

U. B. C. E.

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Christian Endeavor Society:**

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**CORRESPONDENCE.** All letters of inquiry, orders for supplies, reports, etc., should be addressed to some member of the SUPERVISION COMMITTEE as named above.

**LITERATURE.** THE CHRISTIAN CONSERVATOR contains practical helps on each topic each week, and should have a wide reading among U. B. C. E. members and workers.

**SUPPLIES.** THE U. B. C. E. HAND-BOOKS for organizers and new societies cost 5 cts. each; 50 cts. per dozen. TOPIC CARDS at the rate of \$1.00 per hundred. PLEDGE CARDS at the rate of 10 cts per dozen.

**THE QUARTERLY COLLECTION** should be sent promptly to the treasurer.

[This page is edited this week by Miss Lizzie Zehring.]

**Sun. May 15. Topic—What Joseph  
and Benjamin teach about brotherly  
care. Gen. 43: 29-31, 34: 45: 14-22.**

**DAILY READINGS.**

M., May 9. Moses and Aaron. Ex. 4: 27-31.

T., May 10. Esau and Jacob. Gen. 27: 34-45.

W., May 11. John and James. Matt. 4: 21, 22.

T., May 12. Philip and Nathanael. John 1: 43-51.

F., May 13. Andrew and Peter. John 1: 40-42.

S., May 14. Christ's brethren. Matt. 12: 46-50.

The lesson of today recalls the entire history of Jacob, and especially of Joseph, the son of Rachel who was Jacob's most loved wife. While Jacob seems to have cared well for all of his sons, he loved Joseph most and granted him some special favors. These aroused the jealousy of his brothers, and they treacherously sold him and reported his death to Jacob. Benjamin, the only other son of Rachel, was thereafter nearest to his father's heart. The story of Joseph's delivery in Egypt, his favor with Pharaoh and his power in the realm are well known. The famine, the resources in Egypt stored up by Joseph through his knowledge of the future, the coming of his brethren from Canaan to buy corn, and Joseph's demand that on their second trip they bring Benjamin with them, form the immediate background for the lesson scene.

The quality and intensity of Joseph's love is shown by his self-control, his supplying the needs of his brethren, his testing them, his open avowal of love, and his ample provision for them and their families.

**HIS SELF-CONTROL.** Joseph's love was not of the "gushing" sort. When he saw Benjamin, his only full brother, for the first time since he was sold into Egypt his whole being was stirred. But the best interests of his brethren would not be served by crying out there, so he restrained himself as long as he could, and when the limit was reached, he sought his own chamber, and there gave vent to tears. When the spasm of weeping was over he removed the trace of tears, came out self-composed and began to serve them. A spasmodic outburst of tears, and a long array of endearing names when there is need of more material help, betrays a weak character and shows forth a shallow, wishey-washey love. True love will serve and sacrifice in secret for the good of the one loved when necessity requires it.

**SUPPLYING THEM WITH BREAD.** Joseph's brethren needed bread more than they needed kisses just then. Joseph knew this and bountifully supplied them. But five or six years before this, Joseph's brethren had cast him into a pit where he would have been left to die had not the band of merchantmen come that way just then. With what brotherly kindness did Joseph overlook their cruelty and supply their need! True love returns good for evil.

**TESTING THEM.** Joseph showed his favor toward Benjamin by giving him at the banquet five times as much as he gave to any of the others, not that he expected him to eat all of it or that he gave less than a man's rations to each of the others, but in those days such a proceeding was a customary token of respect. Doubtless Joseph was testing both Benjamin and the others. Would this favor cause the jealousy that the coat of many colors had done? Would Benjamin grow haughty over this marked attention? Was Benjamin his own brother in character and spirit as well as in the flesh? Later Joseph tested them yet further by putting a silver cup in Benjamin's sack of provisions, likely to test their honesty and their fidelity to their father Jacob to whom they, especially Judah, had promised to return Benjamin in safety.

It would have been just like humanity for Joseph to, imprison his brethren, all save Benjamin, in retaliation for his pit experience. It would have been weakness to restore them immediately to his full confidence without in some way proving them worthy of it. True love will chastise even a brother if thereby he may be made better.

**HIS OPEN EXPRESSION OF LOVE.** After Joseph was sure that his brethren were different from what they were when they persecuted him, and after they had acknowledged their sinfulness and guilt, and he felt that he could safely trust them, he, the greatest man in Egypt after Pharaoh, made himself known to his brethren, Hebrews whose occupation the Egyptians despised, not openly, to make a great show of affection, but before his brethren alone, did he reveal himself and give expression to his love by weeping and clasping them about the neck. True love expresses itself in words sometimes, in tears and kisses when the proper time comes.

**HIS PROVISION FOR THEM.** Now Joseph uses his resources in putting his brethren in a position where they can help themselves and care for their flocks. By interceding with Pharaoh he secured for them some of the best land of Egypt. He showed special love for his father and for Benjamin, but the fullest measure of a brother's love for all his brethren. True love helps others to help themselves rather than by injudicious help weakens them so that they cannot or will not help themselves.

**Suggested by the Lesson.**

Joseph's love for Benjamin illustrates something of the love of our Elder Brother for us. His love for us is unbounded. He intercedes for us with God the Father. All things that are for good he secures for us. He may test us at times. He doesn't always manifest himself so openly to us, but his love is never failing. He loved Lazarus none the less when he permitted him to die than when he stood by the grave and wept.

We have been and are still a great care to our Elder Brother. His love for us in our dire and helpless state caused him to give his life a ransom for us. He did it freely. The most that we can do in return is to accept of his atonement, obey his commands, and follow in his footsteps.

If Christ is our Elder Brother, we are brothers one of another and owe to each other brotherly love and brotherly kindness. "Let brotherly love continue."

Brotherly love will tell another of his sin, and seek to bring him to repentance. To tell a man that he is a good fellow when he is a sinner is not to love him. The best medicine is often bitter to the taste. An old sore must be cleansed before it can be healed. This operation may be painful, but the well-being of the patient demands it and a worthy physician will not shrink from it.

Joseph led his brethren to see their dependence upon him, to confess their guilt and to implore his pity and mercy. If we would lead sinners to Christ we must help them to see their lost and helpless condition, to confess their sins and to implore God's mercy.

Whenever things seemed to go wrong Joseph's brethren thought at once of their sin in regard to Joseph. They were uneasy about it, and cowards on account of it. Imagine their relief to find that Joseph was alive and had forgiven them. Sin handicaps men. The only way to get free is to confess and receive pardon.

Those who have once proved false ought not to expect places of trust either in church or in state without giving better proof than words that they can be trusted. True brotherly love for them will not put them in such places until they have been tested.

During the civil war a young soldier was compelled to leave his wife for the battle field, as did many another. She professing great love for him was almost frantic, imploring him, but in vain, to let the country take care of itself and remain with her. After he had gone to the front, feigning sickness she sent for him. A furlough could not then be granted, so escaping stealthily through the lines, he fled for home. Reaching there he found his wife in usual health, but he soon afterwards suffered the fate of a deserter. Such love as hers was not of the right sort. The love that expends itself in caresses and endearing terms is not the kind that Joseph had for Benjamin and his brethren.

**Beyond To-day.**

If we could see beyond to-day  
As God can see;  
If all the clouds should roll away,  
The shadows flee—  
O'er present griefs we would not fret,  
Each sorrow we would soon forget.  
For many joys are waiting yet  
For you and me.

If we could know beyond to-day  
As God doth know,  
Why dearest treasures pass away  
And tears must flow—  
And why the darkness leads to light,  
Why dreary paths will soon grow bright!  
Some day life's wrongs will be made right  
Faith tells us so.

If we could see, if we could know,  
We often say!  
But God in love a veil doth throw  
Across our way;  
We cannot see what lies before,  
And so we cling to him the more.  
He leads us till this life is o'er.  
Trust and obey.

—Christian Work.

**"Faithful."**

Our Master does not care about quantity, but about quality and motive. The slave with a few pence, enough to stock meagerly a little stall, may show as much business capacity, diligence, and fidelity, as if he had millions to work with. Christ rewards not actions, but the graces which are made visible in actions; and these can be as well seen in the tiniest as in the largest deeds. The light that streams through a pinprick is the same as pours through the widest window. The crystals of a salt present the same faces, flashing back the sun at the same angles, whether they be large or microscopically small. Therefore the judgment of Christ, which is simply the utterance of fact, takes no heed of the extent, but only of the kind, of service, and puts on the same level of recompense all who, with however widely varying powers, were one in spirit, in diligence, and devotion. The eulogium on the servants is not "successful" or "brilliant," but "faithful," and both alike get it.—In C. E. World.