THE SUNDAY SCHOOL.

LESSON III, SECOND QUARTER, INTER-NATIONAL SERIES, APRIL 15.

Text of the Lesson, Gen. xxxvil, 23-36-Memory Verses, 20-28 - Golden Text, Gen. 1, 20-Commentary by the Rev. D. M. Stearps.

33. "And it came to pass when Joseph was come unto his brethren that they stripped Joseph out of his coat." Being sent by his father, he went forth obserfully to see if it was well with his brethren, but when they saw him coming they determined to kill him (verses 13, 14, 18-20). How suggestive of the Jews' hatred of Jesus, their brother who came seeking their welfare (Math. xxi, 38; xxvii, 1)! They stripped Him to mock Him, and when crucified parted His garments among them (Math. xxvii, 28, 85

24. "And they took him and cast him in to a pit, and the pit was empty; there was no water in it." Compare Zech. Ix, 11, and contrast the miry pit in which Jeremiah was put (Jer. xxxviii, 6). The sinner's deliverance from sin is compared to being taken from a horrible pit and miry clay and having his feet placed on a rock (Ps. xl, 2).

25. "And they sat down to cat bread." When the decree had gone forth to kill all the Jews, it is written that the king and Haman sat down to drink (Esth. iii, 15). When they crucified Jesus, it is said that "Bitting down, they watched Him there" (Math. xxvii, 36). The question of Jere-miah concerning the sorrows of Jerusalem, "Is it nothing to you, all ye that pass by?" (Lam. i, 13) should come home to all who are indifferent to the sufferings of Jesus.

26. "And Judah said unto his brethren. What profit is it if we slay our brother and d his blood?" This same Judah long afterward became surety for Joseph's brother Benjamin (Gen. xilii, 9; xliv, 32, 33). It was from him that the Messiah, the great deliverer, came in the fullness of time (I Chron. v, 2; Heb. vil. 14). They might conceal Joseph's blood from his father, but like Abel's it would cry to God (Gen. iv, 10).

27. "Come and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content." Thus Judah saved his brother from death and his brethren from actual bloodshed. See how one oan influence a number! One with God can chase a thousand (Deut. xxxii, 30).

28. "And they drew and lifted up Joseph out of the pit and sold Joseph to the Ishmaelites for twenty pieces of silver, and they brought Joseph into Egypt." Thirty pieces of silver was afterward in Israel the value of a slave (Ez. xxi, 32). This was the price at which they valued Zechariah, the prophet, and for this amount Judas sold his saviour (Zech, x1, 13; Math, xxvi, 15). Some people today seem to sell Jesus for the veriest triffes-that is, they do not care what becomes of Him or His cause, if only they can be gratified.

"And Reuben returned unto the pit, 29. and, behold! Joseph was not in the pit, and he rent his clothes." It was Reuben who first persuaded the other brothers not to kill Joseph, but to cast him into a pit, thinking that he might, unobserved, get him out and restore him to his father (verses 21, 22). Reuben was the oldest of all the brothers, he and Judah being both sons of Leah (Gen. xxix, 52, 35). He had a heart to of all temperatures without injury. save his brother, but not the power to de. Silk should be washed as rapidly as posliver him from those who hated him. He sible. Examine the articles to be washwas evidently absent when Joseph was sold. ed, and if there are any parts especially

I go" The same phrase is used concerning

HOW TO MAKE BREAD. An Art Every Good Housekeeper Should

Thoroughly Understand, In a deep earthenware pan, pre-

viously warmed, place 8 pounds of flour and add a good tablespoonful of salt. Take 2 ounces of fresh German yeast and dissolve thoroughly in 2 quarts of warm water. Then pour this on the flour, mixing it with a large spoon into a rather stiff paste, then finishing the mixing with the hands, shaking in a little dry flour as you work and kneading gently until the dough is elastic in texture and does not stick to the hands. Ten minutes is quite enough for the whole process.

Now cover the pan with a clean cloth and putit in a warm place out of drafts and near the fire. Leave it there at least four hours, when it will have risen to the top of the pan, or to quite double its original size, and will be light and spongy

Take it out on to a pasteboard, cut it into sections of 11/2 pounds each-you soon learn to judge without weighingknead each piece lightly with the hand and put into the warmed baking tins. making two or three incisions lightly on top of each piece of dough, as this helps to make it rise and to shape the loaves prettily. The dough should only half fill the tin, as it has yet to rise for half an hour before going to the oven, and even an hour does good rather than harm. Put it now into a moderate oven -not a very hot one, as for pastryand in three-quarters of an hour your loaves will be done. The addition of a little butter in the mixing and the substitution of milk for water will produce delicious rolls, while 11/2 pounds of ordinary dough, to which one-half pound of good beef dripping or butter, three-quarters of a pound of sultanas, three-quarters of a pound of sugar, an egg and a little lemon peel are added, resolves itself into a delightful homemade cake.

How to Make Almond Paste.

A pound of ground almonds, a pound of fine sifted loaf sugar, the whites of two new laid eggs and a few drops of essence of almonds. Mix the sugar and the ground almonds well together; then add, little by little, the whites of the eggs beaten to a froth until the mixture assumes the appearance of a stiff paste. As some eggs contain more white than others, a little less than the whites of two is sometimes sufficient, for the paste needs to be quite firm. Make it up into a thick block and let it dry very slowly in a moderate oven.

How to Renew China Silks.

In these days, when wash silks are in common use, a few words in regard to washing them may be of interest. As silk is an animal fiber, like wool, it cannot be treated in the same way as cotton, which may be subjected to water "And he returned to his brethren and soiled clean with a little benzine or gassaid, The child is not, and I, whither shall oline, applied with a flannel cloth. Then prepare a soapsude of lukewarm water and plunge the garments in it, sousing them up and down and rubbing them thoroughly in the suds. Rinse them into water a little cooler, and then into a third water still a little cooler, and so on until the final rinsing water is perthem out as dry as possible with a machine. Lay them in sheets or heavy cloths and roll them as hard as you can 1857 in firm rolls. Put them away for an hour, and at the end of that time iron them on the wrong side.

THE WEALTH MAKERS.

How Small Photographs Were Called

"Cartes de Visites." The photographic portraits called

'cartes de visites" were so designated

because the Duke of Parma, in 1857, had

any colored napery.

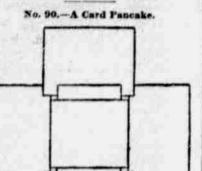
ter for half an hour.

cleaned with naphtha.



No. 88.-Alphabetical Puzzle. A single H, with double P. K, three I's and letter G. A single L, a single N. Name a high spirited Indian, Who, like any patriot pale. Strove his enemies to quail And fought with large and vengeful band To drive them from his native land.

No. 89.-Numerical Enigma My 1, 3, 5, 7 is a kind of ship. My 7, 9, 2, 6 is what we all strive to do. My 8, 9, 5, 8 is a woman's glory. My 10, 9, 6 is a human being. My whole is a large town in England.



The card pancake is made by fitting six to them. playing cards, or visiting cards, together, so that they can be lifted up and turned over without parting them. This is called tossing the pancake. With a little care the

cloth.

soap or ox gall.

pancake may be tossed several times without breaking it. The formation of the card pancake needs no detailed description. The diagram shows the cards fitted.

No. 91.-Two Easy Diamonds.

A letter. A white metal very much used. An ornamented decisious shrub of the genus syringa, being purple or white flowers and very fragrant. To catch or seize suddenly, A letter.

A letter. A resinous substance. An artificial water course. An animal. A letter.

No. 92.-Double Acrostic.

A Latin idiom. Unknown. A large cask. To manage, Tedious, To resound, Do-main, An opening, Indisputable, Petty villainy.

My primals and finals, read downward, name the capitals of two southern states.

No. 93 .- Hidden Proverbs.

1. "Abcdefhiinrstuadebdire Lr." 2, "A vacenenenisisisthti

t m.'

No. 94.-Crossword. My first is in high, but not in low. second is in reap, but not in sow. third is in squenk, but not in grunt. My fourth is in boat, and also in punt. My fifth is in sit, but not in lay. My sixth is in night, but not in day. My seventh is in jingle, but not in noise eighth is in girls, and also in boys. My whole is a battle of which you have read, Where the English king on the field lay dead.

No. 96.-A Charade.

Take some ten, don't say no; Take a little more.

My whole you wish to know:

'Tis my father, 'tis my mother,

"Tis my sister, 'tis my brother, "Tis my cousin Joe.

No. 97.-Transposition.

And have matured complete,

Transpose again, and then a joy

No. 98.-Concealed Bible Children.

16mos, Esther, which you described yester-

2. Get me a bunch of myrrh, O Daniel.

Philadelphia and Smyrna.

4. That is a long advertisement!

Behead dregs and leave refuse.

To tighten and leave a course.

To depress and leave worthless

By surprise and leave again.

pass before marriage.

No. 82.- Double Acrostic:

han never.

Sweet-brian.

ter.

16.

訊

the state of the s

era make fine birds.

To chant and leave a small insect.

3. We are about to start for San Jose,

No. 99.-Decapitations.

A Teacup Sign.

If a young lady would know the number

of years that will elapse before her mar-

riage, let her balance a perfectly dry spoon

on the edge of her cup. Taking a few drops of tea in a spoon held an inch above the

first, let one drop after another fall gently

into the bowl of the one which is in balance.

The number of drops required to destroy

the equilibrium of the spoon will (probably)

Key to the Puzzler.

No. 81.-Proverb Making: Better late

Pedestal.

AristocracY

RomeO

Italia N

Sisters

N

пов

SINAL

LEBANON

MONTBLANC

NOUNTEPHHON

MOUNTOLIVET, AI

No. 84.-Flowers Enigmatically Express

edi Car-nation, Lark-spur. Fox-glove.

No. 85. -- Illustrated Proverb: Fine feath

No. 86,-A Naval Question: Alabama. No. 87.-Shakespearean Anagrams: 1.

Iomitius Ecobarbus, 2. Snug, the joiner.

8. Arobiluke of Austria, 4. Cleopatra, 5. Eglamour, 6. Nerissa, 7. Duckess of Glos-

William Cateshy. 15. Princess of France.

Offiver Martest. 10. Brabantia.

Mistress Overdane.

A Joan in Puzzelle. 9. John of Gaunt.

14. Sile

Coriolanus 11. Philostrate, 12 Sir

Young Siward, 17. Lewis the Dauphin, Margarelon, 19, Sir Nicholas Yaux,

No. 83.-A Biblical Mountaiu:

day?

1. Will you buy me the blue and gold

Or elf your eyes will greet.

A portion of a bridge transpose

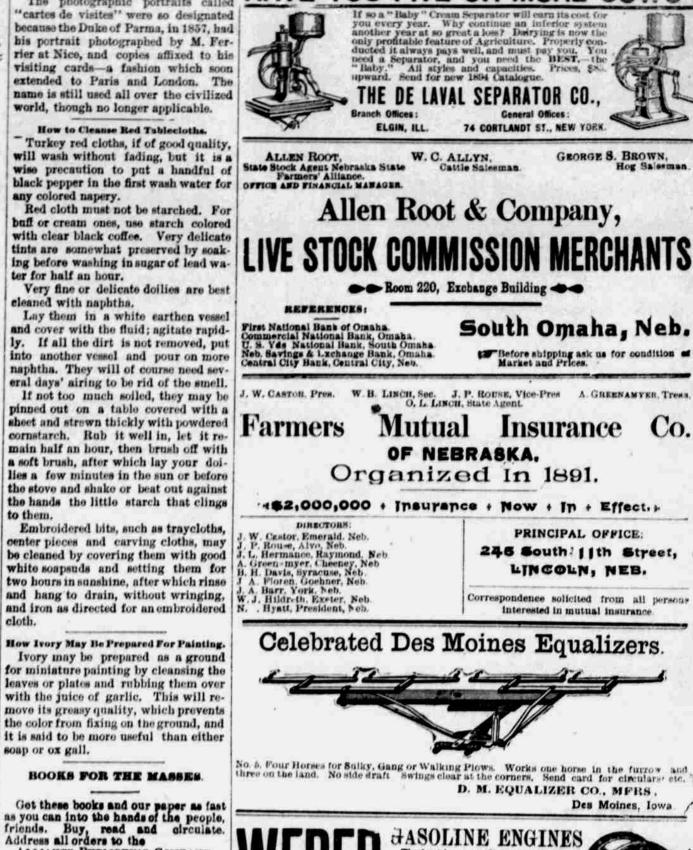
Take a chair, put it there.

Farther from the door:

My first is said,

My second's red.

No. 95.—Geographical An Cloth \$1.50. shadowing questions of the day 1. New trap. A town in the Netherlands. 2. Care. A town in Palestine.



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absent in chapter xlii, 13, 36, and Jer. xxxi, 15. What a contrast in that glorious name of Jehovah, "I am" (Ex. iii, 14)! Whether in the body or out of the body, if we are only identified with Christ, we can never be said not to be, for He is our life, and because He lives we live (John xiv, 19). The anguish of Joseph's soul as he besought his brothers not to sell him is spoken of in them out as dry as possible with a machapter xlii, 21.

31, "And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood." Since the day that Adam sinned it has been sorrow and suffering and death all along the line, and will be till He shall come again who, when He first came, bore our griefs and carried our sorrows, and in His own body bore our sins on the tree (Isa. lill, 4; I Pet. 11, 24). While the blood of a kid stained Joseph's coat it was Jesus' own blood that soiled His garments, even the blood from that poor, scourged back and thorn crowned head. But the day comes when His enemies' blood shall stain His raiment (Isa. 1iii, 3, 4).

32. "And they sent the coat of many colors, and they brought it to their father and said, This have we found; know now whether it be thy son's coat or no." Jacob was truly their father after the flesh, but they were making it very plain that they, like their descendants long afterward, had another father, even he who is the father of all liars and murderers (John vili, 44).

38. "And he knew it and said, It is my son's cost; an evil beast hath devoured him; Joseph is without doubt rent in pieces." There was no chemical analysis to prove that the blood on that coat was not human; there was no son honest enough to tell the facts in the case, and so Jacob must be allowed to think that his much loved son was actually siain, and for 20 years he believed the same (gliv, 28). What an evil beast is envy and hatred, true children of the roar ing lion (1 Pet. v, 8)! 34. "And Jacob rent his clothes, and put

sackcloth upon his loins, and mourned for his son many days." Whatever we sow we reap. Jacob had sown the wind and was reaping the whirlwind (Gal. vi, 7; Hos. viii, 7). He had cruelly deceived his father and lied to him (chapter xxvii, 24), and now he was reaping a terrible harvest. This prinsiple of retribution is seen continually and enough of it to make all but the most hard-ened believe that God means what He says.

35. "And all his sons and all his daugh ters rose up to comfort him, but he refused to be comforted, and he said, For I will go down into the grave unto my son mourning; thus his father wept for him." How many daughters Jacob had "e are not told. One, Dinsh, is mentioned by name (xxxiv, b). We can understand how they might sincerely try to comfort their father, but how these lying sons could comfort him is somewhat of a mystery. He is surely to be pitted, for he had not the light which we have upon the future. He looked into the grave; we look up and know that "to die is gain," "to depart and he with Christ is far better" (Phil. 1, 21, 23).

30. "And the Midianites sold him into Egypt, unto Poliphar, an officer of Pha-moh's and captain of the guard." The curtain falls upon the sorrowing father and the deceitful sous, and we are given one silimpae of the poor boy so cruelly torn away from his home. He is now a slave in Exypt in the house of the chief of the exestatutioners (see margin). But whether a slave in Potiphar's house or a prisoner labely scottard he is siways prosperous, for "the Lord was with him" (chapter txxix, 3, 5, 21, 30) and there was bleasing everywhere. He was one of the blysser men of Ps. 1, 1-3. Why the "Honeymoon" Is So Called.

The honeymoon is so called from the ancient custom among the Teutons, or natives of the northern nations of Europe, for newly married people to drink metheglin, mead or hydromel, a kind of wine made from honey, for 30 days after marriage; hence the term honeymoon or honeymonth. Attila the Hun is said to have indulged so freely in hydromel at his wedding feast that he died. It now signifies the month after marriage or so much of it as is spent away from home.

How to kinke Bath Bags of Ontmeal.

An authority tells us how to make the oatmeal bags which, used in the bath, give a velvety softness and white-ness to the skin. Take 5 pounds of oatmeal, ground fine, a half pound of pure castile soap reduced to powder and a pound of powdered Italian orris root. Cut a yard of thin cheesecloth into bags about 4 inches square, sewing them on the machine and taking care not to leave any untied threads, where a break may let the contents coze out. Mix the soap, oatmeal and orris root thoroughly and till the bags loosely. Sew up the opening in each and lay them away to use as required. They are used as a sponge, dipped in warm water, making a thick, velvety lather and wonderfully softening the skin, while the orris imparts a lasting fragrance.

How to Sit.

Women are allowed far less latitude of position than men, and now it is said that the simple crossing of the legs should not be indulged in even in the privacy of our own rooms, since it invites serious physical ills. Men, when free from restraint, seldom sit with their two feet on the floor-they raise one till the ankle rests lightly across the other knee, and no harm is done. Women rest the entire weight of one log upon the upper part of the other, the pressure injures the sensitive nerves and muscles, and often produces sciatica and other serious troubles.

How to Grow a Hyacinth In a Sponge.

Put a large sponge in an earthen or china howl shaped vessel, imbedding the bulls in the sponge. Keep the sprage asturated with water, and after the bud is started in the enter appiakle the rest of the surface with grass seed, which will soon make a green bed around the plant.

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