The Need of the Age.

"O thou that art named the house of Jacob, is the spirit of the Lord straitened? are these His doings? do not, my words do good to him that walketh uprightly?"-MICAH 2: 7.

BRETHREN, what a stern rebuke to the people of Israel is contained in the title with which the prophet addressed them. "O thou that art named the house of Jacob!" The words of Micah imply that the descendants of Jacob in his day were proud of the name of "house of Jacob," but that they were not worthy of it. Nothing is more mischievous than to cling to a name when the thing for which it stands has disappeared. May we never come to such a stage of declension, that even the Spirit of God will be compelled, in speaking to us, to say, "O thou that art called the Church of God!"

When the Lord found His chosen people to be in such a state that they had rather the name than the character of His people, He spoke to them of the Spirit of the Lord. Was not this because their restoration must come from that direction? If we ourselves feel that we are backsliding, let us turn to the Spirit of God, crying, "Quicken Thou me in Thy way." If we sorrow- two thousand years, see how small a fully perceive that any Church is grow. part of it is enlightened, how many ing lukewarm, be it our prayer that the cling to their idols, how much of vice, Holy Spirit may work graciously for and error, and poverty, and misery are its revival. Let us direct the attention to be found in the world!" We know of our fellow-Christians under declen- all these sad facts; but are these His sion to the Spirit of God. They are not doings? Tell me, when has the Holy straitened in Him, but in themselves; Spirit created darkness or sin? What

UNPOPULAR PROPHETS.

words to have been spoken to denounce and make Him speak at your dictation? On turning to the connection, you will ular. The message which they brought was not acceptable; the people could not endure it; and so we read in the sixth verse: "Prophesy ye not, say they to them that prophesy: they shall not prophesy to them, that they shall not take shame." The words of these prophets came so home to their consciences and made them so ashamed of themselves, that they said, "Do not adays! We have many places of worprophesy: we wish not to hear you." To these Micah replies, "Is the Spirit of the Lord to be straitened by you?"

There were some in those days who would altogether have silenced the Spirit. They would banish all spiritual teaching from the earth, that the voice of human wisdom might be uncontradicted. But can they silence the spirit of God? Has he not continually spoken according to His own will, and will He not continue to do so? While the Scriptures remain, the Holy Spirit will never be without a voice to the sons of men; and while He remains, those Scriptures will not be left without honest hearts and tongues to expound and

traiten the Spirit of God by allowing only certain persons to speak in His name.

THEY WOULD HAVE A CHOICE

of their prophets, and a bad choice, too. See in the eleventh verse: "If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people." They had a liking for preachers who would indulge their lusts, pander to their passions, and swell their pride with windy flatteries. This age also inclines greatly to those who have cast off the restraints of God's revelation, and utter the flattering inventions of their own boasted "thought." Your liberal spirits your large-hearted men, your despisers of the old and hunters after the newthese are

THE IDOLS OF MANY.

Brethren, let me ask you, do you imagine that the Gospel is a nose of wax which can be shaped to suit the face of each succeeding age? Is the revelation once given by the Spirit of God to be interpreted according to the fashion of the period? Is "advanced thought" to be the cord with which the Spirit of the Lord is to be straitened? Is the old truth that saved men hundreds of years ago to be banished because something fresh has been hatched in the nests of the wise? My very soul boils within me when I think of the impudent arrogance of certain wilful spirits from whom all reverence for revelation has departed. Certain scriptural doctrines are, forsooth, discarded as dogmas of the mediæval period; others are denounced as gloomy because they cannot be called untrue. We are told that the teaching of God's ministers must be conformed to the spirit of the age. We shall have nothing to do with such treason to truth.

Certain of these backsliding Israelites went so far as to oppose the testimony of God., Note in the eighth verse-"Even of late My people is risen up as an enemy." It'is sad when God's own people become the enemies of God's own Spirit; yet those who professed to be of the house of Jacob, instead of listening to the voice of the living God, began to sit in judgment upon His Word, and even to contradict the same.

are not infidels, but false professors. "is the Spirit of the Lord straitened?" Will the Spirit of God fail? Shall the Gospel be driven out of the world? Will there be none to believe it? none

THE WORST FOES OF THE TRUTH

to proclaim it? none to live for it? none to die for it? We ask, with scorn, "Is is to be greatly lamented that so many have turned aside unto vanities, and are now the enemies of the Cross; but fear ye not, for the victory is in sure hands: O ye that would control the Spirit of God, remember who He is, and bite your lips in despair; what can ye do against Him? Thus much upon

the first use of our text.

that art named the house of Jacob, is estate of the Church, is that to be laid at God's door? It is true that the Church is not so full of life, and energy, and power, and spirituality, and holiness as she was in her first days, and therefore some instnuate that the Gospel is an antique and an effete thing; in other words, that the Spirit of God is not so

mighty as in past ages. Instead of blaming the Holy Ghost, would it not be better for us to smite upon our breasts and chasten our hearts? What if the Church is not "fair as the moon, clear as the sun, and terrible as an army with banners," as once she was; is not this because the Gospel has not been fully and faithfully preached, and because those who believe it have not lived up to it with the earnestness and holiness which they ought to have exhibited? Is not that the reason? In any case, are these His doings? God forbid! we cannot blame the Holy One of Israel. Then it is said "Look at

THE CONDITION OF THE WORLD. After the gospel has been in it nearly let them turn to Him for enlargement. | if the world be still an Augean stable, greatly needing cleansing; has the Spirit of God in any degree or sense I. I think we may consider these rendered it so? Where the Gospel has been fully preached, have not the words those who would control the Spirit of of the Lord done good to them that God. "Is the Spirit of the Lord strait- walk uprightly? Have not cannibals, ened?" Can you hold Him a captive, even during the last few years, been reclaimed and civilized? How, then, can the Spirit of Christ, the Spirit of find that there were certain prophets the Gospel, be blamed? Will you sent of God to Israel who were unpop- attribute the darkness to the sun? It were quite as just and quite as sensible. No, we admit the darkness, and the sin, and the misery of men. But these are not the work of the Spirit of God. These come of the spirit from beneath. He that is from above would heal them.

These are not His doings. But some have said. "Yes, but then see how few the conversions are nowship badly attended, we have others where there are.

SCARCELY ANY CONVERSIONS

from the beginning of the year to the end of it." This is all granted, and granted with great regret; but "is the Spirit of the Lord straitened; are these His doings?" Cannot we find some other reason far more near the truth? Has Christ been preached? Has faith been exercised? The preacher must take his share of blame: the Church with which he is connected must also

inquire whether there has been that measure of prayer for a blessing on the Word that there ought to have been. Christians must begin to look into their own hearts to find the reason for defeat. The apostate Israelitos also tried to Have ye never read, "He did not many mighty works there because of their unbelief"? But it is also said that there is A WANT OF POWER

largely manifested by individual saints. Where are now the men who can go up to the top of Carmel and cover the heavens with clouds? Where are the apostolic men who convert nations? Where are the heroes and martyr spirits of the better days? Our degeneracy is not His doing. We have destroyed ourselves, and only in Him is our help found. Instead of crying to-day, "Awake, awake, O arm of the Lord," we ought to listen to the cry from heaven which saith, "Awake, awake, O Zion; Shake thyself from the dust, and put on thy beautiful garments." Many of us might have done great exploits if we had but given our hearts thereto. Weare straitened in ourselves; we have not good Spirit of our God; but let us in truthful humility blame ourselves.

III. In the third place, our subject use it to encourage

THOSE WHO TRUST IN THE SPIRIT of the Lord. My brethren, let us this morning with joy remember that the Spirit of the Lord is not straitened. Let this meet our trouble about our own straitness. What narrow and shallow vessels we are! How soon we are empty! We wake up on the Sabbath morning and wonder where we shall find strength for the day. Do you not sigh, "Alas! I cannot take my Sunday-school class today with any hope of teaching with power; I am so dreadfully dull and heavy; I feel stupid and devoid of thought and feeling"? In such a case say to yourself, "is the Spirit of the Lord straitened?" He will help you. As a minister of Christ I have constantly to feel my own straitness. Perhaps more than any other man I am faced by my own inefficiency and inability to address such an audience so often, and to print all that is spoken. Who is sufficient for these things? I do not feel half as capable of addressing you now as I did twenty years ago. I sink as to conscious personal power, though I have a firmer faith than ever in the all-sufficiency of God. No, the Spirit of the Lord is not straitened. Come you that seem to plow the rock and till the sand, come and lay hold of this fact, that the These men called themselves God's Spirit of the Lord is omnipotent. No people, and yet fought against His rock will remain unbroken when He "What, then," saith Micah, wields the hammer, no metal will be un- I am like the good man and his wife melted when He is the fire. Still will who had kept a lighthouse for years. A our Lord put His Spirit within us and visitor who came to see the lighthouse, gird us with His power, according to His looking out from the window over the promise.

"As thy days, so hall thy strength be." This also meets another matter -- namethe Spirit of the Lord straitened?" It ly, the lack of honored leaders. We cry at this time, "Where are the eminent teachers of years gone by?" The Lord has made a man more precious than the gold of Ophir. Good and great men were the pillars of the Church in former times, but where are they now? Renowned ministers have died, and where those who despair for the good old blew a hurricane, he answered, "Yes, I cause; but certainly I would be glad to feel anxious to keep the lamps well trimcause; but certainly I would be glad to feel anxious to keep the lamps well trim-

Brethren, the great truth now before the Spirit of the Lord straitened? are us may prevent our being dismayed by these His doings?" If aught be amiss, is He to be blamed for it? The low in which we live. It is full of a terrible unrest. The earthquake in the Riviera is only typical of a far greater disturbance which is going on everywhere. The foundations of society are quivering; the corner-stones are starting. No man can foretell what the close of this century may see. The age is growing more and more irreverent, unbelieving, indifferent. The men of this generation and even more greedy of gain, more in haste after their ambitions, than those that preceded them. They are fickle, exacting, hungering after excitement and sensation. Here comes in the truth-'The Spirit of the Lord is not straiten-Was not the Gospel intended for every age, and for every condition of human society? Will it not meet the case of London and Ireland as well as the case of the old Roman Empire, in the midst of which it first began its course? It is even so, O Lord!

But, then, sometimes we are troubled because of the hardness of men's hearts. You that work for the Lord know most about this. If anybody thinks that he can change a heart by his own power, let him try with any one he pleases, and he will soon be at a nonplus. Did I hear you cry, "Alas! I have tried to reclaim a drunkard, and he has gone back to his degradation?" Yes, he has beaten you, but is the Spirit of the Lord straitened? Do you cry, "But he signed the pledge, and yet he broke it"? Very likely your bonds are broken; but is the Spirit of the Lord straitened! Cannot He renew the heart, and cast out the love of sin? When the Spirit of God works with your persuasions. your convert will keep His pledge. "Alas!" cries another, "I hoped I had rescued a fallen woman, but she has returned to her iniquity."

NO UNUSUAL THING

this with those who exercise themselves in that form of service; but is the Spirit of the Lord straitened? Cannot he save the woman that was a sinner? Cannot He create a surpassing love to Jesus in her forgiven spirit? We are baffled, but the Spirit is not. "But it is my own boy," cries a mother. "Alas! I brought him up tenderly from his youth, but he has gone astray. I cannot persuade him to hear the Word; I cannot do anything with him." Dear mother, register that confession of inability, and then by faith write at the bottom of it, "But the Spirit of the Lord is not straitened."

An well! says one, but I am oppressed with the great problem which lies before the Church. London is to be rescued, the world is to be enlightened. Think of India, China, and the vast doms of this world to become the kingdoms of our Lord? How can these thing is quite beyond all hope. But is cases which occur. the Spirit of the Lord straitened? Surehelp for her in her enterprise; let her look up and

WATCH FOR HIS COMING

who will bring her deliverance. Amid apparent helplessness the Church is rich in secret succors. When the time cometh for the Lord to make bare His arm we shall see greater things than these, and then we shall wrap our faces in a veil of blushing confusion to think that we ever doubted the Most High. Behold, the Son of Man cometh; shall He find faith among us? Shall He find it anywhere on the earth? The Lord help us to feel in our darkest hour that His arm is not shortened!

IV. I must close by remarking that this text may be used to direct

THOSE WHO ARE SEEKING reached out to the possibilities of strength | after better things. I hope that in this which lie within grasp. Let us not audience there are many who are desirwickedly insinuate a charge against the ing to be at peace with God through also, who are inexperience i or unskill-good Spirit of our God; but let us in Jesus Christ. You are already conful, and who lean the greater part of vinced of sin, but you are by that conviction driven to despondency and alenters a more pleasing phase, while I most to despair. Now notice this: whatever grace you need in order to salvation the Holy Spirit can work it in you. You want a more tender sense of sin. You want to be able to perceive the way of salvation; can be not instruct you? You want to be able to take the first practice, in consequence of the dislike step to Christ; Do you cry, "I would

believe, but I cannot tell how"? The Spirit will help you to believe. He can shed such light into your mind, ed as being a novel one in the present that faith in Christ shall become an day. This dislike would probably be easy and a simple thing with you. The diminished if it were to become more Spirit of God is not straitened: he can bring you out of darkness into his mar- the medium of your columns that the vellous light. If you are quite driven wish referred to exists. For riding on from all reliance on your own natural a cross-saddle the riding costume would, power, then cry unto him. "Lord, help of course, have to be altered. A dress purpose to work all our works in us. It at gymnasiums might be the most suit-Christ and to show them unto us. should also be gone through before ven-Yield yourself to His direction. Be turing on the road. willing and obedient, and He will lead you into all truth.

May I invite you to remember how many persons have already found joy, words do good to him that walketh upis not word only, but power. It has stating that she had read the notice. done good to us.

LIFE IN A LIGHTHOUSE.

waste of waters, asked the good woman, Are you not afraid of a night when the storm is out and the big waves dash right over the lantern? Do you not fear that the lighthouse and all that is in it will be carried away?" The waman re- the marked that the idea never occurred to her now. She had lived there so long that she felt as safe on the lone rock as ever she did when she lived on the main- have any sawdust on 'em." land. As for her husband, when asked See the Elishas who are to succeed the med, and the light burning, lest any street car. and the platform:

"Large bundless of the second use of it is this, to silence those who would censure the other Calvin or Luther! He who found ety about the safety of the lighthouse, or the control of t Spirit. Some even dare to bring a Moses to face Pharaoh, and Elijah to his own personal security in it, he had The sawdust never agrees with me."

accusations against the Holy Spirit of face Jezebel; can find a man to confront God. Read the text again: "O thou the adversaries to-day." outlived all that. Even so it is with me: "I know whom I have believed," keep that which I have committed to Him against that day." From henceforth let no man trouble me with doubts and questionings; I bear in my soul the proofs of the Spirit's truth and power, and I will have none of your artful reasonings. My one concern is to keep the lamps burning, that I may thereby enlighten others. Only let the Lord give me oil enough to feed my lamp, so that I may cast a ray across the dark and treacherous sea of life, and I am well content. Now. trouble seeker, if it be so, that your minister and many others in whom you confide have found perfect peace and rest in the Gospel,

why should not you?

In conclusion just a hint to you. The words of God do good to those who walk uprightly. If they do no good to you, may it not be that you are walking crookedly? Have you given up all secret sin? How can you hope to get peace with God if you live according to your own lusts? Give up the hopeless hope. You must come right out from the love of sin if you would be delivered from the guilt of sin. You cannot have your sin and go to heaven: you must either give up sin or give up hope. "Repent" is a constant exhortation of the Word of God. Quit the sin which you confess. Is the Spirit of God straitened? No, His words "do good to them that walk uprightly," and if you in sincerity of heart will quit your sin, and believe in Christ, you also shall find peace, and hope, and rest. Try it, and see if it be not so. Amen.

SIDE-SADDLES.

An Argument to Show That Their Use Ought to be Abandoned.

The use of side-saddles is said to have been commenced in England about the year 1388, in the reign of Richard II. Before and up to that time ladies were accustomed to ride on horseback in the same position as men.

I have never tried the experiment of riding on a side-saddle, but it seems to me that it is at least doubtful whether any improvement was effected by the introduction of these saddles into England, and therefore I may, perhaps, be permitted to bring under the consideration of your readers the question as to whether it might not be advisable to abandon the use of them, and to adopt the mode of riding on horseback which was in vogue previous to the period referred to above.

A rider on a side-saddle is obliged to advance the left shoulder in order to "sit square," and this turning round of the head and shoulders to the right while the legs remain on the left saddle, multitudes of Africa. Is the Gospel to brings the body into spiral or twisted be preached to all these? Are the king- form. Spiral complaints, arising probably from various causes, are very common among women, and to remain things be! Judge after the sight of the for a long time in the position alluded eyes and the hearing of the ears and the to may tend to increase the number of

Severe injuries sometimes ensue from ly the good Lord means to convince the a rider being thrown above the crutch, Church of her own powerlessness, that or pommel, and then coming down on she may cast herself upon the divine the upper part of it, and occasionally might. Looking around she can see no from the pommel being forced into the chest of the rider, if the horse falls on his near or left side. An accident of the latter sort happened in Paris, in April, 1882, to a professional circusrider, Mlle, Emillie Loisset, A new horse which she had been trying in the circus having refused to leap an artificial fence or barrier, turned around to regain the stable, but finding the door of it closed, reared and fell, causing the pommel of the saddle to enter the chest of the rider. It is stated that "doctors were soon in attendance, but only to pronounce Mile. Loisset's case hopeless. The unfortunate young lady expired after some thirty hours' terrible suffer-

The skirts of the habits are often caught on the crutch or pommel, if riders are thrown, and the latter are then liable to be dragged along the ground. There are always many riders; their weight on the stirrup, thus pressing down the saddles on one side and causing sore backs to the horses. I believe that there is a large number of horsewomen who are convinced that some advantages would result from the use of side-saddles being discontinued, although they hesitate to carry it into that it may be supposed many of them have to the idea of appearing on horseback in a style which would be regardknown to the general public through The Holy Spirit has come on rather resembling that worn by ladies is His office to take of the things of able. Some practice at a riding-school

She Wanted Grapes.

Some time ago it was announced in peace, and salvation by believing the the papers that a prominent Detroiter teaching of the Spirit of God? In the would make a trip to Spain this sumtext the question is asked, "Do not my mer. Three or four days after the announcement he received a call at his rightly?" Many of us can bear testi- house from an oldish lady, who intro- I am Joseph; doth my father yet live? mony to-day that the word of the Lord | duced herself as living in the city and

'Yes, I shall visit Spain," he replied. "These Malaga grapes come from pain, don't they?" she asked.

'Yes'm." "You will probably go right where they grow?"

'Undoubtedly." "Well, I want to see if you wouldn't do me a little favor. I'm very fond of Malagas, but I hate to pay two shillings a pound for 'em. I don't believe ey are over ten cents a pound there, and I'll leave thirty cents with you and have you bring me back three pounds. Please select large bunches, and don't

His astonishment was so great that if he did not feel anxious when the wind she had laid down the money and got street car, and she called to him from "Large bunches and no sawdust,

SUNDAY SCHOOL LESSON.

SUNDAY, APRIL 24, 1887. Joseph and His Father. LESSON TEXT. (Gen. 47: 1-12.)

LESSON PLAN. TOPIC OF THE QUARTER: Bondage and Deliverance. GOLDEN TEXT FOR THE QUARTER: There is no other God that can deliver

LESSON TOPIC: The Delivered a Benefactor.

Lesson Outline: { 1. Seeking Royal Favor, vs. 1, 2. 2. Securing Royal Aid, vs. 3-6. 3. Dispensing R'l Bounty, vs. 7-12. GOLDEN TEXT: Honor thy father and mother; which is the first commandment with promise.—Eph. 6:2.

DAILY HOME READINGS:

after this sort .- Dan. 3:29.

T.—Gen. 45: 16-28. Good news By divine wisdom (Prov. 1: 8, 9; 23: a benefactor. for Jacob.

meets Joseph. T.—Gen. 47:13-31. Israel dwelling By apostolic precept (Eph. 6:1-3; Col. 3 in Egypt.

illness. S .- Gen. 49:1-33. Jacob's death 2. The Duty Illustrated: scene.

LESSON ANALYSIS. I. SEEKING ROYAL FAVOR.

I. Approaching the King: Then Joseph went in and told Pha-

the end.

raoh (1). Pharaoh (Gen 41: 14), Joseph said,....I will go up, and tell

Pharaoh (Gen. 46: 31) So will I go in unto the king (Esther 4:16). Then shall the king say,.... Come, ye blessed (Matt. 25: 34).

II. Speaking for Others: My father and my brethren...are in the land of Goshen (1). Thus saith the Lord, Let my people go (Exod. 5:1)

Who also maketh intercession for us (Rom. 8:34). He ever liveth to make intercession (Heb. 7: 25).

To appear before the face of God for us (Heb. 9:24).

III. Presented to the King : He took five men, and presented them to Pharaoh (2).

loseph brought in . . . his father, and set him before Pharaoh (Gen. 47:7). She shall be led unto the king in broidered work (Psa. 45:14).

They brought him, . . . to present him to the Lord (Luke 2: 22). Joseph's race became manifest unto Pharaoh (Acts 7:13). "Joseph went in and told Pharaoh."

 Friendship manifested to them; (2) Friendship manifested for them. land, it was to meet a temporary neces-(1) Acting for them; (2) Speaking | sity, but now there was atremoval that "My father and my brethren,

are come." (1) A full statement; (3) Their purpose. "He took five men and presented

them." (1) As evidences of vera-SECURING ROYAL AID.

L Kindly Inquiry: Pharaoh said, ... What is your occu-

pation? (3.) Pharaoh . . . shall say, What is your occupation? (Gen. 46: 33.) What is thine occupation? and whence comest thou? (Jonah 1:8.)

Is it well with thee? (2 Kings 4: 26. 21:5.)

II. Truthful Statement:

To sojourn in the land are we come (4). Thy seed shall be a stranger in a land (Gen. 15:13).

He went down into Egypt, and sojourned there (Deut. 26:5) Jacob sojourned in the land of Ham (Psa. 105:23). adds the names of five other descendants That his seed should sojourn in a strange land (Acts 7:6).

III. Generous Permission: In the best of land make thy brethren to dwell (6). My land is before thee: dwell where it pleaseth thee (Gen. 20: 15).

The land which the Lord thy God giveth thee (Exod. 20:12). Go in to possess the land (Josh, 1:11). The upright shail dwell in the land (Prov. 2:21).

"To sojourn in the land are we come." (1) Seeking our food; (2) Fullfilling God's words; (3) Following our destiny.

"In the best of the land make thy brethren to dwell.', (1) Favhighest; (3) Favored for Joseph's sake.—(1) God, a greater king; (2) Jesus, a grander intercesser; (3) Heaven, a better land.

"Make them rulers over my cattle." (1) Fitted for the king's service; (2) Sent on the king's service. III. DISPENSING ROYAL BOUNTY.

I. The Father Honored : Joseph brought in Jacob his father, and set him before Pharaoh (7). (Gen. 45: 3). Joseph....went up to meet Israel his

father (Gen. 46: 29). Honor thy father and thy mother (Exod. 20: 12). God said, Honor thy father and thy mother (Matt. 15: 4). II. A Home Bestowed :

Joseph....gave them a possession in the land (11). Let thy servants dwell in the land of Goshen (Gen. 47: 4. In the land of Goshen let them dwell (Gen. 47: 6). I go to prepare a place for you (John 14: 2).

We have a building from God (2 Cor. 5:1).

III. The Family Nourished: Joseph nourished ... all his father's ousehold (12).

They....were fruitful and multiplied exceedingly (Gen. 47: 27). I will nourish you, and your little ones (Gen. 50: 21).

He maketh me to lie down in green pastures (Psa. 23: 2). He ... shall go in and go out, and shall

find pasture (John 10: 9). 1. "Joseph brought in Jacob his father, and set him before Pharaoh." (1) To call forth the king's favor; (2) To call forth the patri-

> "Few and evil have been the days . . of my life." Jacob's estimate of his long life; (1) Its days are few; (2) Its experiences are evil. "Joseph nourished his father, and his brethren." (1) A proper filial spirit; (2) A proper fraternal spirit; (3) A proper Christian

arch's benediction.-(1) Piety bless-

ing power; (2) Power honoring

LESSON BIBLE READING.

HONORING PARENTS. 1. The Duty Enforced:

M.—Gen. 47:1-12. The delivered By God's command (Exod. 20: 12; Matt. 15:4).

W.—Gen. 46: 1-7, 28-34. Jacob By Christ's endorsement (Matt. 19: 16-

F.—Gen. 48: 1-22. Jacob's last By momentous penalties (Deut. 27: 16; Prov. 30:17).

In Isaac (Gen. 22: 6-10). S.—Gen. 50:1-26. Joseph true to In Joseph (Gen. 45:3, 9; 46:29; 48:1,

In Timothy (2 Tim. 1:5; 3:14, 15). In God's children (Heb. 12: 9-11). In Jesus (Luke 2:51; John 19:26, 27).

LESSON SURROUNDINGS. The last lesson related Joseph's af-

fecting disclosure of himself to his He shaved himself, . . . and came in unto | brethren. The discovery was pleasing to the king of Egypt, who at once proffered a home to the whole family of the patriarch. The eleven sons were sent back to Canaan laden with gifts for their father, and with wagons, or carts, for the conveyance of the woman and children. They were, moreover, en-joined by Joseph not to quarrel among themselves on the journey, as they might be tempted to, in recalling the long past, and seeking to lay the chief blame on one another. The news which they brought to Jacob seemed to him too good to be true, and at first he could not believe it; but the sight of the wagons, or two-wheeled carts, which, according to the monuments, were then common in Egypt, but which, so far as appears, were as yet unknown in Canaan, convinced him that Joseph was yet alive, and he determined to accept

the offer of Pharaoh. On his way to Egypt from Hebron, Jacob stopped at Beersheba, and worshiped his father's God by sacrifice. And here he enjoyed another theophany or vision of God. In it he had a Divine direction to go to Egypt, and an assurance of God's protection and blessing. This was needful, for on former occasions, when his father and his grandfather left Canaan for this heathen

was to last for generations. At this point the narrative breaks to are come." (1) A full statement; tell how many came to Egpyt with (2) A favorable statement.—(1) The Jacob, and who they were. From this new-comers; (2) Their possessions; record we learn that all the immediate descendants of Jacob who were of his party were eleven sons, one daughter. fifty grandchildren, and four greatcity; (2) As inducements to favor. grandsons; in all sixty-six. If to these Jacob himself be added, and also Joseph and his two sons, Manasseh and Ephraim, we get a total of seventy. The same enumeration is given in Exodus 1, 5, and in Deuterosomy 10, 22; but in the speech of Stephen, in Acts 7, it is said that the number was threescore and fifteen. The discrepancy is best explained by the supposition that Stephen took the number given in the Children, have ye aught to eat? (John Greek Version called the Septuagint, then current among the people, because it suited his purpose, which was simply to set forth the contrast between the small number (whether sixty-six, or seventy, or seventy-five made no difference) who settled in Egypt, and the increase which made them, in so short a time, as the stars of heaven for multitude. The Septuagint, by the way,

> of Joseph. As Jacob's caravan approached Egypt, Judah was sent forward to notify Joseph of its coming. Joseph then hastened out, and met his father in the land of Goshen (the Septuagint says that it was at Heroopolis), on the eastern border of Egypt. Goshen is fairly identified in the Wady Toomilat. There the caravan was halted, while Joseph returned to Pharoah to report the arrival of his father's party. It is at this point that the new lesson opens,

Condiments.

While condiments are of very little benefit as articles of food, yet they play ored by the king; (2) Favored in the an important part in stimulating digestion, and as factors in producing nerve force. The principal condiments are pepper

cayenne, mustard, horseradish vinegar; and should be used with discretion. Their constant use cause bebility in certain tissues; but when moderately used, the disturbance produced is not worth considering, especially when compared with the benefits which follow.

Condiments are of great benefit in aiding the digestion of substances which would otherwise be slowly acted upon by the digestive organs. Their action increases the amount of saliva secreted; and in many cases where the appetite is deficient they arouse it, and cause the patient to eat more than he

otherwise would. Condiments are very seldom given proper attention in the sick room. The patient is usually allowed to use them without a stint, whereas much benefit may be obtained by their judicious

In many cases of diarrhoea, black pepper, cayenne or mustard can be taken in usual quantities with great benefit. Black pepper is a well-known remedy in the common fever and ague of this country. Cayenne pepper is of special use in nervous dyspepsia, when special use in nervous dyspepsia, when there is a tendency for the food to ferment instead of to digest.

Ingratitude and misfortune pr men imperious.