



AN ONTARIO FARM HOMESTEAD.

## A CANADIAN FARM-YARD.

HAPPY is the boy or girl who lives on one of our good Canadian farms. What a host of friends he may have! chickens, cows, horses, turkeys and geese, the little lambs, pretty colts and the kind farm dog. All these very quiet friends may seem rather stupid company at first, but by-and-bye the boy learns that they know a great deal, and in their own way they will tell him some very useful things. We see above a very good picture of a Canadian farm-yard, with its well-filled barn and neatly fenced-in yard. This is a quiet, peaceful scene that we delight in picturing to ourselves.

## LESSON NOTES.

## SECOND QUARTER.

## OLD TESTAMENT TEACHING.

B.C. 1729.] LESSON II. [April 8.

## DISCORD IN JACOB'S FAMILY.

Gen. 37. 1-11. Mem. verses, 3, 4.

## GOLDEN TEXT.

See that ye fall not out by the way.—Gen. 45. 24.

## OUTLINE.

1. The Beloved Son, v. 1-4.
2. The Youthful Seer, v. 5-11.

## TIME AND PLACE.

B.C. 1729, while Jacob was dwelling near Hebron, and his sons pasturing their sheep at Dothan.

## EXPLANATIONS.

"Generations"—Meaning here "family history." "Evil report"—The account of their wicked behaviour. "Son of his old age"—Born after he became an old man. "Coat"—Mantle. "Many colours"—Beautiful, according to oriental ideas, and costly; but especially irritating to his brothers, as being a sign of the father's favouritism. Pictures found in Egyptian ruins seem to show that such garments as this were what we would call "patchwork." "Hated him"—A half-intelligent struggle for the birthright may have lurked under this antipathy of Joseph's brethren. "Could not speak peaceably unto him"—Withheld the courteous salaam, "Peace," which is the unvarying salutation throughout the Orient, and the absence of which is a declaration of enmity, if not, indeed, of hostility. "Made obeisance"—Showed respect. "Told it his brethren"—A foolish confession of boyish ambition. "Thy mother"—Joseph's mother was dead, which fact makes Jacob's rebuke all the more pointed: "but the wife who survived may have been familiarly alluded to as 'thy mother.'"

## HOME READINGS.

M. Discord in Jacob's family.—Gen. 37. 1-11.  
Th. Sowing discord.—Prov. 6. 12-19.

W. Envy and strife.—James 3. 10-18.  
Th. Speak not evil.—James 4. 5-12.  
F. Unity among brethren.—Psalm 133.  
S. Brotherly love.—1 John 2. 1-11.  
Su. Love made perfect.—1 John 3. 12-21.

## PRACTICAL TEACHINGS.

Where in this lesson are we taught—

1. The evil of favouritism?
2. The sin of envy?
3. To guard well our speech?

## THE LESSON CATECHISM.

1. How did Jacob show his partiality to Joseph? "He made him a coat of many colours." 2. Why did Joseph's brothers hate him? "He told of their bad behaviour." 3. Was there any other reason? "He dreamed that he ruled over them." 4. What was the result of his telling his dreams? "His brothers hated him yet the more." 5. What is the Golden Text? "See that ye," etc.

## SPECIAL DOCTRINAL SUGGESTION.

The divine purposes.

## CATECHISM QUESTION.

What does the Gospel command?  
It contains the command of God to all men, everywhere, to repent of their sins and to believe in Christ. (Acts 17. 30.)

## HOW OLD JACK GOT HIS WOOD SAWED.

"MORNIN', boys," said old Jack, laying down his saw which he had been industriously plying for some minutes. "Feelin' well, I hope? Yes? Good. Nothin' like feelin' well to make a feller feel good. You don't look powerful strong, though, Tommy: you're thin. What's that? You're wiry, be ye? I don't believe that. You couldn't saw one o' them sticks o' wood through. You kin? Ho! Seein' believin'.... Why, ye kin saw purty well. Yer stronger'n ye look. I couldn't a' done that better myself. He beats you on sawin', I guess, Bobbie. Eh? He can't? Yes, he kin—I believe. Beat ye all holler. What? You'll saw two sticks quicker'n he sawed that? Nonsuns!... Hokey! Ye went through that like lightnin'; but one stick ain't two sticks. No sir. One ain't never two. Goin' to do the other? Well, well; Tommy, he's goin' to do the other. Whatter you goin' to do? You'll do two?... Don't brag, Bobbie; ain't braggin'? Ye will do three? Well, go ahead; don't let me interfere. Allers glad to see boys spunky.... What? The hull lot sawed? Waal, I am surprised. That bein' the case, I think I'll go indoors an' rest. Sawin' allers did make me tired; so good-bye for this time. When I want more work done on that wood-pile I'll let ye know. You're a spunky pair, ye be." And the old man, turning on his heel, walked into the house, while Bobbie and Tommy went home wondering if their friend hadn't put up a little game on them after all.

## Glory, Hallelujah!

BY REV. L. F. COLE.

OLD TUNE—"Glory, Glory, Hallelujah."

We have heard the wail of women,  
We have seen the fathers fall,  
We have known the bloom of beauty  
On the cheek of youth to pall;  
We have suffered from the demon  
More than words of song can tell,  
Yet God is marching on.

CHO.—Glory, glory, hallelujah!  
Glory, glory, hallelujah!  
Glory, glory, hallelujah!  
Yet God is marching on!

We have joined our hands together  
As we face a common foe;  
Many hearts and many altars  
Pray for us as forth we go;  
In the name of God we'll triumph,  
And the traffic overthrow,  
For God is marching on.

Do you hear the tramp of millions  
Bringing up the grand reserve?  
For the thickest of the onset  
Gather faith and pluck and nerve,  
While your loved ones watch all tearful,  
From your duty never swerve;  
For God is marching on.

And at last you'll hear the chorus  
Swelling up from land and sea,  
Chanting earth's glad morn of promise  
From the accursed traffic free,  
And the world shall ring with gladness  
From your glorious victory,—  
Our God is marching on!

## A USEFUL BABY.

Not long ago, a missionary on the great river Congo had pushed up on a little steamer into a part where no white man had ever been before. The anchor was let down and the steamer brought to. Food was needed for the men and firewood for the engines. The natives came crowding down to the bank to look at this wonderful boat; they were armed with arrows and big ugly spears. The missionary tried to talk to them, and made signs of peace. But nothing that he could do seemed to touch them; it was plain that they were partly angry, partly suspicious, and partly afraid, and when savages are in that state they are very dangerous. What was to be done?

A happy thought flashed across the missionary. He had a wife and a dear little baby on board. He got the baby, took it up in his arms, and showed it to the people. Now the baby was a really sensible one; it seemed to understand the situation, and instead of crying or pretending to be shy, it laughed and crowed as merrily as could be; and when the poor savages saw it they felt safe; they understood in a moment that no harm was meant, and so they laid down their arms and became quite friendly. Even in Africa we can say, "A little child shall lead them."

## WHAT SAVED HIS HAND.

THE New York *Witness*, in speaking of some manifold benefits to be derived from pure, clean habits of life, says, very truly, "The time may come to any one of us when the question of life and death will depend on our sobriety and general healthfulness.

There are great, portly, robust-looking men so full of disease that the prick of a pin might kill them, and there are other men so clean and healthy, that you might almost run them through a threshing machine and the fragments when put together would knit and heal."

As an apt illustration of this fact, the same paper relates the following incident:

"A young labouring man was brought to a certain hospital with a badly lacerated hand. He had fallen upon an old cotton hook, and it had gone entirely through the palm of his hand, carrying with it rust and dirt. The wound was kept open so that it would suppurate freely and be readily cleansed.

"As time passed on, the hand became very much swollen, turned black, and the surgeons watched very carefully for signs of blood-poisoning, fearing that the entire hand would have to be amputated to save the life of its possessor.

"These signs not appearing, it became a question whether more of the hand could be saved than the thumb and the first two fingers. As the hand became no worse, the surgeon delayed operating on it, and after a time it began to mend, and finally healed entirely, to the surprise of the surgeon.

"Young man," said he to the patient, as the danger was passing away, 'do you use alcohol in any form?'

"No sir."

"Do you use tobacco?'

"No sir."

"That is what saved your hand."

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