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THE TEACHER.

BIBLE LESSONS FOR 1873.

INTERNATIONAL SERIES.

SUNDAY, *June 15th.*

Prophetic Blessings.—Gen. xlviii. 1-16; xlix 8 12.

GOLDEN TEXT.—"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Gen. xlix. 10.

COMMIT TO MEMORY: xlviii. 15-16; xlix. 8-10.

SUMMARY.—The blessing of Jacob on his sons was God's purpose of grace.

ANALYSIS — *I. Joseph's sons blessed.* Chap. xlviii. 15, 16. *II. Judah blessed.* Chap. xlix 8-10.

EXPOSITION.— *Connecting links.* — We last week witnessed the interview of Pharaoh, first with the five brothers of Joseph in the way of business, and then with the aged Jacob as a personal favor. We saw the old man retire from the royal presence, leaving behind his benediction He and the five went back to Goshen, and there settled according to the royal command and their own desire. From chap. xlvii. 28, it seems that they propered greatly. Meanwhile Joseph continued to discharge his official duties, living apart from the rest of his family in the nation's capital. Chap. xlvii. 11-26 We saw last Sabbath that Jacob felt that his end was near, that his active life was ended, that he counted himself, as it were, dead already. Then he was one hundred and thirty years old. But he still lived with his children, in the peaceful serenity of a satisfied soul, seventeen years longer, reaching the age of one hundred and forty-seven years. But before he died, knowing that he was near his end, he called Joseph and made his dying request as to his burial. Chap xlvii. 29-31. Very touching! But if Jacob had a request to make of Joseph, so had Joseph one to make of Jacob—a request not less important than the father's. Jacob has that to give which no other one, not even Pharaoh, can possibly bestow. It is the prophetic blessing. Joseph, though in a heathen nation, exalted to such loft station, with a heathen priest's daughter for his wife, separated from his humble brethren, is yet loyal to the God of his fathers, and craves an inheritance of the spiritual and temporal blessings promised to his own people beyond all the honors and treasures of Egypt. He wants to know that his children though born of an Egyptian mother, shall be received as part of the Hebrew nation. It would seem from verse 5 that Joseph had more than two sons, but Jacob singles out the two born before his arrival in Egypt, and designates them as the respective heads of the tribe of Joseph, which is to be not one tribe, but two tribes. Thus did Joseph have not only all he wished, but twice as much. These boys, the older one, Manasseh, now about twenty years of age (Chap. xli. 5; comp. xlvii. 28), Joseph brings in before his old father, now almost blind, while he, in accordance with a custom still familiar to us, laid his hands upon their heads, the right hand on the head of the younger, the left on the head of the older, to indicate that the younger was to have the greater honor, and, under the inspiration of God, pronounced the blessing which was prophecy, rather than prayer.

Verse 15.— *Blessed Joseph.* Yet it seems from the next verse, as from what precedes, that it was the two sons that were blessed. They represented the father, as constituting together the head of the tribe of Joseph. The father was blessed in their blessing, as was also the double tribe. *God, before whom my fathers Abraham and Isaac did walk.* Read "the God," etc., making it correspond with "the God" of the next clause. So in Hebrew. "Abraham," the grandfather, as in our idiom forefather, or simply father. More common in Hebrew than in English. It is a beautiful and expressive statement that these men walked before or "in the presence of" God. All men walk in his presence in one sense, for "all things are naked and opened to the eyes of him with whom we have to do." The most wicked of men are clear and full in his view. Not only is their outward walk seen, but the inmost secrets of their hearts. But not only in this sense did Jacob's fathers walk before God, they also walked or lived (for life is here regarded as a way, and man as a traveller pilgrim) *consciously* in his presence; *i. e.*, carried with them ever the loving, reverent sense that they were in the presence of God; lived as the servants and also the children of God, for him, not for themselves, obeying his will, not their own. *The God which fed me all my life long.* The life now so near to its close. As we saw last week it had been a stormy, troublous life, full of painful experience, and yet he had been "fed," or rather "shepherded," for such is the meaning of the Hebrew term. God, in the twenty-third Psalm, is most touchingly and attractively presented as his people's Shepherd, as often elsewhere, and Christ declares himself to be the Good Shepherd. John x. It implies ownership, tender regard, powerful defence, wise tending Jacob, in the serenity of his last seventeen years, looking back, and noting how providence had fitted itself to providence, and God's loving counsel was impressed upon all.

Verse 16.—*The Angel which redeemed from all evil.* That "the Angel" is here the same being called God twice in the previous verse is apparent, because the verb "bless" is in the Hebrews in the singular number, though all three of the words, God, God and Angel, are its subject We have before seen that this Angel was God, so named because he ministered as one apparently sent The New Testament doctrine of Christ the Word, sent of God, and yet himself God, makes clear these representations of this Angel. A mere creature could not be thus joined with God as of equal authority and power in saving, blessing, and leading men. *And let my name be named on them, and the names of my fathers Abraham and Isaac.* Jacob's name of honor was Israel, and this was to be "named on them" as they and all the descendants of Joseph were to be a part of the "people Israel." "the seed of Abraham," and so of Isaac The blessings of the covenant made with the three patriarchs, are thus forcibly represented as to be given to the tribe of Joseph. *And let them grow into a multitude in the midst of the earth.* The covenant always contained the promise of great increase The Hebrew word translated "grow into a multitude" is not elsewhere used, but is the same root as the word meaning, "fish," and is supposed to refer to the rapid increase as of fish from the spawn, though with none of the contempt expressed in our use of the word "to spawn." This prophecy of blessing was fulfilled in the subsequent history of the tribe of Joseph. As to its number, as compared with others just before entering Canaan, see Num. i. 33, 34; comp. the context. When the division of the kingdom had been effected after Solomon's reign, "Ephraim became the name of the whole northern empire which was so important in territory and population, that it assumed for itself or received the honored appellation of Israel." The two half tribes thus appear in the relative importance here assigned them. Ephraim, the strong of the two, and the chief among "the ten tribes." Vs 10.

Chap. xlix. 8.—*Judah, thou art he.* The words "art he" are in italics in the common version, showing that nothing in the Hebrew represents them They are put in to fill out the supposed sense of the passage. Better to omit them. "Judah thou," or "thou, Judah," *whom thy brethren shall praise*, or more exactly, "thy brethren shall praise thee." For the meaning of the name Judah, see chap xxix. 35. Jacob takes this name Judah, *i. e.*, praise, and shows that it fits this son, not only because God was to be praised on account of him, *i. e.*, of his birth, but because he, as represented in his tribe, was to be an object of praise. Judah's personal excellence of character in comparison with the other nine, we have more than once noticed already. Chaps. xxxvii. 26, 27; xliii. 9, 10; xliv. 16 and context. *Thy hand shall be in the neck of thine enemies.* This phrase is fully explained by Psalm xviii. 37-42. The victorious army pursues the enemy till it comes upon it, and then lays hold of the flying foe, each one of the pursuing seizing one of the pursued as he flies, and smiting him down. The military power of the tribe of Judah is thus described. Comp. Job. xvi. 12 *Thy father's children shall bow down to thee.* This naturally follows the preceding statement, for the pre-eminence of the tribe's position which was to be accorded to it by the other tribes, was of course to rest upon an actual pre-eminence of power and worth which could justify and command the respect. The phrase "bow down," does not imply worship. In showing respect to a superior, and sometimes even in saluting an equal, persons prostrated themselves, sometimes touching the ground with the bowed head even seven times. The same practice was observed also in paying divine honor. David and Solomon were of Judah's tribe.

Verse 9.—*Judah is a lion's whelp*, etc. Judah is compared to the most royal and the powerful of beasts. The image is from the lion retiring to the mountains after devouring his prey; not probably as Gesenius and others, "thou hast grown up from feeding upon the prey. . . The standard of Judah was a lion, very probably derived from these words of Jacob," *Speaker's Commentary. Old lion* should read "lioness," which is peculiarly terrible when aroused to the defence of her young.

Verse 10.—*Sceptre* means a rod, and then because kings were wont to have a rod in token of kingly rule it comes to mean kingship, the kingly position and authority. So here, the word translated "lawgiver," is by Keil and other scholars rendered "sceptre" or lawgiver's staff, that which as he sat on his throne he leaned upon, placing the lower end of it between his feet. Others, with better reason, retain the translation "lawgiver." The phrase, *from between his feet*, then, means from his posterity. *Until Shiloh come.* "Shiloh," meaning peace, is elsewhere found as the name of a town where for several years, from the last days of Joshua to the time of Samuel, the ark of the covenant was kept. Joshua xviii. 10; Judges xviii. 31; 1 Sam. iv. 3. It here doubtless refers to Christ. The expectation of a personal Saviour was raised by the promise to Adam and Eve, was renewed by other clearer promises, and was a chief element in the hope of the elect fathers of the Hebrew nation. It was natural that a reference should be made to Christ in the blessing of Judah, as from this tribe the Lord was to come. Subsequent prophecies seem to refer to this, and to fix certainly its application to Christ. See Num. xxiii. 24; xxiv 9; 2 Sam. vii. 13 and context; comp. Psalm lxxii; Isa ix 5, 6; xi. 1-10; Ezek. xxi. 32. Solomon, whose name also means peace, was the type of Christ, as the references show. How well the title and description suits Christ appears, Eph. ii. 14; Rev. v. 5; Heb. vii. 14; 1 Cor. xv. 25, 26. "As regards the fulfilment of this prophecy it is undoubted that the tribal authority and the highest place in the nation continued with Judah until the destruction of Jerusalem, . . . and even afterward Judah never ceased to be a tribe with at least a tribal sceptre and lawgivers, or expositors of the law, Sanhedrim and Senators, and with a general pre-eminence in the land." —*Speaker's Commentary.*

QUESTIONS.—What was the subject of our last lesson? Where did we leave Jacob? How long after that did he live? Chap. xlvii. 28 What request did he make of Joseph just before his death? Chap. xlvii. 29-31. What request did Joseph make of him? Gen. xlviii. 9-13.

Vs. 15. On whom did Jacob lay his hands? Vs. 14 How? Whom did he bless? Compare verses 15 and 16. Why in this blessing does he refer to Abraham and Isaac? What is here meant by walking before God? Why does he refer to God's care of himself? Does God take the same care of all his saints? Psalm xxiii; John x.

Vs. 16. Who was this Angel? Who is the world's Redeemer? Does Jacob ask or forteil blessing on the lads? What is meant by having his name named on them? Was the prediction of this verse ever fulfilled?

Chap. xlix. 8. The meaning of the name Judah? Comp. xxix. 35. Explain the phrase "thy hand in the neck of thine enemies." What is meant by the father's children bowing down before him? Of what tribe was David and Solomon?

Vs. 9. Why compared to a lion? Who was the lion of this tribe? Rev. v. 5.

Vs. 10. What is a sceptre? Who is Shiloh? What is meant by the gathering of the people to him? Show that this prediction was fulfilled.

Abridged from the *Baptist Teacher.*
Scripture Catechism, 122.

SUNDAY, *June 22nd.*—The Last Days of Joseph.—Gen. l. 15 26.

Women in England are carrying off the highest university honors. One student of a female college has in a Cambridge University mathematical examination, reached the rank of "Senior Optime.' Two others have passed satisfactorily the examination for the classical Tripos, and one of the two surpassed, in her knowledge of Aristotle, all others examined. These ladies were educated in a women's college, but competed, as women in England are allowed to do, in the University examination.

Youths' Department.

FAIRY-FOLK.

The fairy books have told you
Of the fairy-folk so nice,
That make them leathern aprons
Of the ears of little mice;
And wear the leaves of roses,
Like a cap upon their heads,
And sleep at night on thistle-down,
Instead of feather-beds.

These stories, too, have told you,
No doubt to your surprise,
That the fairies ride in coaches
That are drawn by butterflies;
And come into your chambers,
When you are locked in dreams,
And right across your counterpanes
Make bold to drive their teams;
And that they heap your pillows
With their gifts of rings and pearls;
But do not heed such idle tales,
My little boys and girls.

There are no fairy-folk that ride
About the world at night,
Who give you rings and other things,
To pay for doing right.
But if you'd do to others what
You'd have them do to you,
You'll be as blest as if the best
Of story books were true.

Alice Carey.

THE BEGINNING.

"Give me a halfpenny and you may pitch one of these rings, and if it catches over a nail I will give you threepence"

That seemed fair enough, so the boy handed him a halfpenny and took the ring. He stepped back to a stake, tossed his ring, and it caught on one of the nails.

"Will you take six rings to pitch again, or threepence?"

"Threepence," was the answer, and the money was put into his hand. He stepped off well satisfied with what he had done. A gentleman standing near had watched him, and now laid his hand on his shoulder.

"My lad, this is your first lesson in gambling."

"Gambling, sir?"

"You staked your halfpenny and won six, did you not?"

"Yes, I did"

"You did not earn them, and they were not given you; you won them just as gamblers win money. You have taken the first step in the path; that man has gone through it and you can see the end. Now, I advise you to go and give his threepence back, and ask him for your halfpenny, and then stand square with the world an honest boy again." He had hung his head down, but raised it quickly, and said, "I'll do it." He ran back and soon emerged from the ring, looking happier than ever.—*Morning Star.*

AN HONEST RUMSELLER.

Friends and Neighbors: Having recently opened a commodious establishment for the sale of all the choicest liquors, including "lager beer," I embrace this opportunity of informing you that I have begun the business of making drunkards, paupers, and beggars, for the sober, industrious, and respectable to support.

I shall deal in such spirits as will excite men to riot, robbery, and bloodshed, and by so doing diminish the comforts, increase the expenses, and endanger the welfare of the community. I will undertake, at short notice, for a small sum, and with considerable expense on my part, to prepare inmates for the almshouse, the prison and the gallows. I will furnish an article warranted to increase the amount of fatal accidents, and multiply the number of distressing diseases among men.

I will supply a drink calculated to deprive some of life, many of reason, most of property and all of peace; which will make fathers act like madmen; wives to be made worse than widows; children to become double orphans to grow up in ignorance, and prove a burden and a curse to the nation. I will obstruct the progress of religion, defy the purity of the church, and cause temporal, spiritual, and eternal death.

And if any are so impertinent as to ask why I bring such accumulated misery upon a comparatively happy people, my honest reply is, that I have a license, given under the laws of the country, and thus I have purchased the right to ruin the character, impair the health, shorten the lives, and destroy both the souls and bodies of men.

I know it is written, "Thou shalt not kill;" that woe is pronounced upon him that giveth strong drink to his neighbor, and that no drunkard shall enter the kingdom of heaven; and I do not expect that I, a drunkard-maker, will share a better fate. But what can I do? I must have money, even at the expense of my soul. Do you not think I offer enough in return for the money? Many times it will be more than my customers can conveniently carry.

Particular Notice.—I most affectionately warn all my patrons to keep clear of the Temperance men—such as the Sons of Temperance, Good Templars, Members of the Temple of Honor, and all other tee-totallers by whatever name they are known, as they will persuade you to sign the pledge, save money, and with it support your family in comfort and respectability, thus cheating me out of what you would spend at my establishment. I know what they have done and what they will do. Look out for them. My sign is the blue and red light.

WATER IS BEST.

Water is best
For the trees of the forest,
Water is best for the flowers of the field;
Streams from the fountain
Are flowing in beauty,
Purest of pleasures forever they yield.

Water is best
For the rich and the mighty,
Water is best for the humblest that toil;
Children and fathers
May drink from the fountain,
Flowing forever to gladden the soil.

Emblem of purity,
Truth, and of freedom,
Still let me love thee, and still be thou mine:
Gilding in streamlet,
And rolling in ocean,
Telling of God, ever glorious, divine.

CHAIN MAKER.

Suppose, dear children that you were all working for a man who was to come to you one morning, and ordered you to make a strong chain; the next morning he should come again, urge you to work on, each to make his chain stronger and stronger. And suppose, while you were thus working, a person came in and asked you if you knew what these chains were for, and that you should answer, "No," adding you did not care so long as he paid your wages.

But suppose he should tell you that he knows it to be a fact that it is your master's intention to bind you each one with his chain in perpetual bondage. Is there one of you, that, after this, would add one link to his chain?

"No, no!" I think I hear you say.

Then, dear children, the habit of drinking intoxicating liquors, little by little, is the devil's way of forming the chain in which he would keep you in perpetual bondage; and when you have added the last link, he will chain you in hell forever.

NAPOLEON'S WILL.

The following is the true will of the late Emperor Napoleon, for which letters of administration were recently applied for. It will be observed by the date that it was made when he was enjoying all the glory of the Empire The estate is sworn to amount to less than £120,000 sterling, and this sum is subject to claims which will reduced it one-half:

This is my will. I command my son and my wife to the high authorities of the State, to the people, and to the army. The Empress Eugenie possesses all the qualities required for capably conducting the regency, and my son displays a disposition and judgment which will render him worthy of his high destinies. Let him never forget the motto of our family, everything for the French people. Let him fix on his mind the prisoner of St. Helena; let him study the emperor's deeds and correspondence; and finally let him remember, when circumstances permit, that the cause of the people is the cause of France. Power is a heavy burden, because one cannot do all the good one could wish, and because contemporaries seldom render justice, so that in order to fulfil one's mission one must have faith in, and conscientiously appreciate his duty; it is necessary to consider that from heaven above those whom you have loved regard and protect you. It is the soul of my illustrious uncle that has always inspired and sustained me. The like will apply to my son, for he will always be worthy of his name.

I leave to the empress all my private property. I wish that, at the majority of my son, she shall live at the Elysee and Biarritz. I trust that my memory will be dear to her, and that, after my death, she will forget whatever unhappiness I may have caused her. With regard to my son, let him keep, as a talisman, the seal I wore attached to my watch, and which came from my mother. Let him carefully preserve everything that came to me from the emperor my uncle, and let him be convinced that my heart and my soul remain with him. I make no mention of my faithful servants; I am convinced that the empress and my son will never abandon them. I shall die in the Catholic, Apostolic and Roman religion, which my son will always honor by his piety.

Done and signed with my hand at the palace of the Tuileries, the 24th April, 1865.

NAPOLEON.