

The Christian Messenger.

Bible Lessons for 1880.

- LESSONS FOR THE FOURTH QUARTER. 7. Nov. 14. Joseph the Wise Ruler. Gen. xli. 41-57. 8. Nov. 21. Joseph and his Brethren. Gen. xlii. 30-34; xlv. 1-8. 9. Nov. 28. Jacob and Pharaoh. Gen. xlvii. 1-12. 10. Dec. 5. The Last Days of Jacob. Gen. xlviii. 8-22. 11. Dec. 12. Last Days of Joseph. Gen. i. 14-26. 12. Dec. 19. Review. 13. Dec. 26. Lesson Selected by the School.

Lesson IX.—NOVEMBER 28.

JACOB AND PHARAOH.

Gen. xlvii. 1-12.

COMMIT TO MEMORY: Verses 7-10.

Joseph at once sent for his father and kindred, furnishing conveyances, garments, and food for the journey. Jacob immediately set out on the journey to Egypt with all his people. Joseph went up to Goshen, where he met his father, and where the company tarried, except those mentioned in this lesson, who came with Joseph to the court of Pharaoh.

GOLDEN TEXT.—"The hoary head is a crown of glory, if it be found in the way of righteousness."—Prov. xvi. 31.

DAILY HOME READINGS.

- M. Jacob and Pharaoh, Gen. xlvii. 1-12. T. The Discovery Announced, Gen. xlv. 9-28. W. Journeying to Egypt, Gen. xlv. 1-7. T. The Meeting, Gen. xlv. 28-34. F. Jacob in Egypt, Acts vii. 9-19. S. Welcomed by the King, Matt. xxv. 31-40. S. Acknowledged as Brethren, Heb. ii. 10-18.

PARALLEL TEXTS.

- With vs. 1: Gen. xlv. 31; xlv. 10; xlv. 28. With vs. 2: Acts vii. 13. With vs. 3: Gen. xlv. 33; xlv. 34. With vs. 4: Gen. xv. 13; xlviii. 1; Deut. xxv. 5; Acts vii. 11. With vs. 6: Gen. xx. 15. With vs. 9: Psa. xxxix. 12; Heb. xi. 9, 13; Job xiv. 1; Gen. xxv. 7; xxxv. 28. With vs. 11: Ex. i. 11; xii. 37.

THE KINDRED WELCOMED BY THE KING.

LESSON OUTLINE.—I. Announced. Vs. 1. II. Welcomed. Vss. 2-10. III. Settled. Vss. 11, 12.

QUESTIONS.—Who was Jacob? How did he and Pharaoh come together?

I. Vs. 1.—Whose arrival is announced in this verse? Where were the most of Joseph's kindred then tarrying? Point out this place on the map? What was his motive in so doing? Whom does Jesus acknowledge as his kindred? (Matt. xii. 50.) How does he present their cases to the king? (Rom. viii. 34.) What benefits do we so gain? (Heb. vii. 25.)

II. Vss. 2-10.—Whom did Joseph first present to the king? What passed between them and Pharaoh? Whom did Joseph afterward set before Pharaoh? What passed between them? How old was Jacob at this time?

III. Vss. 11, 12.—What did Joseph do for his father and brethren? How many of them were there? (Gen. xlv. 26.) In what part of the land was their possession?

Joseph invited his father's entire family down into Egypt (xlv. 9-13); an action endorsed by Pharaoh (vs. 17-20.) The brothers returned to Canaan with presents, and also with wagons to make the removal (vs. 24-28.) The Lord bade Jacob go (xlv. 3); he went, taking all with him (vs. 5-26.) This removal of the chosen family to Egypt was an essential part of God's plan for them. 1. To preserve them as a separate people. In Canaan they were in danger of intermarrying with other nations; but in Egypt, their occupation (xlv. 34) would keep them apart. 2. To give time for sufficient increase in their numbers, to take possession of the promised land, and drive out the inhabitants. 3. To impress upon the nation, by a personal experience, the great truth of Redemption by blood. Their true national history must begin with Redemption. 4. Perhaps, to give them the benefit of Egyptian culture and civilization.

The whole family was nourished by Joseph. At his own expense, a noble

return for his brother's conduct toward him. So Christ nourishes his "brethren" with the true "bread of life." So long as Joseph lived, the family had an all-powerful advocate before the king. Jesus "ever lives" as our advocate to make intercession for us.

EXPLANATORY NOTES.—Verse 1.—What Joseph here reports to Pharaoh, has taken place in pursuance of Pharaoh's own suggestion. See chap. xlv. 17-20. Goshen. This was a region on the northern border of Egypt. It lay between the Nile, where that river spread out its mouths to form its delta, and the western limit of Palestine. It was a rich grazing district—the best of the land of Egypt. See chap. xlv. 18. The removal of Jacob, with his patriarchal family, from Canaan to Egypt, facilitated as that removal was, with every necessary resource of help from Pharaoh, was a very different thing from the return of Jacob's posterity out of Egypt into Canaan, after an interval of hundreds of years—an exodus accomplished in the face of every resistance that the power of Pharaoh could offer.

Verses 2, 3, 4.—Five men. "Of the whole number of his brothers, he took five men." The brothers most likely to make a favorable impression on the monarch, were probably selected. Their presentation before Pharaoh was, no doubt, with considerable preparation and circumstance. It was an important incident in their lives. Thy servants are shepherds. The five brothers' answer to the king was a matter of previous instruction from Joseph. See chap. xlv. 33, 34. Joseph seems to have known that the king would ask the question he did. Now, shepherds were a class very offensive in the view of the Egyptians. Two causes are assigned. One is, that Egypt had been invaded from Arabia by pastoral chieftains that usurped dominion and exercised it despotically. These foreign kings are known in history as the Shepherd Kings. The other cause is the fact that, Egypt being eminently an agricultural country, the pastoral occupation was associated in the Egyptian mind with rusticity and rudeness. Surviving Egyptian sculptures attest this prejudice; shepherds being given a ridiculous or disgusting appearance in their representations. Whether Joseph is chiefly to be admired for his frank truthfulness in having his brothers reveal their true quality as shepherds, in the face of this prejudice against the class, may be doubtful. There was good policy, too, in his course. He wished to have his people settle, as far off as might be, from necessary contact with the idolatrous Egyptians; and Goshen, besides being desirable in this view, was also highly favorable for the business of grazing. It is thought, moreover, that the reigning monarch at this time may have been of the race of Shepherd Kings.

Verses 5, 6.—The king answers the brothers' request to Joseph. This was, no doubt, in accordance with court etiquette; as Joseph had vice-royal authority. It had the effect, of course, to put the brothers under a feeling of dependence upon him whom, in the years long past, they had so cruelly mistreated.

Verses 7, 8.—This may have been at the instance of Pharaoh himself, who, being a man as well as a king, had probably a natural curiosity to meet the aged patriarch from Canaan. Joseph's filial conduct, too, had been such, that Pharaoh might feel sure of gratifying his favorite minister by showing attention to the father. Jacob blessed Pharaoh. Whether this means anything more than that Jacob gave Pharaoh the formal salutation proper to himself on the one side, and to the king on the other, is doubtful. How old art thou? Jacob's venerable appearance impressed the monarch.

Verse 9.—My pilgrimage. An allusion to Jacob's frequent changes of place. Few and evil. The old man speaks as if the end was felt to be at hand. Jacob had enjoyed little fruit of comfort for himself, from his practice of cunning. He had had a troublous life. God had overruled even his sins to the working out of his own purposes, but not so as to make Jacob himself a gainer by his indiscretions and deceits. He could apprise the king that his age, great as it was, was not yet equal to the age of his ancestors.

Verse 10.—The "blessing" from Jacob to Pharaoh, here spoken of, is probably the parting obeisance suitable to taking leave. It simply marked the conclusion of the audience.

Verses 11, 12.—Land of Rameses. A designation substantially equivalent to "Goshen." Rameses was a town afterward built by the Hebrews, as bond-slaves of Pharaoh. See Ex. i. 11, where "Raamses" is the form given. It there appears as one of the so-called "treasure-cities." According to their families. More literally, "according to their little ones." That is, probably, a measure of supply proportioned to the number of children, of whatever age. During the prolonged period of the famine, year after year, Joseph appears as the nourisher of his people.

For the Teacher of the Primary Class.

Joseph's father and brothers were

Sent for by Joseph.

Introduced by Joseph.

Welcomed for Joseph's sake.

Repeat the answer of Jacob to Pharaoh's question, "How old art thou?" and explain its meaning. Jacob's answer means simply this: "I have been traveling through this world one hundred and thirty years, but I am not so old as my fathers were."

Was Jacob with his hoary head found in the way of righteousness? Yes, but he had not always been traveling in that way. Question on repentance, as taught in last lesson. Jacob turned away from his sins, and so he went back and turned on to the right way.

—Abridged from the Baptist Teacher.

Boys' Department.

Bible Enigma.

No. 99.

- 1. Who said, "Shall we receive good at the hand of God, and shall we not receive evil? (or trouble)." 2. At the first recorded occurrence of direct persecution for religion, who sheltered a large number of the most prominent servants of God at great personal risk? 3. A heathen general, who suffered from an incurable disease, and was so far humbled that he sought a cure from a servant of the true God, and yet his pride would not allow him to accept it, when offered on terms which seemed to him incompatible with his own dignity, and that of his country. 4. Who said, "Shall not the judge of all the earth do right?" 5. One who knew little of what may proceed from the heart of man when not ruled by the fear of God; and therefore, when a prophet declared to him that he should become guilty of enormous cruelties, replied, "Is thy servant a dog, that he should do this great thing?"

The initials form the name of one who, receiving a mission from God, acted in the manner described in Matt. xxi. 29.

CURIOS QUESTIONS.

135. Form a square of the following five described words:

- 1. A pleasure vessel. 2. To dislike. 3. To run after. 4. Armies. 5. Woody vegetables.

136. DOUBLE AGROSTIC.

Find the name of a famous city of Europe made of the initials, and the name of a celebrated city of the United States made by the initials of the following described words:

- 1. A gentle young animal. 2. One of the United States. 3. A boy. 4. A small hollow. 5. A man's name. 6. A woman under a vow.

Answer to Bible Enigma.

No. 98.

- 1. P hilippi. 2. A ntioch. 3. L adicean. 4. E gypt. 5. S ychar. 6. T arsus. 7. I taly. 8. N ain. 9. A thena.

PALESTINA.

ANSWERS TO CURIOS QUESTIONS.

131. WHAT AM I? The letter "T."

132. INCOMPLETE POETRY COMPLETED.

Let fate do her worst; there are relics of joy, Bright dreams of the past, which she cannot destroy;

And which come in the night-time of sorrow and care, To bring back the features that joy used to wear; Long, long be my heart with such memories filled; Like the vase in which roses have once been distilled; You may break, you may ruin the vase if you will, But the scent of the roses will hang round it still.

HANNAM MORE.

133. Wind, rind, rand, raid, rain.

134. WORD SQUARE.

O D E R

D O V E

E V I L

R E L Y

THE PICTURE PRIZE PUZZLE, No. 127.

According to promise, we announce the successful competitor. We have received quite a number of answers, neither of which is perfectly correct. The one nearest right is from Avis A. Sweet, Scotch Village, Newport, Hants, having 12 right (failing in Nos. 2, 6, 12, 16), and to her we have sent the prize. The next was from Evangeline Morse, Paradise, with 11 answered correctly, (failing in Nos. 6, 12, 13, 14, 16.) Another one, nicely written, by Alvin Mason, Springfield, replies—failing in Nos. 1, 6, 10, 12, 15, 16. Our other young friends who have sent replies will see where they did not succeed. They deserve credit for their neat writing and the effort they have made. We give the correct replies, so that it may be seen what the defective numbers are.

- 1. Timid people on ice—slippers. 2. Frisky young animals—calves. 3. The frame of a window—a saah. 4. 24 inches—two feet. 5. The opening of a river to the sea—a mouth. 6. A shiver—a frill. (See "frill" in Worcester's Dictionary.) 7. Four-fifths of a crystal—a lass (from glass.) 8. Fastenings of doors—locks. 9. A work of high art—a picture. 10. Efforts to get in good supplies—stockings. 11. Four-fifths of a seat—hair (from chair.) 12. A distinctive mark of human beings—a smile. 13. What often prevents speed—haste ("the more haste the less speed.") 14. An act which may be performed alike by men, animals and liquids—running. 15. An onward motion—a step. 16. The lower part of an animal's covering—fur below (furbelow. See Worcester.)

A Child fascinating Birds.

There is a little girl in Ohio, five years old, who has the power of charming birds at will. Her mother was the first to notice the exercise of this strange power.

The little girl was playing in the yard where some snowbirds were hopping about. When she spoke to them, they would come twittering with glee, and light upon her shoulders.

On her taking them in her hands and stroking them, the birds did not care to get away. They seemed to be highly pleased, and when let loose, would fly a short distance, and soon return to the child again.

She took several of them into the house to show to her mother. The mother, thinking the little girl might hurt the birds, put them out of doors. But the little birds were not to be cheated in this way. No sooner was the door opened than they flew into the room and alighted upon the girl's head, and began to chirp.

The birds staid about the house all winter. Whenever the door was opened they would fly to the little girl. The parents feared that this might be a bad omen, and that the little girl would die.

But she kept her health, and did not die. She still makes pets of the birds, and they come and play with her. She handles them so gently, that even a humming-bird has been known to come to her several times.

Last winter a whole flock of birds kept near the house all the season. She would feed them, and play with them for hours at a time. Every morning the birds would fly to her window, and chirp as much as to say, "Good-morning, little mistress! Wake up, wake up!"

I think the child must be a near relation of that "Little Bell," of whom the poet Westwood sang—

"Whom God's creatures love," the angels fair Murmured, "God doth bless with angels' care: Child, thy bed shall be Folded safe from harm; love deep and kind Shall watch around, and leave good gifts behind, Little Bell, for thee!"

—Emily Carter, in The Nursery.

The Left-hand Glove.

"I don't know what to do with this glove," said Mrs. Wells, as she was looking over closets and drawers. She held up a fur gauntlet, nearly new. "It seems too good to throw away, and yet it is no use. What a pity Mr. Wells lost the mate!"

"Why don't you put it in with those things, mamma?" suggested Kitty, looking up from her tea-set.

"Those things" were a pile of partly worn garments Mrs. Wells had just laid aside as an intended contribution to a Home Mission box.

"Why, Kitty, do you think an odd glove would do any better service out west, than here?"

"Some one might like it mamma—perhaps some poor minister, who has to ride miles and miles over the prairies. He could hold the reins in his left hand you know, and keep the other in his pocket."

"That's quite an idea, Kitty," laughed Mrs. Wells. "The glove won't take up much room, any way. We'll send it."

It was a handsome glove, of dark, glossy fur, soft and warm, and long enough to cover the wrist. The pair had been expensive.

It went a long journey, by blue, winding rivers and fields of waving grain and golden corn, past hills and woods, through busy, bustling cities, and reached a part of the country where winter is long and severe. The mission box carried comfort and cheer to many a distant home.

"But what can we do with this odd glove?" questioned one of the ladies who unpacked.

"Why, don't you remember?" said another. "There's that poor minister, Mr. Gray, who lost his right hand a year ago."

"That terrible accident! Oh, yes, I recollect."

"This is a left-hand glove, and good as new. Let's send it to him."

The minister's family were glad that night. There were little saccus and dresses, shoes and stockings, for the five children, and a shawl for mamma.

"And, O papa, see this!" shouted his little girl, holding up the gauntlet. "Now your hand won't be all blue with cold. See what a beauty! There's only one, and it's left-hand. Isn't it queer?"

The minister tried on the glove. It was just a fit. "Who would have thought it?" said he.

So the odd glove found its place, and had a mission in the world.—Christian Register.

How the Pastor lied.

Old Parson S., of Connecticut, was a particular kind of person. One day he had a man ploughing in his field, and he went out to see how the work was getting on. The ground was very stony, and every time the plough struck a stone, the man took occasion to swear a little.

"Look here," cried Parson S., "you must not swear that way in my field."

"Well, I reckon you'd swear, too," said the man, "if you had to plough such a stony field as this."

"Not a bit of it," said Mr. S. "Just let me show you."

So the parson took hold of the plough, but he very soon had considerable trouble with the stones. As stone after stone caught the ploughshare, Mr. S. ejaculated.

"Well, I never saw the like!"

And this he repeated every time a stone stopped his onward way. As soon as he had ploughed around once, he stopped and said to the man,—

"There, now! You see I can plough without swearing."

"But I guess it's pretty near as bad to lie," answered the man, "and you told dozens of lies. Every time the plough struck a stone, you said, 'I never saw the like,' when the same thing happened a minute before!"

The Tunkers will not permit their women to wear hats. At their last annual Council, a petition was presented, asking if the sisters might not wear "modest hats," but the Council said no, and gave as Scriptural authority for their decision the text: "Be not conformed to the world;" "Abstain from every appearance of evil."

While reading do not face the light, but let it fall upon the page from behind, over the shoulder.