON HYMNS.

No. 248, Dominion Hymnal.

O happy is the child who hears
 Instruction's warning voice;
 And who celestial Wisdom seeks.

No. 274, Dominion Hymnal.

To thy father and thy mother
 Honour, love, and reverence pay;
 This command before all others.

No. 219, Dominion Hymnal.

Beyond life's raging fever,
 Beyond life's troubled dream,
 Beyond death's surging river.

TIME.—1706 B. C. Same as last lesson, but later in the year.

PLACE.—The land of Goshen.

DOCTRINAL SUGGESTION.—The better land.

QUESTIONS FOR SENIOR STUDENTS.

1. The King.
 In what position had the king told Joseph that he must be the greater? Gen. 41, 40.
 How is this right of superiority recognized in this lesson?

What had been Joseph's special commission from the king?

In whom did the absolute ownership of the soil vest under an Oriental absolute monarchy?

Had Joseph exceeded his authority, and encroached upon the rights of the throne?

What must have been the financial effect of Joseph's wisdom upon the revenues of the crown?

How did the king receive the request?

Did he grant more than was desired?

What does Pharaoh's question to Jacob suggest as to the possible duration of life in Egypt?

2. The Father.
 What must have been Jacob's appearance as he came in before Pharaoh?

Which one felt himself consciously the superior?

Give a reason why he should feel so?

In what respect had Jacob's days been evil?

In what respect had they been days of blessing?

What is the purpose of discipline?

What kind of character had been wrought in Jacob by his life of suffering?

Practical Teachings.

The pilgrimage of Jacob is only a picture of all human life.

Life is short at the best, and the evil equals the good. Jacob looked for a better country. Heb. 11, 9-13.

The sons of Jacob came only to sojourn in the land, not to dwell.

We are but sojourners here. Are we looking for the better country?

Is anything more beautiful than filial love?

Hints for Home Study.

1. Make a list of the things said in this lesson about Joseph.

2. Write from memory a sketch of Jacob's life.

3. Take Jacob's age, one hundred and thirty years, and work backward, verifying, from the figures given in the story, the dates put at the head of the last six lessons.

4. Read very carefully the remainder of the book of Genesis.

5. What are the ten principal events of the book of Genesis?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The King.
 About what visitors did Joseph tell the king?
 From what land had they come?
 Into what land had they gone?
 Whom did he present to the king?
 What was the calling of these men?
 Why had they come to Egypt?
 What request did they make?
 What order did the king give about their residence?
 What about their employment?

2. The Father.
 Whom did Joseph next present to the king?
 What question did the king ask?
 What did Jacob say about his age?
 What about his experience in life?
 How had his life compared with his father's?
 What is meant by Jacob's blessing Pharaoh?
 Where did Joseph place his father and brethren?
 Whence did Jacob and his sons get bread?
 What commendment does Joseph's conduct illustrate? (See Golden Text.)
 What blessedness is promised to those who honor parents? Exod. 20, 12.

Teachings of the Lesson.

Where in this lesson are we taught—

1. To respect our superiors?
2. To respect any honest calling?
3. To respect old age?

Hints for Home Study.

How many persons were there in Jacob's family when he went to Egypt?

To whom had this migration been foretold?

How long did Jacob's descendants remain in Egypt?

QUESTIONS FOR YOUNGER SCHOLARS.

What did Joseph tell Pharaoh? That his father had come to Egypt with all his family.

Whom did he present before the king? Five of his brothers.

How did Pharaoh receive them? With great favor and kindness.

Why did he so receive them? Because they were Joseph's friends.

What did he give them? The best of the land to dwell in.

What did he tell Joseph to make them? Rulers over his cattle.

What honor did Joseph show his father? He brought him to see Pharaoh. (Repeat the Golden Text.)

What did Jacob do? He gave the king his blessing.

What was the king's first word to Jacob? "How old art thou?"

What did Jacob answer? "The years of my pilgrimage are a hundred and thirty."

How did he describe his life? As full of trouble and sorrow.

To what did Jacob compare it? To a journey.

What kind of a journey should it be for all of us? A journey from earth to heaven.

Where did Jacob make a home for his father? In the land of Goshen.

What more did Joseph do? He cared for them all during the years of the famine.

Words with Little People.

Will children who love God neglect and dishonor their parents?

Will they be disobedient and impolite at school?

Will they be cross and impatient at home?

"I will love thee, O Lord, my strength."

THE LESSON CATECHISM.

[For the entire school.]

1. What did Joseph do for his father and his family? He sent for them in Egypt.

2. In what part of the land did he give them a home? In the land of Goshen.

3. What was the age of Jacob at this time? One hundred and thirty years.

4. How long did Jacob live in Egypt? Seventeen years.

5. What one of the commandments is illustrated by this lesson? "Honor thy," etc.

TEXTS AT CHURCH.

Morning Text.....
Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Joseph in Five Aspects.

I. A SUBJECT.

Came and told Pharaoh. v. 1.

- "Subject to principalities and powers." Titus 3. 1.
- "To the king as supreme." 1 Pet. 2. 13.

II. A SERVANT OF GOD.

Thy servants are shepherds. v. 3. (See chap. 46. 33, 34.)

- "The people shall dwell alone." Num. 23. 9.
- "Shall dwell in safety alone." Deut. 33. 28.

III. A SON.

Brought in Jacob his father. v. 7.

- "Honor thy father and thy mother." Exod. 20. 12.
- "The first commandment with promise." Eph. 6. 2.

IV. A BROTHER.

Placed... his brethren. v. 11.

- "Put on... kindness." Col. 3. 12.
- "Forgiving one another." Eph. 2. 32.

V. A PROTECTOR.

Nourished his father and his brethren. v. 12.

- "Do good unto all men." Gal. 6. 10.
- "Overcome evil with good." Rom. 12. 21.

THOUGHTS FOR YOUNG PEOPLE.

Lessons from the Descent into Egypt.

1. God cares for his people, though they may be poor and unworthy. Those seventy people who went down to Egypt were the church of God on earth. God took them out of Canaan, and sent them down to Egypt, when it was best for them, and best for his cause in the world.

2. The true princely nature is never ashamed of a lowly origin. Joseph owned his brothers before Pharaoh; indeed, he valued his birth as an Israelite higher than his honors as an Egyptian. Let us count our relationship to the people of God more honorable than worldly position. v. 1, 2.

3. Every person should have some occupation in life, and should be willing to acknowledge it. Never go into any business you would be ashamed of. v. 3, 4.

4. "Men of activity," of force and ability, are needed in every department of life; in the state, in business, in politics, in religion, every-where there is a demand for just such men as Pharaoh wanted. v. 5.

5. We are pilgrims, not residents on the earth. This is our land for only a little while, however long our life may be. Our real life is in a world beyond. v. 7-10.

6. We should pay all honor and reverence to the aged. v. 7-10.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

The lesson may be presented *geographically*. Draw a sketch-map of Canaan, the wilderness, and Egypt, taking as a copy the one at the head of these lessons; insert Hebron, Beer-sheba, Rameses, Goshen, On; show the journey of the Israelites.... It may be presented *historically*. Read carefully the General Statement, and find five benefits which came to the Israelites into their sojourn in Egypt. Tell the story of the descent into Egypt, and show its relation to the history of Israel.... It may be presented *pictorially*, in a series of

word pictures, showing the start; the journey; the meeting with Joseph; Joseph's brothers before Pharaoh; Jacob before Pharaoh; the settlement in Goshen... It may be presented as a *study in character*. See the Analytical and Biblical Outline for five aspects of Joseph in this lesson. Let the illustrative texts be read by the pupils, from their own Bibles, if possible, and the application be made by the teacher.

References. FREEMAN. Ver. 6: Rulers over cattle, 887.

CATECHISM QUESTION.

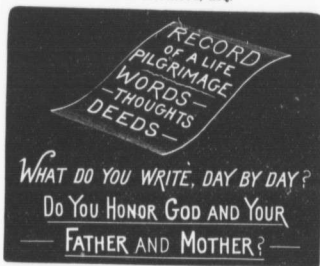
20. What is the sinfulness of that state?

The want of original righteousness, and the depravity of our nature, through which it has become inclined only to evil.

[Romans v. 19; iii. 10; Matthew vii. 11; Luke xi. 13.]

Blackboard.

BY J. B. PHIPPS, ESQ.



Review the lesson briefly. Refer to verse 9. Speak of life as a pilgrimage from the cradle to the grave. Each day we make a record of our words, thoughts, and deeds. How careful we should be that our record is one of honor, and that our days be not evil, though few.

Each life is like a written page,
Showing deeds both good and bad,
From Youth to Age.

Primary and Intermediate.

LESSON THOUGHT. *Heaven our Home.*

BLACKBOARD. Make a pathway, extending across the board; at the end, some rays of light, and the word "Heaven" outlined in the rays. Speak of the family we have been studying about. How many sons were there? Let children name all they can, and put initials of names here and there in the path. Speak of the mother. Make something to represent a tomb-stone, on it put R, to stand for Rachel. Make two tents; mark one "Haran," the other "Canaan," to show the places where this family stopped, on their way to Heaven. Talk a little about this journey, explaining that travelers often have trouble. Recall some of Jacob's trials; his leaving home on account of his sin. Esau's ill-will; the death of Rachel, the wickedness of some of his sons,

and the loss of Joseph. Tell that sorrow and trouble are helps to those who take them patiently, and then let children tell how God came to Jacob on his way to Haran, and again at the brook Jabbok. Make J, near the end of the path, to stand for Jacob, and take up the story where it was left a week ago.

Tell that another trial had come upon Jacob. Now in his old age the famine had come, and his riches were being taken away. People often starve in time of famine. Tell how the money to buy corn was growing less and less, and the good old man was growing more and more troubled, and imagine the happy time when the sons came home from Egypt, bringing presents from King Pharaoh and Joseph, and the glad news that Joseph was alive and governor over Egypt, and that he had sent for his father and all the brothers to come there and live. Explain that Joseph had seemed to be harsh toward his brothers to try them and see if they had become good men.



Describe the happy meeting of Jacob and Joseph, and tell how Joseph honored his father by taking him to see King Pharaoh, who was very kind and generous to Joseph's friends for Joseph's sake. Then tell how Jacob blessed the great king, and remind the children that Jacob

was a "prince of God," and therefore, in God's sight, of higher rank than Pharaoh. Call for Golden Text, and ask what God's promise is to those who keep this promise. A little special emphasis on this part of the lesson will not be amiss.

To bring the teaching home, remove the initials of names from the pathway, and ask some child who has brothers and sisters to give their names. Print the names, or initial letters, in the path, and help the child to see that his or her own family is also a company traveling to another country. Ask who is leading the little company. Over the path print "God the Guide." Make a little path opening downward from the other, explaining, that Satan makes little ways to win children away from heaven.

Lesson Word-Pictures.

One, two, three, four, five men going toward the palace-gate. They may have on a court-dress, but they are not courtiers. The marks of the sun and the wind and the rain are in their faces, and the palms of their hands are hard with toil. They are Joseph's brothers. They have passed the gium guards at the palace-gates. They have gone up the magnificent stairway leading to the royal house. They are now about passing into the grand, imposing hall, where on his throne sits the dreaded monarch of Egypt. Going to see Pharaoh! It must have seemed like a dream, and Joseph only a weird Egyptian magician that had real power, whose spell thrown over them will suddenly cease, and they find themselves amid the lambs and the kids gamboling on the far-away hills of Canaan. It is no vagary. This is Egypt. This is a palace, and that being yonder is the Great King on his magnificent throne. Bow, all, bow! How their hearts must have trembled before this man, whose nod could turn them very quickly into mummies. It would have been a relief if they could actually have been transported to Canaan's safe, green hills. Where is Joseph, to give them courage? There he is at Pharaoh's right hand. Fear not! Pharaoh is speaking now. Does he see a court-dress on them? Are these courtiers really? What is their occupation? he is asking. Shall

they confess that they are Egypt's abomination, shepherds? Shall they cover with a lie the marks with which God's sun and wind and rain have stamped their faces? "Say just what you are," is the meaning of the glance that Joseph gives them. They are only shepherds. May they dwell in Goshen? May they stay just humble shepherds? They are gone now, and glad they must be to exchange the awkward court-dress for the free, shepherd's garments. Yes, Pharaoh says, "Dwell in Goshen." Jacob's father, too, is coming. Egypt hearing of it may have said, "Here is some great sheik from the North-land. He will come like a great chieftain from the wide sand plains, with a long train of attendants, with camels, with asses, with horses. All hail to the great sheik!" For see how tenderly, reverently, Joseph leads an aged stranger up the steps of Pharaoh's palace! "Lean on me," Joseph is saying, as if adding also, "I am thy vassal, thy slave. Lean on me!" And the sacred person that no man in Egypt save Pharaoh dares touch becomes only a support to that trembling old man, and he whom guards surrounded is now another's escort. There they are, approaching the great throne, Egypt's ruler like a slave waiting on that old man's steps. And Joseph seems to say, "O, Pharaoh, I bring you a king. He is your equal. To me he is greater, grander. I honored him before I honored you, obeyed him before I obeyed you, loved him before I loved you. He was as my king in the northern land, but it is some one better, greater; my father, my old father." Yes, Jacob is brought so near Pharaoh that the former almost touches the latter. Yes, Jacob reaches out his hands. He lifts up his trembling voice. He calls upon Israel's God to bless Egypt's king. And I seem to think that the great Pharaoh, like a sensible man, bowed to receive an old shepherd's blessing. "How old art thou?" Pharaoh is asking Jacob, and Jacob tells him of the many days that yet seem "few and evil." Again are the hands of Jacob outstretched in blessing, and as Jacob turns away and leaves the palace, still leaning on Joseph, loyally supporting and exalting him, it would seem as if the real king went away while a subject lingered on Pharaoh's throne. Looking now across Egypt's low, level lands, I can see Goshen's fields. The shepherds from Canaan there pitch their tents, and often to the dooms that lightly swing in the wind come Joseph's wagons bearing bread for the little colony.

LESSONS FOR MAY, 1887.

- MAY 1. Israel in Egypt. Exod. 1. 6-14.
MAY 8. The Child Moses. Exod. 2. 1-10.
MAY 15. The Call of Moses. Exod. 3. 1-12.
MAY 22. The Passover. Exod. 12. 1-14.
MAY 29. The Red Sea. Exod. 14. 19-31.

Thoughts for the Quiet Hour.

THOU, O Most Compassionate!
Who didst stoop to our estate,
Drinking of the cup we drain,
Treading in our path of pain—
Show thy vacant tomb, and let,
As of old, the angels sit,
Whispering, by its open door:
"Fear not! He hath gone before!"

—Whittier.

— Purity, sincerity, obedience, and self-surrender are the marble steps that lead into the spiritual temple.—Bradford.

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