

only their imagery but their substance from his waking thoughts. Dreams become significant when they embody in a picturesque form the concentrated essence of the general tenor of our thoughts or tendency of our character. And it was because the brothers felt that these dreams did so, and were no mere fanciful whimsicalities, that they hated him yet the more for his dreams. The fact that neither the princely dress nor the confident dreams excited their ridicule, but that both excited their hate, shows that they saw the appropriateness of the dress and already felt in Joseph a superiority which lent significance to his dreams."

6. "Dreams become significant when they are the concentrated essence of the main stream of our waking thoughts and picturesquely exhibit the tendency of the character." (Dods). "Our wishes are the forefeelings of our capabilities," and in dreams we attain the goal of our desires. Joseph told his dreams with the simplicity of a guileless mind, and with the natural proneness of members of a family to tell in the morning the dreams they have had. (Dods). 7. The brothers interpret the dream correctly, although it was to be realized in a way that they had no conception of. See ch. 42: 6; 43: 26; 44: 14. It is evident that tillage was practised to some extent by Jacob and his sons. 8. They hated him for his dreams and for his words. They would not give him credit for guileless simplicity, but believed that he exulted over them when he told it. 9. The second dream is plainer than the first and exalts Joseph still more. The sun and the moon—His father and mother. Rachel was dead and Leah did not live to go down to Egypt. (ch. 49: 31). They are introduced merely to complete the symbolism of the dream, and denote the whole family. 10, 11. Perhaps Joseph exhibited a little childish pride while telling this second dream and Jacob felt it necessary to reprove him for allowing himself to entertain such an unseemly ambition. Still, like Mary, he pondered these things in his heart. (Luke 2: 19, 51). "These dreams were probably intended to sustain Joseph during his thirteen years of wretchedness, and at the same time, to prepare him to be an interpreter." (Lange).

SUMMARY AND REVIEW.

(We have asked some of the experienced blackboard teachers in our Sabbath Schools to write the *Summary and Review* for the Teachers' leaflet. The first of these is given below, and is written by Mr. David Fotheringham, P. S. Inspector, and for some time Superintendent of Bloor St. Church S. School, To. We hope this feature will be acceptable as affording teachers an opportunity of comparing the methods of our best "Blackboardists." We shall take it as a great favor if anyone will send us the name of a minister, superintendent or teacher skilled in the use of chalk).

This lesson may well be studied and taught as illustrating the characteristics and consequences of Home Life, Lawless Life, and A Loving and Suffering Life.

The home influences of Jacob's early family life may, with little hesitation, be assigned as a controlling power in the formation of the character of the sons of Bilhah and Zilpah—two mothers of inferior social position and of probably heathenish proclivities. Jacob himself, having set his heart on material and selfish acquisition, could not have manifested the spirit of self-sacrifice and self-denial which should be most prominent in home life and discipline. His cunning and craft, so often manifest during his Haran life, could not but speak louder than words in his polygamous and no doubt often discordant household.

Very different must have been his spirit and life after his conflict, victory and transformation at Peniel and after the loss of his beloved Rachel. By these touches of God's hand and Spirit he had been humbled, quickened, uplifted, strengthened, not less for the sacred duties of husband and father, than for the exalted place he was to occupy in the noble line of patriarchs, and as progenitor of the Great Prince. Thus we may account for the gracious development in character of his youngest son, which has made the name of Joseph synonymous in all ages with whatever is pure, manly, filial and pious.

The nomadic life of these sons of Jacob's secondary wives, with much idle time on their hands; with no law but their own tastes and impulses, and often associated with vicious heathen tribes of the land, must have rapidly developed the selfish, the sensual, the corrupt within them. The grief of the pureminded, noble-spirited Joseph at such a state of matters in his father's family must have been intolerable. Not as a talebearer, but feeling a real responsibility for their character and conduct, he reluctantly, but courageously, carries to their father "their evil report."

Unsuspecting because of his tender years and own transparent honesty, after having incur-