

Christian Messenger.

HALIFAX, N. S., MAY 28, 1873.

THE TEACHER.

BIBLE LESSONS FOR 1873.

INTERNATIONAL SERIES.

SUNDAY, June 1st.

Israel in Egypt.—Gen. xli. 1-4, 20-32.

GOLDEN TEXT.—I am God, the God of thy father; fear not to go down into Egypt; for I will there make of thee a great nation.

COMMIT TO MEMORY.—Verses 2, 3.

SUMMARY.—The Immigration of Israel into Egypt was with God's approval, and under his direction.

ANALYSIS.—1. Israel's sacrifice and the promise made him at Beersheba. 2 The departure. 3 The arrival in Egypt and introduction to Pharaoh.

EXPOSITION.—Verse 1.—Israel, here becomes a name indicating Jacob and his descendants. All that he had, refers to only what could be conveniently taken away. The more bulky—the "stuff" of chap. xl. 20—must have been left behind Israel would not take this step before asking counsel from God. He makes this an act of solemn worship—at Beersheba. God had formerly met his father and grandfather here, see xxi. 23; xvi. 25.

2 Jacob had probably heard the prediction that Abraham's posterity was to be afflicted in "a land that is not theirs" (chap. xv. 13), and hesitated about going on, or was troubled at the prospect of the affliction falling upon him. The covenant is consequently here renewed.

3. The assurance given to Jacob of God's accompanying presence would inspire the aged man with courage, and the renewal of the promise would satisfy his sons and their families to go.

4. It was a large migration but still a promise was appended of eventually returning, and that as for himself, Joseph should be present at his death—"Joseph shall put his hand on thine eyes," see chap. 1. 1. Here were seventy persons going down to Egypt. The promise was literally fulfilled for after 215 years they had become 180 000. The promise to Jacob of returning, was also fulfilled—his bones being brought back in an honorable procession, chap. 1. 7-13.

39. Chariot. The wagon was a heavy carriage drawn by oxen, but the Egyptian chariot for personal use was lighter, and drawn by horses. The same affection as appeared toward Benjamin, (xlv. 14), now appears towards the father, but more intense—wrest on his neck a good while. Here were tears of joy, long pent up, finding vent and now flow on without restraint. The luxuries of high office in Egypt had not hardened Joseph's heart. He had maintained all his integrity, and the generosity of his nature had had full scope, and was still in full exercise.

30 Now let me die. Israel had now obtained the highest wish of his heart, and had nothing more to hope for. He was prepared to depart in peace, fully satisfied with all the Lord had done for him, and that he would fulfil every hope he had for the future.

31. Joseph with proper deference to the king proceeds to introduce his father and brothers to him. He did not ignore the occupation of his brethren, because it was not one of honor in the land, (vs. 34), but would prefer that they should continue in it and have a portion of the land suitable for them. He gives his brothers full instruction as to how they were to behave before the king that they might have no discrepancies between them. This course met the full approval of Pharaoh and probably prevented him putting them into official position, or into his army. Joseph here acted on the wish that a brother would naturally feel, and was, at the same time, accomplishing God's purposes—giving an opportunity of increasing in numbers such as no other occupation would afford. There was no disposition on the part of the Egyptians to amalgamate with the Israelites, see chap. xliii. 32.

The hatred of the Egyptians to the shepherds arose probably from their having formerly been under the domination of the Shepherd kings, a foreign race of sovereigns who used them for the accomplishment of their own ends. The Egyptian sculptures and artists invariably represent the shepherds as dirty and unshaven, and in some places they are caricatured as deformed bodies.

The Land of Goshen was a border land of Egypt on the north between the delta of the Nile, and the western border of

Palestine. On the eastern branch was the royal residence of the Shepherd kings. It is supposed that the Pharaoh mentioned in chap. xli. 15 was one of these kings, and that the taking of Sarai was but one of the acts which was common with them.

Scripture Catechism, 118, 119.

SUNDAY, June 8th.—Joseph and Pharaoh.—Gen. xlvii. 5-10.

Youths' Department.

THE SLEEPY BOY.

I know a little boy: And I have often heard it said, That he never was so tired, That he wished to go to bed. Though he scarcely can hold up His drowsy little head, Yet this very foolish boy Cannot bear to go to bed.

When the big golden sun Has lain down to sleep; When the lambs every one Are lying by the sheep. When underneath its wing Every chick tucks its head— Still this odd little boy Does not like to go to bed.

Primroses and daisies Have shut their bright eyes; Grasshoppers and crickets Are singing lullabies; The fire-flies have lighted Their lamps bright and yellow; And I'm sure it's dreaming-time For this sleepy little fellow.

The houseless little child Who has no place to sleep; Who on the ground must lie, Or in some doorway creep; O'er whom no clean white sheet, No blanket soft, is spread— How happy would he be If he could "go to bed!"

But with a pretty nest All warm and soft and white, That's waiting for this boy, When it's time to say "Good-night!" With mamma's loving kiss, And her hand upon his head— How strange a sleepy boy Should not like to go to bed.

—Elizabeth Stil.

A TAME BEAR.

Mr. Goodrich, in his "Animal Kingdom," when referring to the Bears, says: "Some years ago, a boy of New Hampshire found a very young cub near Lake Winnepig, and carried it home with him. It was fed and brought up about the house of the boy's father, and became as tame as a dog.

Every day its youthful captor had to go to school at some distance, and by degrees the bear became his daily companion. At first the other scholars were shy of the creature's acquaintance; but ere long it became their regular playfellow, and they delighted in sharing with it the little store of provisions which they brought for their sustenance in small bags. After two years of civilization, however, the bear wandered to the woods and did not return. Search was made for him, but in vain.

Four succeeding years passed away, and in the interval, changes had occurred in the school alluded to. An old lady had succeeded the ancient master, and a new generation of pupils had taken the place of the former ones. One very cold winter day, while the school-mistress was very busy with her humble lessons, a boy chanced to leave the door half-way open on his entrance, and suddenly a large bear walked in.

The consternation of the old lady and her boys and girls was unspeakable. Both school-mistress and pupils would fain have been abroad; but the bear was in her path, and all that could be done was to fly off as far as possible behind the tables and benches. But the bear troubled nobody. He walked quietly up to the fireplace and warmed himself, exhibiting much satisfaction in his countenance during the process.

He remained thus about a quarter of an hour; and then walked up to the wall where the provender bags and baskets of the pupils were suspended. Standing on his hind feet he took hold of these successively, put his paws into them, and made free with the bread, fruit, and other eatables therein contained. He next tried the school-mistress's desk, where some little provisions usually were; but finding it firmly shut, he went up again to the fire, and, after a few minutes stay before it, he walked out by the way he came in.

As soon as the school-mistress and her pupils had courage to move, the alarm was given to the neighbors. Several young men immediately started after the bear, and, as its tracks were perfectly visible in the snow, they soon came up with it and killed it. Then it was that by certain

marks upon its skin some of the pursuers recognized the old friend of their school-days. Great regret was felt at the loss of the creature. It was like killing a human friend rather than a wild animal."

A QUEER MOTHER FOR DUCKS.

There was, not long ago, a dog in England, whose whole family of pups were drowned, so that she was left alone, with nothing to love. Her name was Mop; and she was very sad when she found all her little ones taken away from her.

About the same time, a brood of nine little ducks had been left without any mother to take care of them; so what did Mop do but adopt the little ducks for her own? She would save her food for them; and when they went into the water, she would go with them.

The little ducks learned to love poor Mop very much. They would jump on her back; and if any strange dog came into the yard, thinking he could catch one of the little ducks to eat, Mop would growl so that the strange dog would run off pretty well frightened.

Mop was happy in her little family; for love makes even dogs happy; and when the ducks grew up, they did not forget the friend who took care of them.

Many a good time they would have swimming about in the pond, or eating their dinner together.—The Nursery.

A DEED AND A WORD.

A little spring had lost its way Amid the grass and fern; A passing stranger scooped a well, Where weary men might turn; He walled it in, and hung with care A ladle at the brink; He thought not of the deed he did, But judged that toil might drink. He passed again, and lo! the well, By summer never dried, Has cooled ten thousand parching tongues, And saved a life beside.

A nameless man, amid a crowd That thronged the daily mart, Let fall a word of hope and love, Unstudied from the heart; A whisper on the tumult thrown, A transitory breath— It raised a brother from the dust, It saved a soul from death. O germ! O fount! O word of love! O thought at random cast! Ye were but little at the first, But mighty at the last!

ANOTHER METHOD IN THE CONCERT.

Among the many good methods of conducting the Sunday-school concert so as to bring out and uplift the beauties and treasures of the Bible, a plan pursued in the Clarendon Street Baptist School, at Boston, on one occasion, is worthy of mention. Slips of paper, of the size of a half-sheet of "commercial note," were distributed in advance throughout the school, one to each teacher and scholar, save the little ones of the infant class. At the head of these slips there was printed the name of the school, followed by this request: "Please write on this paper one or more specially precious invitations or promises from the Bible." Thus all were set to the search of God's Word for what they deemed "specially precious invitations or promises." When they had found what seemed appropriate, they wrote out the words of their choice, and handed the slips back to the superintendent, through their teachers. Out of this collection the superintendent selected for reading such as he deemed most likely to prove impressive and helpful to the school, and arranged them so that their force should be increased by their harmony in the clustering. This reading was interspersed with appropriate singing, brief comments and prayer. It was a rich feast of good things—a varied and delightful collection of the choicest invitations and promises of the Word of God.—S. S. World.

A HOUSE OF OUR OWN.

Next to being married to the right person, there is nothing so important in one's life, as to live under one's own roof. There is something more than a poetical charm in the expression of the wife:

"We have our cozy house; it is thrice dear to us because it is our own. We have bought it with the savings of our earnings. Many were the soda water fountains, the confectionery saloons, the necessities of the market we had to pass; many a time my noble husband denied himself the comfort of tobacco, wore his old clothes and even patched his boots; and I, O! me! I made my old bonnet do, wore the plainest clothes, did the plainest

cooking—saving was the order of the hour, and to have 'a home of our own' had been our united aim. Now we have it; there is no landlord troubling us with raising the rent, and ex-cetera and that. There is no fear harbored in our bosom that in sickness or old age we will be thrown out of house and home, and the money we have saved to pay rent is sufficient to keep us in comfort in the winter days of life."

What a lesson do the above words teach, and how well it would be if hundreds of families would heed them, and instead of living in a rented house, which takes a large share of their capital to furnish, and a quarter of their earnings to pay the rent, dress and eat accordingly, would bravely curtail expenses, and concentrate their efforts on having 'a home of their own.' Better a cottage of your own than a rented palace.

NUMBER ONE.

"I always take care of Number One," said one of a troop of boys at the end of a bridge, some wanting to go one way and some another.

"That's you out and out," cried one of his companions. "You don't think or care about any one but yourself; you ought to be called Number One."

"If I did not take care of Number One, who would, I should like to know?" cried he.

True, Number One was right. He ought to take care of himself—good care.

"But does not that smack a little of selfishness?" the boys ask. "Number One thinks of Nobody but himself."

Nobody but himself? That certainly is selfish, and therefore wrong. Yet Number One is committed to our own care. What sort of care? is the all important question.

The care of his soul. Number One has a soul to be saved from sin and from hell. Number One has a soul to be won to Christ, to holiness and to heaven. Here is a great work to do.

Take care of his habits. Make Number One industrious, persevering, self-denying and frugal. Give him plenty of good healthy work to do, teach him how best to do it, and keep him from lounging and all idle company.

Take care of the lips of Number One. Let truth dwell on them. Put a bridle on his mouth, that no angry, backbiting word shall come from it. Let no profane or impure words escape. Let the law of kindness rule his tongue, and all his conversation be such as becomes a child of God.

Take care of the affections and feelings of Number One. Teach him to love God with all his heart, and his neighbor as himself; to care for others, and share with others; to be lowly in mind, forgiving, gentle, sympathizing, willing to bear and forbear, easily entreated, doing good to all as he has opportunity.

This is all the care to take of Number One, and a rich blessing will it prove to his home, and neighborhood, and himself. Boys! you all have Number One to take care of; and a responsible charge it is.

MARRIAGE ANNOUNCEMENTS IN OLDEN TIMES.

It appears from Mr. Jefferson's Brides and Bridals, that "the editor of the Gentleman's Magazine used to announce marriages thus: 'Mr. Baskett to Miss Pell, with £5000; Mr. Davis to Mrs. Wylds, with £400 per an.;' the Lord Bishop of St. Asaph to Miss Orell, with £30,000; 'J. Whitcombe, Esq, to Miss Allen, with £40 000; 'Mr. N. Tillotson, the eminent preacher among the people called Quakers, and a relative of Archbishop Tillotson, to Miss —, with £7000; 'Mr. P. Bowen to Miss Nicholls, of Greenhithe, with £10, 000; 'Sir George C. to Widow Jones, with £10,000 a year, besides ready money.' At the same time the Scotch—more gallant than their fellow-countrymen of South Britain—whilst announcing the amount of a bride's fortune, used also to mention her personal and moral endowments, as qualifications scarcely less important than her money. 'On Monday last,' runs a matrimonial announcement in the Glasgow Courant (1747), 'Dr. Robert Hamilton, Professor of Anatomy and Botany in the University of Glasgow, to Miss Molly Baird, a beautiful young lady with a handsome fortune.' Another marriage, which occurred in the same year, is announced in the same journal thus: 'On Monday last, Mr. James Johnstone, a merchant in this place was married to Miss Peggy Fewell, a young lady of great merit, and a fortune of £4000.'

INTERNATIONAL BIBLE LESSONS FOR 1874.

The Committee, in announcing the Lessons for 1874, beg leave to say that, in deference to the wishes of brethren in England, and in accordance with their own matured judgment, they have modified their previous plan, so far as to give six months to the study of the Gospel according to Mark.

To the Lessons proposed for the next year, as to those of the present, many days of patient labor have been given. After a careful preparation by individual members of the committee, at their homes, the entire Committee has spent days together in the work assigned them.

We again request our Sunday-school fellow-laborers to make, to any member of the Committee, such suggestions as may seem to be of practical value in the prosecution of the plan.

The Committee has been able so far to forecast their work for the future, as to determine that the Old Testament studies for 1874 shall be from the entrance into Canaan to the death of Saul, or in other words, to the close of the First Book of Samuel. The New Testament studies will be in the Acts of the Apostles.

Grateful for the favor with which their work has been received, and for the progress which is being made in uniform and simultaneous Bible Study—our Lessons having been almost universally adopted throughout the United States and Canada, as well as to some extent on the Continent of Europe, with the probability that they will be used next year in Great Britain—the Committee send out this portion of their work invoking upon it the Divine benediction.

FIRST QUARTER.

- 1 The House of Bondage.....Ex. i. 7-14.
2 The Birth of Moses.....Ex. ii. 1-10.
3 The Call of Moses.....Ex. iii. 1-10.
4 Doubts Removed.....Ex. iv. 1-9, 27-31.
5 Jehovah's Promise.....Ex. vi. 1-8.
6 The First Plagues.....Ex. vii. 14-22.
7 Jehovah's Pass-over.....Ex. xii. 21-30, 51.
8 The Exodus.....Ex. xiii. 17-22.
9 The Red Sea.....Ex. xiv. 19-31.
10 Bitter Waters Sweetened.....Ex. xv. 22-27.
11 Bread from Heaven.....Ex. xvi. 1-5, 31-35.
12 Defeat of Amalek.....Ex. xvii. 8-16.

For the Quarterly Review.

The Song of Moses.....Ex. xv. 1-11.

SECOND QUARTER.

- 1 The Ten Commandments.....Ex. xx. 1-17.
2 The Golden Calf.....Ex. xxxii. 1-6, [19, 20].
3 The People Forgiven.....Ex. xxxiii. 12-20.
4 The Tabernacle set Up.....Ex. xl. 17-30.
5 The Five Offerings.....Lev. vii. 37, 38.
6 The Three Great Feasts.....Lev. xxiii. 4-6, [15, 21], 23-28.
7 The Lord's Ministers.....Num. iii. 5-13.
8 Israel's Unbeliever.....Num. xiv. 1-10.
9 The Smitten Rock.....Num. xx. 7-13.
10 The Serpent of Brass.....Num. xxi. 4-9.
11 The True Prophet.....Deut. xviii. 9-16.
12 The Death of Moses.....Deut. xxxiv. 1-12.

For the Quarterly Review.

Mercies Review.....Deut. viii.

THIRD QUARTER.

- 1 The Beginning of the Gospel.....Mark i. 1-11.
2 The Authority of Jesus.....Mark i. 12-27.
3 The Leper Healed.....Mark i. 28-46.
4 The Publican Called.....Mark ii. 13-17.
5 Jesus and the Sabbath.....Mark ii. 23-28; [ii. 1-5].
6 Power over Nature.....Mark iv. 35-41.
7 Power over Demons.....Mark v. 1-15.
8 Power over Disease.....Mark v. 24-34.
9 Power over Death.....Mark v. 22, 43.
10 Martyrdom of the Baptist.....Mark vi. 20-29.
11 The Five Thousand Fed.....Mark vi. 34-44.
12 The Scepter of a Mother.....Mark vii. 24-30.

Review of Lessons for the Quarter.

- 1 The Deaf Mute.....Mark vii. 31-37.
2 The Evil cast out.....Mark ix. 17-29.
3 The Mind of Christ.....Mark ix. 33-42.
4 Blind Bartimeus.....Mark x. 46-52.
5 The Fig Tree Withered.....Mark xi. 12-14, [19-24].
6 The Two Commandments.....Mark xii. 28-34.
7 Hypocrisy and Piety.....Mark xii. 35-44.
8 The Allocuting at Bethany.....Mark xiv. 3-9.
9 The Be Royal.....Mark xiv. 42-50.
10 The Denial.....Mark xiv. 66-72.
11 The Crucifixion.....Mark xv. 22-39.
12 The Risen Lord.....Mark xvi. 9-20.

Review of Lessons for the Quarter.

JOHN H. VINCENT, P. G. GILBERT, JOHN HALL, J. BENNET TYLER, WARREN RANDOLPH, B. F. JACOBS, RICHARD NEWTON, A. G. TYNG, A. L. CHAPIN, H. P. HAYEN.

OF CANADA. J. MUNRO GIBSON, A. MACALLUM. Niagara Falls, Feb. 20th, 1873.

Making reflections on the faults of others is generally a fruitless thing; it is often attended with mistakes and involves men in sin. When we find it so hard to amend ourselves, we may well esteem it a very unseemly thing with bitterness to inveigh against our brother.

Fear never was a friend to the love of God or man, to duty or conscience, truth or honor. It therefore can never make a good subject, a good citizen, a good soldier, and least of all, a good Christian; except the devil, who believes and trembles, are to be accounted good Christians.

To love is to place our happiness in the happiness of another.

Whoever learns to stand alone must learn to fall alone.