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The Sabbath School

INTERNATIONAL LESSON.

Fourth Quarter Lesson 5, Nov 3 1901.

DEATH OF JOSEPH.—Genesis 50: 15-26.

GOLDEN TEXT.—So teach us to number our days, that we may apply our hearts unto wisdom.—Psa. 90: 12.

HISTORICAL SETTING.

Time.—The migration into Egypt B. C. 1706. Jacob's death and burial, B. C. 1669. Joseph's death, B. C. 1635.

Place.—The land of Goshen in Egypt. (1) Probably the Wady Tamilat, extending from the modern Ismailia, on Lake Timsah, westward about eighty miles, to the eastern branch of the Nile. It is watered by the Sweetwater Canal, running from the Nile to Suez. It is a few miles wide at its western end, and gradually narrows toward the east. It is still one of the most beautiful districts of Egypt.—J. W. Dawson in Egypt and Syria. (2) Others regard it as a larger district, extending north and south of this Wady.

Jacob was 130 years old when he went down into Egypt. He lived there seventeen years and died in 1689, aged 147, and was buried in the cave of Machpelah near Hebron.

JACOB'S DEATH CAUSES HIS SON TO FEAR JOSEPH.—V 15. *Saw. Realized. Joseph will... hate us. They judged him by themselves. All the evil. See Gen. 37: 23-28.*

Practical Suggestions. 1. Conscience may slumber, but it will awake some day.

2. The only way to really get away from the effect of wrongdoing is to have it forgiven.

3. One reason why many persons will not take God at his word is because they judge him by themselves.

JOSEPH'S BROTHERS PLEAD FOR MERCY.—V 16-18. *They sent a messenger. Benjamin was probably sent from Goshen to Memphis. They father did command. The brothers fearing the wrath of Joseph, had probably spoken to their father concerning the future, and he had given the command, although we have no record of it. Forgive... trespass... sin... evil. Here is true penitence. They hold up their action, so that it may be viewed in its true light. They seek forgiveness only. The servants of the God of thy father. This is the foundation of their request, viz, the oneness of his and their God. Joseph wept when they spoke unto him. Pained, no doubt, to find that he was still distrusted. To be distrusted seemed to be his fate in life. Fell down before his face. Once again unconsciously fulfilling the old dream. We by thy servants. Both the attitudes assumed and the words spoken expressed contrition and supplication.*

Practical Suggestions. 1. There is some hope for a man who recognizes his sin. There is no hope for the man who does not recognize his sin.

2. There is more hope for him who confesses his sins.

3. As Joseph could forgive his brethren because they recognized their transgression, and did not strive to cover it up, so God can forgive the sins of those who are willing that Jesus should take them unto himself. See 1 Peter 2: 24.

JOSEPH COMFORTS HIS BROTHERS.—V 19-21. *Am I in the place of God? That is, Am I to act as judge, and punish? Ye thought evil. Joseph recognizes the enormity of their sins, and it was best that they should not forget it. God meant it unto good. Good out of evil. No one can permanently injure us but ourselves. No one can dishonor us. Joseph was humored in a dungeon; they spat on Christ. But that did not sully the purity of the one, or lower the divine dignity of the other.*

Nourish. Joseph thus promises to see that they will want for nothing. The Israelites did not suffer until after his death. *Your little ones, your families, your dependents. And he comforted them, and spoke kindly unto him. This is more than forgiveness: it is rendering good for evil.*

Practical Suggestions. 1. There are too many to-day who talk and act as if vengeance belonged unto them instead of unto God.

2. When God means a thing for our good, although others may strive to harm us, God will in due time bring the good to pass.

3. If we suffer, the fault is our own. If, however, we are conscious of doing our full duty, and still we suffer, let us wait patiently until the Lord reveals his plan, which is always for good.

4. When we forgive those who have despitely used us, shall we not imitate Joseph, and seek their good?

JOSEPH'S LIFE REVIEWED.—V 22-23. *An hundred and ten years. Among the Egyptians this was the ideal length. His life may be divi-*

ded into three sections, viz, seven-ty years spent at home, thirteen years as a slave, eighty years as second ruler in the kingdom. And now we leap over an interval of sixty-one years, during which all we know of Joseph and his brethren is contained in these two verses.

Ephraim's children of the third generation. The grandsons of grandsons in the line of Ephraim.

JOSEPH'S DEATH.—V 24-26. *I die. Joseph could look forward to his death without a tremor. Dying he comforts others, manifests his own faith in God. God will surely visit you. Not in wrath and anger, but to fulfill his promise to Abraham, to Isaac, and to Jacob. Joseph took an oath... ye shall carry up my bones from hence. Joseph, in faith in the promises of God (Gen. 46: 4), prophesies the Exodus, and commands the removal of his own body accordingly. So Joseph died. Surely this was the death of the righteous.*

1. His mind was at perfect peace. His was no blind leap into the dark, or a struggling after light which he had turned away from health. The light shone brighter until it ushered him into the perfect day.

2. He could comfort his brothers.

3. His faith was strongly based on the promises of God. Nothing will give victory in the dying hours like faith in God's promise.

They embalmed him. The corpse was opened by an incision in the side, the intestines and the brains were taken out and separately preserved in vessels (jars). The drying of the body was promoted by the insertion of bituminous material; it was wrapped in numerous bandages and layers of linen, and, after remaining seventy days in the use of those to whom it belonged, was enclosed in a coffin and buried. In a coffin. The sarcophagus is in common use in Egypt, which might consist of wood, but was mostly of stone. In Egypt, Israel was still in Egypt, and in full process of growth into a nation, waiting to be brought thence according to promise. When it entered Canaan there entered with it, two chests, the ark of the ever-living One, and the coffin of the dead Joseph.

Joseph: A Character Study. The character of Joseph belongs to all times and to all lands. How can we more fittingly close our study of his life than by considering the roots of his character? Those things which we have seen and admired in Joseph were but the outward manifestation of those things which were part of the man himself. The characteristics were:—

1. Filial devotion. As a boy he loved and obeyed his father. As a man, high in worldly rank, he loved and honored him.
2. Absolute honesty. In whatever position Joseph was placed, he was honest.
3. Unselfishness. A virtue that seems to be going out of fashion.
4. Humility. True, he seems to have an early consciousness of his coming greatness, and to have spoken about it, but at every point he gave the glory to God. He regarded himself but the instrument.
5. Faith. This made all of the foregoing possible.

At this point some one might interpose and say, All well enough, so far as they go, but remember what a difference between these times and those in which Joseph lived. These are not the qualities that go to make a successful man in this age. To be sure, times have changed, but Joseph manifested other elements of power, which the business man of to-day might well consider. They were:—

1. Resolution.
2. Enterprise.
3. Faithfulness in little things.
4. Patience.
5. Perseverance.

These qualities would make a successful man to-day, and if joined to those mentioned in the other list, would make a second Joseph.

What was the tap root of Joseph's character, and, therefore, the secret of his power? In the presence of God. To him, Jehovah was an ever-present inspirer and helper, in whose presence he habitually moved.

I Cannot Give Up.

It may seem to us sometimes, as we work on apparently alone, that we are powerless and can accomplish nothing. And yet, if we are using our influence for the right, we are not alone; we have a power that would perhaps astonish us if we could see it put to the test. The following account of what a young girl did should be full of inspiration to us all:

She was one of the teachers in the Sunday-school of a Church that had always had a hard struggle for existence. At last there came a time when the men and women who had worked long and faithfully grew discouraged and ready to give up. It is no use, was the decision. We will close the Church and

Sunday school for a time, at least. Perhaps conditions will be more favorable by and by.

The officers of the Sunday school announced the decision to the school, explaining as well as they could their reason for the step. Most of the teachers and officers agreed that it seemed to be the only thing to do.

The young teacher, however, felt differently. She had a class to which she had given a great deal of time and thought, and of which she was both fond and proud. She could not bear to give it up.

Can't we go on with the work, even though the Sunday-school is given up? she asked, earnestly, as she talked over the decision with her class. I cannot bear to have you scattered, after having been together here so long. You could meet at my house. I will play for you to sing, and we can have our own service, just as usual.

The class agreed gladly, and when the services were over it was announced to the superintendent that Miss B's class had decided not to disband, but to continue their work at her home. There was a thoughtful silence, and then somebody asked: Why need the Sunday-school disband, even though the Church does? An eager discussion followed that question. Plans were talked over for carrying on the Sunday-school independently of the Church, and it was decided that it could and should be done.

When the members of the Church learned of the decision to which the Sunday-school had come, they were both surprised and touched, and many felt themselves rebuked. Aren't we too ready to give up? they began to ask. We have struggled so long; why not make one more trial?

The result was that, inspired by the example of the Sunday-school, they decided not to close the Church, but to make a stronger effort than ever before to carry it through to success. They had their struggles and discouragements, but in the end they triumphed, and Church and Sunday-school are today thoroughly established and prosperous.—Selected.

Nine Ounces of Prevention.

Never lean with the back upon anything that is cold.

Never take warm drinks and then immediately go out into the cold.

Keep the back, especially between the shoulder blades, well covered; also the chest well protected. In sleeping in a cold room, establish the habit of breathing through the nose, and never with the mouth open.

Never go to bed with cold or damp feet.

Never omit regular bathing, for unless the skin is in active condition, the cold will close the pores, favor congestion or other diseases.

After exercise of any kind, never ride in an open carriage or near the window of a train for a moment; it is dangerous to health and even life.

When hoarse speak as little as possible until the hoarseness is recovered from, else the voice may be permanently lost or difficulties of the throat be produced.

Merely warm the back by the fire, and never continue keeping the back exposed to heat after it has become comfortably warm. To do otherwise is debilitating.

When going from a warm atmosphere into a cooler one, keep the mouth closed so that the air may be warmed by its passage through the nose ere it reaches the lungs.—Table Talk.

The Prince Among the Colliers.

Miss Marie Belloc, in an illustrated article in Cassell's Magazine, on the Duke and Duchess of Cornwall and York, says of His Royal Highness as a sailor:

There are many stories of the years when the Duke of York was in naval service, one of which at least has the merit of being absolutely true, for it was told at a public dinner by Admiral Sir Frederick Bedford, who took an actual part in the incident. Sir Frederick was at the time in command of the ship in which the Duke was serving as lieutenant, and as the vessel was coaling in Turkish waters the Sultan sent a representative to greet the grandson of the British Sovereign.

The Pasha was naturally received by the Admiral, then a captain, to whom he showed but scant courtesy. "I am come to greet the Prince, who is in command," he observed. "I am in command," replied Captain Bedford; "the Prince is one of my lieutenants, but if you wait a moment you will see him."

And just then Prince George, who had been in charge of the coaling party, and who had in the exercise of his duties become smothered in coal-dust, appeared. The spectacle of Queen Victoria's grandson

an engaged apparently inspired the Turkish official with mingled surprise and horror.

A Year Lost At School.

A year lost from school is a power lost out of life. A hard-working, intelligent machinist, whose chances of education had been good but who had neglected them, said bitterly, at twenty-three: While I have been in these works, I have seen four men promoted over my head. Not one of them knows as much about machines, practically, as I do. Not one of them is naturally cleverer than I am. Yet it was right to promote them over me, because they have been educated, and can do the mathematical work required in a higher position, and I can't. I've made up my mind, now, once for all, that I'm going to get an education, it it takes me all my evenings for five years. He did get it, for he was an indomitable fellow when once roused; and he is now in a responsible position, and making a good income. But, nevertheless, he is about five years behind the men of his age who had education—and he will never quite catch up with some of them either.

Power of a Christian School.

There is no community with which I have been associated where the power to reach unconverted young people is so strong as in a Christian school. I have seen the most obstinate, confessing themselves atheists, converted while in attendance at a Christian school. Most men are influenced by their surroundings. When one comes into the midst of an earnest company of Christian young people, one puts himself in such relation to God that the Spirit of God convinces, and converts. It has been my glad privilege to help many out of their unbelief into joyous Christian life and usefulness. Where I am at work now, we just expect every student to be converted. Those who come from abroad and come at once under the influence of the school are converted. Those who come from the immediate community and live in homes which are not Christian, are harder to reach. The Christian school, and the smaller Christian school, where all are associated together, is the best place to reach the unconverted and bring them into permanent Christian character. The revival influence is always present.—Central Advocate.

Children and Sweethearts.

I often wonder if mothers of little daughters appreciate what they are doing when they let them with them about their little sweethearts and beaux. There is much of this kind of talk that the clear-eyed listener sickens in the hearing. While boys and girls are young, they should be comrades, playmates, friends; but the possibility of tenderer relation existing should never for a moment enter the heads of the innocent children. When Mabel's mother speaks of twelve-year-old Jack as her beau, and the little girl flushes with self-consciousness or with anger, the irreparable wrong has been done. The bloom has already begun to come off the peach. The longer boys and girls are kept in ignorance of the fact that they can be anything but dear friends, the happier they will be. They cannot help knowing that grown men and women love and are given in marriage, but the grown-up period seems very far off to them, and those who love them should keep them children as long as possible. They can be children but once.—Harper's Bazar.

SUGGESTIONS FOR TO-DAY.—1. Begin the day in quietness. Get along, if only for a little while, with God. Give Him the right of way in your life; breathe in of his gracious presence; keep very still before Him, and let this be in the early part of the day.

2. When you pray this morning, plead God's promise. Be very definite about it. He had you in mind when he made it.

3. As you walk to-day, go in the consciousness that no good will be withheld from them that walk uprightly.—Chapman.

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with the most wonderful results, and in the case of the case of the latter I believe it was the means of saving her life after everything else had failed. One gentleman, a doctor of Halifax, bought a bottle of your Certain Check for his little daughter, who was suffering from Dysentery, and it made a speedy cure. These and numerous other instances show what wonderful medicines yours are. Trusting that you may be spared many years to relieve the sick and afflicted, I am,

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