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December, 1918

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* Presbyterian Church in Canada *

Rev. R. Douglas Fraser

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The Teachers Monthly

R. Douglas Fraser, J. M. Duncan, Editors; John Mutch, Associate Editor

Vol. XXIV.

Toronto, December, 1918

No. 12

EDITORIAL

A Great Rally Day

Reports which have come to this office from all parts of the Dominion, serve to indicate that the 29th of last September was a great Rally Day,—one of the very greatest in the history of our Schools.

In every quarter, the Service for the day, HIS WONDERFUL NAME, found enthusiastic appreciation. It struck the note to which young hearts are always quick to respond, of loyalty and devotion to the greatest of all leaders, to the Saviour whose power and grace avails to the uttermost.

The attendance, it would appear, was, generally speaking, all that could be desired. Parents and teachers and children and boys and girls and young people united heartily to make the day a happy and profitable and memorable one.

Two months have passed since Rally Day, with its inspiring service, and the Schools have been moving on under the impulse of the new start given by it.

Every Sunday School worker should make it his aim that the pace set on Rally Day shall be kept up during the whole year. The cold, stormy days of winter are upon us, to be followed by the wet, muddy days of spring and the scorching days of summer. Can the Schools be kept going all the year round with the same energy and brightness which were so manifest on Rally Day?—that is the real test of what the day has accomplished.

It is said that the reason why our Canadian soldiers have won so many glorious victories, is that they have become firmly convinced that they cannot be beaten. That is the true Canadian spirit, and it should be shown in allowing nothing to prevent our Sunday Schools from being kept going at high pressure from one Rally Day to another.

The Armenian-Syrian Relief Fund

An appeal is being made to the Sunday Schools of Canada for another Christmas offering for the relief of the Armenians and Syrians. The day set for the offering is not, however, our Christmas Sunday, Dec. 22, but the Armenian Christmas Day, Jan. 19, 1919, which falls on a Sunday.

The need of help is still very great,—appalling is not too strong a word for it. There are, in Bible lands to-day, according to a most careful and fully authorized estimate, practically 4,000,000 people who are, and will be during many months to come, dependent on contributions of money and food from Canada and the United States, to save them from actual death by

starvation. Of these, about 1,000,000 can be reached by those who are distributing food. Of the 1,000,000 destitute who are thus accessible, at least 400,000 are children without fathers, and many of them without mothers. These children will need support for many years before they are able to maintain themselves.

Last year the Sunday Schools of Canada gave well over \$100,000 to help these sufferers. It is safe to say that the Schools will not, this year, fall short of last year's giving, but will far exceed that sum. It would be a fine thing if the Schools this year would go over the top by giving at least \$200,000.

The offering, it has been said, has been set for the 19th of next January. But this need not prevent any School from making its offering on our own Christmas Sunday, if that seems a better time. And, of course, it will not hinder the children and the boys and girls to save a whole lot of their spending money during the holidays, so that they may have a bumper offering to make when the time for helping these starving millions comes.

New Year's Day Rallies

It has been the practice, in several of our Canadian cities, to hold Sunday School rallies at some central point. There are many advantages to be gained by such gatherings. They promote a spirit of comradeship amongst the teachers and scholars of the schools taking part in them. They afford an opportunity for the members of each School to become acquainted with the work of all the others. If some simple competition is arranged, a spirit of healthy rivalry may be stirred up.

The success of New Year's rallies, like that of all other similar gatherings, depends upon their being carefully and systematically planned for. No detail of the meeting is too small for the attention of those in charge.

The first of December is none too soon to begin the preparation for a New Year's rally. It will take all the time between now and the first of January to get the matters well before the Sunday Schools and rouse the enthusiasm so essential to success, and to arrange the programme of speaking, singing, etc. We shall hope to hear of many rousing New Year's rallies when the time comes.

"Never Again!"

Such a war as that now raging, must happen—NEVER AGAIN; that is the deep-seated resolve in the hearts of those people who are fighting that righteousness and justice and human freedom may not perish from the earth. This fair earth, made to be the abode of free peoples, working out their destiny according to the will of God, must not and will not be brought under the head of any tyrannical and cruel autocrat like the Kaiser of Germany.

But, in order to prevent another war, it is not sufficient that Germany be defeated, as she will be, please God, sooner than many have dared to hope. The spirit that made it possible for any nation ruthlessly to drench Europe with blood, to gratify a greedy and selfish ambition, must be banished from the world. In the interests of the world's peace and progress, it must be made certain that no other country shall, in the future, grasp after the prize of a universal dominion, the dream of which has led Germany to plunge the world into the horrors of this awful War.

The only sure guarantee of a lasting world peace is the bringing of the nations under the sway of the gospel of Jesus Christ. Let all the nations be thoroughly Christianized, and the war will be unknown.

Here lies at once the opportunity and the responsibility of those specially entrusted with the religious education of the young,—of parents in the house and teachers in the Sunday School. A generation instructed and trained in matters of religion with as much earnestness and intelligence as are given to regular education, would not tolerate war. For the religion of Jesus Christ includes the brotherhood of mankind. And brothers do not fly at one another's

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throats with dead hatred in their hearts. The war against war is to be won in the homes in which our children are growing up and those institutions of the church, amongst which the Sunday School holds a foremost place, concerned with the great task of religious education.

The Sunday School and Church Attendance

Every Sunday School worker recognizes the importance of children's attendance at the services of worship in the church. There will be very general agreement with the saying of Bishop Vincent, one of the most famous pioneers of the modern Sunday School movement, that, if a child cannot attend both Sunday School and church, he should go to church.

Of course, it follows from this, that there should be something in every church service to rouse the interest and meet the needs of the children. It is not to be expected that everything in the service shall be within the range of the child's knowledge and experience. But there should be sufficient adaptation of the worship and instruction to make every child at a church service feel that his requirements have been taken into account. There can be few higher ambitions for any minister, than to be one whom the children of his church love to see, and hear in the pulpit, and the minister who has won the children's hearts, can count upon a warm place in the hearts of the grown-ups.

It is estimated that 80 per cent. of the additions to the full membership of the church come from the Sunday School. This fact emphasizes the importance to the church of raising the Sunday Schools to the highest point of efficiency and the duty of Sunday School workers to use their utmost endeavors to secure that the children shall grow up, finding themselves always at home in the services of the church. The church service and the Sunday School are not jealous rivals; they are cooperating agencies working for the well rounded religious training of the child.

Sunday Schools Buying Victory Bonds

One of the features of the campaign for the Second Victory Loan, which closed on Nov. 16, was the part taken in it by our Sunday Schools and Young People's Societies. It was proposed by the General Assembly's Committee on the Forward Movement, in cooperation with the Board of Sabbath Schools and Young People's Societies, that the Schools and Young People's Societies should buy bonds, as a memorial to those of their numbers who had fallen in battle, or died of wounds or sickness, the bonds purchased by the Schools to be given by them to help: 1. In the providing of School Homes for boys and girls of the non-English speaking people in Canada. 2. In the building of schools for boys and girls in the Foreign fields of the church. 3. In promoting the work of religious education amongst the boys and girls and young people of Canada.

The amount of the bonds which the Schools and Societies were asked to purchase was \$300,000, that is, one dollar for each of the 300,000 enrolled in our Sunday Schools, with the 42,000 members in our Young People's Societies to put the amount over the top, following the precedent of previous War Loans in Canada.

It is too soon to give a definite statement of the success of the campaign; but we have no doubt that it met with the enthusiastic response which it so well deserved. Many Schools, doubtless, have paid for their bonds outright, while others may be taking advantage of the privilege of spreading the payments over five or a larger period. In some Schools an "EARN AND GIVE" plan may have been adopted to provide the necessary money.

To enlist the boys and girls and young people of the church in providing money for what we may hope to be the last great War Loan, while, at the same time, they were selling a splendid memorial of their fallen friends and comrades and helping on the cause of Christ:—this was a happy thought, and the completed story of the effort will be awaited with the utmost interest.

Filling Up the Ranks

In very many Sunday Schools, the ranks of the teachers and officers have been sorely depleted by enlistments. A report from the Sunday School of St. David's Church, St. John, N.B., given on another page of this issue, suggests two steps which should be taken to fill such vacancies.

In this School, boys, just growing into manhood, but still under the military age, and young women are volunteering to take up the work of those who have gone.

Besides, an unusually large Teacher Training Class has been started in the School. In this class the older boys and girls are being trained for the work of teaching.

In these simple ways a difficult situation is being satisfactorily met, and the work which soldier teachers and officers have had to lay down, is being effectively carried on.

It is likely that any superintendent who finds his School in a position similar to that of St. David's, can find older boys, and it is certain that he can find young women, to step into the gaps made by the War. And it is hardly possible to imagine a School in which a Teacher Training Class cannot be carried on to keep up the supply of qualified teachers.

The War has taught us many things about our church work. Not the least important of these lessons is, that there is much talent and energy in our churches that can be harnessed up to our Sunday School work; and the further lesson that a little "pep" and initiative will make a way through difficulties that to the more timid ones seem insurmountable.

Teen Age Classes: The Teacher's Opportunity

From all parts of the church come reports of how Adult Bible Classes have been "shot to pieces" by the war, so far as their young men membership is concerned. Before the days of the draft, Bible Classes furnished their full share,—and more—of volunteer soldiers; and since the draft has been in operation, they have, of course, been still further depleted of their young men.

At the same time, the number of teen age classes of boys has been rapidly increasing. A fine programme has been arranged for both their Sunday meeting for worship and study and their week day activities. Similar provision is made for girls' classes of the same age.

In the growing demand of teen age boys and girls in our Sunday Schools for organization and the excellent provision made for them, it is not possible to miss the beckoning of opportunity. There is no finer or more promising field of religious service open to-day than that presented to the right man in a class of teen age boys, and the right woman in a similar class of girls.

It should never be forgotten that the War has rendered boys and girls of this age more impressionable than ever before. They are feeling down in their young hearts the responsibility that the absence,—alas, in so many cases the death or disablement, of their older brothers—has laid upon them, and are longing for the guidance and help in trying to make their lives count for the most possible.

Planning for Production

Elsewhere in this issue will be found the interesting story of how a city Sunday School, last spring and summer, enlisted its boys and girls in a campaign of production, culminating, early in the autumn, in an exhibition of the fruits of the season's labors.

It may be that other Schools have carried out a similar plan, with like excellent results. There are many other Schools which might follow the good example thus set.

And one condition of success is, that the planning should be commenced in good time. These winter days, when there is no working the garden or field, are just the days for taking a look ahead to the spring and summer of 1919. Schools which expect to do the best work in production next year, should set about their arrangements before New Year's Day is very far past.

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Taking Stock

The close of the year is a good time for taking stock. It is by stocktaking that a business concern finds out its precise condition as to assets and liabilities. The future course of the business is determined by the facts which the stocktaking reveals.

It is worth while for the Sunday School to take stock. Are all the boys and girls attending the School who ought to do so? Is the attendance as regular as it ought to be? What about the singing? Are the methods up to date, and are they getting results? Such questions as these ought to be fairly faced and frankly answered?

One thing is certain,—that no School should be satisfied with its present condition. The ambition should never be allowed to slumber, that the School may do better work in 1919 than it has been doing in 1918.

Take stock. Find out, by careful investigation, the exact state of your School. And then face the year 1919 with the resolve to improve everything that needs improving, to make 1919 the "best ever" amongst all the years of your School's history.

WITH OUR CONTRIBUTORS

How Religion Grows

By Professor L. A. Weigle, D.D.

(The twelfth of a series of twelve articles by the author of *The Pupil*, one of the books in the New Standard Teacher Training Course, discussing more fully some points dealt with in the book.—EDMOS.)

How shall one describe the natural growth of religion in a human life? It seems almost an impossible task. For religion is more than a natural growth. It is a living, personal relation with God. It cannot be described in terms merely of "laws" and "periods of development." It depends upon God's own uncounted, resourceful ways, as in love and mercy he seeks to reach the minds and hearts and to enlist the wills of his children. And it depends upon their ways,—ways sometimes reasonable but often ignorant, capricious and self-willed—to which he adapts his measures of redeeming grace. The growth in the soul of real religion,—as distinguished from pious convention—is a matter supremely individual. One touches here upon the inmost secret of each separate life.

These very statements, however, imply that religion has a natural as well as a supernatural side. Growth in religion depends in part upon the growth of the human self as a whole. Even God must take his children as they are, if he is to help them become what they can be and ought to be. He must fit his help to their need, his teaching to their understanding. One's religion thus reflects what he is. "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things."

In a general way, three stages may be distinguished through which most persons pass as they grow in religion. There is the stage, first, of nurture in religion and learning about religion; second, of getting religion as a conscious personal possession; third, of using and understanding religion in maturing Christian service and experience. Characterizing each by a single phrase, we may speak of the stages of Christian nurture, Christian decision or conversion, and Christian experience. The first stage corresponds in general to childhood; the second, to adolescence; the third, to mature life.

To little children, religion is a relatively objective affair. It constitutes an atmosphere in which they find themselves, an environment in which they are nurtured; it offers something to be learned about. They accept it, as they do everything else, as a matter of course. It does not present itself to them as a way of life that calls for personal decision. Children do not yet, as they will later, feel an inward need of God.

This is not to say, however, that the religious life of little children is unimportant. Quite the contrary, it is all important that in childhood such an objective relation to religion be acquired and such growth in religion begun as shall insure intelligent and right decision when the great subjective issue presents itself. In his striking book on *The Corner-stone of Education*, Dr. Edward Lyttleton, speaking from long experience as the headmaster of a famous English Public School, records his conviction that the great moral and spiritual alternative is really de-

cided for most boys in the course of their first eight years of life as children in the home of their parents. The conversions which take place in the teens or later, he believes, in so far as they are not directly miraculous inter-

ward more adequate ideas. There are real metaphysical and theological issues involved in such a question as that of a boy of ten: "Mama, God must have known that Adam and Eve would eat that apple, and they

The Christ-Child's Quest

The little Christ-child came to earth
One Christmas.
He came to seek a simple thing,
Yet something that the poets sing,
And choirs tell, and churchbells ring,
Each Christmas.

He grew so weary and so sad
That Christmas.
He passed from thronging city square
To church bazaar and crowded fair,
With festive trimmings everywhere
For Christmas.

"I fear that it is lost," he said,
"This Christmas,
Among the many ribbon things,
The wrappings and the tinsel strings,
And all the care that custom brings
With Christmas.

"'Tis such a little thing I seek
On Christmas ;
'Tis but a quiet thought of me,
A kindness done because of me,
A sacrifice for love of me
And Christmas."

And then he found a Christlike home
That Christmas,
Where consecrated seemed to be
The very children's Christmas tree,
And holy the festivity
Of Christmas.

"Ah, not in vain," the Christ-child said,
"Is Christmas ;
For here the weary one finds rest,
And here the lowliest is guest.
Though some forget, still some are blest
By Christmas."

—Ethel Merrill Beale

positions of divine grace, are to be accounted for as the coming to full result and to closer consciousness of the influence of these early years.

How shall we help our children to acquire this right objective relation to religion? By true instruction, most obviously: by telling them about God and teaching them his ways as these have been revealed to us in Christ Jesus. A little child's innocent, trustful credulity opens his mind to the truths of religion as to new ideas of every sort.

Children will understand what we tell them in terms of their own experiences, of course, and the result may often seem odd to our more sophisticated minds. "God is everybody's papa; he will spank us if we are naughty," was one tiny youngster's way of putting the idea of the fatherhood of God.

As fast, however, as they grow able to understand the connections of events and to mark off fact from fancy, they will begin to

criticize their own notions in this as in other fields, to re-work them, and to press on to couldn't help doing it if he planned to have them do it. So why did he blame them?" It is the parent's privilege and duty to answer such questions frankly and directly, with the truth as he himself believes it. The unforgivable sin here is to lie to your children; and it is only a shade less culpable to put them off with the promise that when they are older you will explain these things to them.

But instruction, however true, is not enough. Children understand what we tell them, it has just been said, in terms of their own experiences. It is the parent's duty to afford to his children such experiences as may rightly serve as the apprehensive basis for their understanding of the great truths of religion. So only can he give body and content to the ideas which he seeks to impart in words.

The child's experiences of the world of

nature about him may constitute such an apperceptive basis for religion. Fear, wonder, curiosity, reverence, dependence, faith, trust, the impulse to union and the desire to feel at home in the world—all these psychological motives to religion enter in an elemental way into the life of the child as they have entered into the life of the race of which he is a member. The father and mother who give to their little ones a concrete acquaintance with and understanding of the great world in which they live, may readily interpret that world to them in religious terms, not as a substitute for, but in addition to, the scientific description of the same facts.

The child's social experiences are yet more fundamental and more direct in their bearing upon his understanding of religion. The home life of the family does more to determine the moral and religious character of the children than any amount of instruction. Horace Bushnell used a true figure of speech, when he said that no child is fully born when his little body first come to the light, but that his mental, moral and spiritual nature is still held in the psychical matrix of family life and molded by its influences quite as really as his physical being had been held and shaped by the life of the mother. The child of a genuinely religious home acquires religion naturally through association with his elders. Instruction in religion but furnishes him an explanation of the motives underlying the daily life in which he shares. He can understand the fatherhood of God because of what he feels fatherhood to be in his own home. And his own delight in helping, sharing, and caring

for others constitutes the beginning within him of experiences really Christian.

At some time or other in the adolescent years, religion presents itself for personal decision. God claims the maturing life. To each of his children he comes in the way that seems to him best. Some make the decision quietly, hardly knowing the crisis till it is past and they find themselves rejoicing in a new strength. Some make it in stress of spirit and penitence of soul, for conversion is for them a real turning about from the ways of darkness to those of light. But in any case, and whatever the form in which the issue presents itself, the turning of the soul to God is the more sure if religion has been growing within throughout all the years of childhood.

The other night, when two little boys were getting ready for bed, the younger, aged three, complained that he was afraid; and the mother, busy about her tasks, overheard the older, aged five, say something to him about "Trust." "What was that?" she asked. "Oh, I was just telling brother to do what I do when I feel afraid." "What do you do?" "I just say, 'In thee do I put my trust,' and then I am not afraid. That is what Miss B. taught me in Sunday School." A child's magic talisman, the cynical will say; but who that knows children can doubt that here is a root of real religion? Imbedded in the soil of expanding experience and nourished in the life of a Christian home, one may hope that the little prayer will grow with the child who said it. If it does, one need not fear for the man that is to be.

Yale University, New Haven, Conn.

A New Year's Day Rally

By REV. W. R. McINTOSH, B.D.

New Year's Day is one of those holidays that are haunted with religious memories and lend themselves to religious impressions.

Taking advantage of this sentiment, many types of services have from time to time marked the opening of the new year, such as watch night services, celebration of communion, public worship, and catechetical visitation.

More recently in certain cities has sprung up another type of religious observance of New Year's Day that we think lends itself admirably to the occasion and has in it fine possibilities, namely, the New Year's Sunday School Rally.

Following the example of Montreal, Winnipeg and other places, London, Ont., made trial of this experiment this year with such gratifying results that it is likely to establish

itself as an annual event in the Sunday School life of our city.

The large auditorium of First Presbyterian Church was filled with the representatives of the 11 Presbyterian Schools of the city who sat as Schools in separate reservations and responded in turn to the roll call. Printed programmes, distributed some weeks in advance, served to advertise the gathering and enabled all present to unite readily and heartily in the service.

Some features of the programme, besides responsive readings and New Year hymns, were greetings from similar gatherings in other cities, saluting of the flag, a brief address by Sergeant Hugh McFarlane on Prisoners in Germany, followed by the singing of "These lads who are far away who dream of home," and an offering in their behalf.

One anxiety in getting up this gathering was to secure a Presbyterian minister who could speak in such a bright, brief and impressive way as to interest and inspire a mixed audience of a thousand Sunday School folks. The committee made a happy choice in Rev. N. H. McGillivray, of St. Thomas, recently returned from the front, whose winsome talk on "Grow" left nothing to be desired.

The holding of such a rally automatically created a Presbyterian Sabbath School Association, of which the first president naturally was the convener of the General Assembly's Board of Sunday Schools, the Rev. W. J. Knox, who is minister of First Church.

Such a gathering serves to give prominence and visibility to religious interests on one of the high days of the year.

It provides a pleasant and inspiring event for the young folks on a day which, unlike

Christmas, is comparatively quiet and uncrowded.

The massing of all the Sunday School forces of the city in an orderly and organized way is calculated to bring to the impressionable minds of the young people a sense of that wider fellowship and more amplified scale of service which must mark the operations of the church in helping to rebuild the world of to-morrow.

If all over the land every New Year's morning our mighty army of Sunday School folks in country, town and city should go on public parade and mobilize in a service of inspiration and consecration and greet each other across the inter-vening distances, who can measure what such a beginning might mean to the higher life of the church, the nation and the kingdom of God.

London, Ont.

A Sunday School Vegetable and Flower Exhibition

BY REV. J. EWING REID, M.A.

[It seems far enough away, in December, from the time of fruit and vegetable growing; but it is not too soon to begin planning for increased food production next year, and the following account of what one Sunday School did in this direction last year, may help other Schools in their preparations for next year.—
EDITORS.]

During February and March of 1917, the officials of the Alhambra Ave. Presbyterian Church, Toronto, decided that a special effort of a concrete nature should be made along the line of increased food production. This suggestion was made to the Men's Council of the church, who took the matter up enthusiastically and appointed one of their "live wires" to take charge of a vegetable and flower show, to be held in the autumn. Such interest was taken in this exhibition, that it was decided immediately to have something of this nature repeated in 1918.

Early in the winter of the present year, arrangements were made to have noted men and women come and give illustrated lectures. Miss Yeates of the Provincial Department of Agriculture, Mr. McLellan of the same Department, and Mr. George Baldwin, who is in charge of vacant plots of the city, all gave most practical talks. The lecture given by Mr. McLellan was illustrated by moving pictures. This attracted a large number of our boys and girls from our Sunday School.

The committee in charge determined that a Boys' and Girls' Department should form a special feature of this year's programme. Cards were printed in the early spring announcing the probable time of the exhibition,

also giving guidance in regard to the varieties of vegetables that might be exhibited. Bulletins were issued from time to time, which kept the date and the objective before the constituency. This was a factor that helped very materially to keep up the enthusiasm.

After all this careful detailed preparation, results were looked for on the 14th September, when the Exhibition was held in the basement of the church. All exhibits had to be in on the night previous, no entry fee being charged for the boys and girls. The committee were heartened by receiving 25 boys' and girls' entries.

The committee had decided previously that there should be two outstanding types of exhibitors. One class included the boys and girls who had planted and cared for their own garden plot; the other consisted of those who had assisted their father or big brother. Needless to say the department was handicapped this year, for a large number of our teen age boys and girls did their bit on the farm. Still, with 25 entries from a small School, and this the first attempt to interest the children, the results were very encouraging.

Promptly at 3 p.m., when the Exhibition was declared formally opened, a number of boys and girls were in line to see the decision of the judges.

Of course, a little fun was mixed in for the boys and girls. A fish pond was set up with real water, and real rushes, and real hooks and lines. Fish there were which never shied at the gaze or prattle of the children, but were

almost as elusive to put on the hook as the wily trout. A cafeteria lunch and corn roast proved to be interesting.

From 8 to 9.30 p.m., patriotic songs were sung, led by an orchestra. Pictures of the boys and girls and their war gardens were thrown on the screen. Last, but by no means least, the decision of the judges was announced, and the successful competitors were rewarded with ribbon and garden utensils as prizes. The meeting was brought to a formal

close by the singing of the National Anthem.

As all vegetables and flowers exhibited became the property of the committee, a sale was instituted and proceeds donated to patriotic purposes.

Such a splendid spirit characterized the whole evening, that people went home, saying unanimously it was an effort well worth while and expressing the hope that a similar event might be arranged for during autumn, 1919.

Toronto

A Fine Home Department Work

Mr. W. R. Sutherland, of Yorkton, Sask., known as "Sunday School" Sutherland, who for some thirty years, has been a devoted and successful worker in the Home Department, writes as follows to Rev. Dr. J. C. Robertson:

"I mailed Helps for home study to over 300 families, on time, but was three weeks late with our Quarterly Message which should have gone with the Lesson Helps.

"I spent the months of May and June in the Canora Hospital, and was able to do a little writing while there.

"Here is a note of interest, Dr. Robertson. I had the 'freedom' of the hospital, and I added about 20 families to our enrolment by meeting members of remote families who came for treatment. I also met members of as many other families already enrolled.

"We have on our Home Department roll in the Yorkton Presbytery over 400 families, but fortunately we have been able to reduce that number by about 70 families through the organization of 7 or 8 small summer schools. Some of these may prove to be evergreens. This leaves us still over 300 families.

"Besides these, we have a number of school teachers in rural districts where no Sunday School work is possible, but where the teacher can often give her pupils gospel messages. We supply these teachers with the lessons and encourage them to pursue the study of them for their own spiritual benefit, and also as a Normal course, and where can we find a better Biblical course of study for Teacher Training work?

"It is encouraging to find Presbyterians recognizing the importance and possibilities of this great Home work.

"The more we explore, and the more we do of this Home Department work, the more we see to be done. At one time I thought we had within the bounds of the Presbytery not less than 500 families beyond the reach of the Sunday School, for whom we as a denomination are responsible. Now I find it is probably 1,000. Of course this will include many

neglected families who are not Presbyterian. This is our God given work and we must do it."

[The Quarterly Message referred to in Mr. Sutherland's letter to Dr. Robertson, contains a letter from Mr. Sutherland, a Review and Application of the previous Quarter's lessons, a Preview of the lessons for the following Quarter, and a call to greater zeal in the work of the Home Department. These materials are in part as follows:]

MR. SUTHERLAND'S LETTER

Dear Families and Friends:

The time has come for calling on you again,—by letter. But what about returning the call? Will you not sit down and write a little letter just to let us know how you like the Quarterlies and enjoy the Bible lessons at home? The few letters we receive are real good, but if parents and children only knew how it would help themselves and us, they would write regularly every Quarter. Why! you may, by correspondence, help to awaken and arouse an interest in this blessed "home work" that will spread until our wide district has become one vast Bible school with a class in every home. Let us rise to the occasion!

It is encouraging to know that many are finding our printed message a real help. It is the organ of our Home Department Association, binding together all its members in Christian fellowship, and seeking to promote the best interests of the home. May this one prove a channel of rich blessing to every home it enters.

W. R. Sutherland,
P.O. Box 197, Yorkton.

July 1st, 1918

REVIEW AND APPLICATION

I regret being unable to prepare this Message on time, but trust you made good use of the excellent review in your Quarterly.

We have been with Jesus six months in Mark's Gospel, studying his life, his death, his resurrection—all for us.

With what precious name did the title of each lesson in Second Quarter begin? Its meaning? Matt. 1:21.

Did the Jews meet Jesus and get savingly acquainted with him during his public ministry? Did you?

Did you see him in each lesson graciously offering himself to the people? And to us? Did they receive him? Did you? Alas! "his own received him not." But sadder still, the vast majority are rejecting him to-day. What shall we do?

Look again at the "altogether lovely" one suffering for us. See the hands once nailed to the cross for our sins now stretched out to receive us. Let us to-day yield ourselves to him.

Gracious, loving Lord Jesus, in mercy accept us as we are—forgive us, save us, keep us, and make us like thyself. Help us to live the true Christian life in the home or wherever we are. Amen.

Doubtless you will have many questions to ask which we shall be glad to hear.

PREVIEW: PLAN AND PURPOSE

Having completed the half year's studies in Mark, we now take up a three months'

course of Bible lessons called Studies in the Christian Life. There is scarcely a question the anxious enquirer, the young Christian, the parent or any one can ask, not answered by them.

The first lesson shows us how to begin the Christian life and all the rest how to live it. Again, the first lesson shows us how to bring others to Jesus, then from them all we learn how to be wise, successful soul-winners. But, further, the course contains for all people the scriptural material required by the Holy Spirit to awaken, convince, convict, convert and save the lost and promote perpetual revival and growth in grace in church, School and home.

Now, with these facts in mind, turn through your Quarterly with the family, viewing each lesson just to see what you are going to study. Then learn one lesson well each week. But keep repeating the Preview plan from time to time; also reviewing the lessons you have learned until you have completed the entire course. Then the review at the close of the quarter will be excellent.

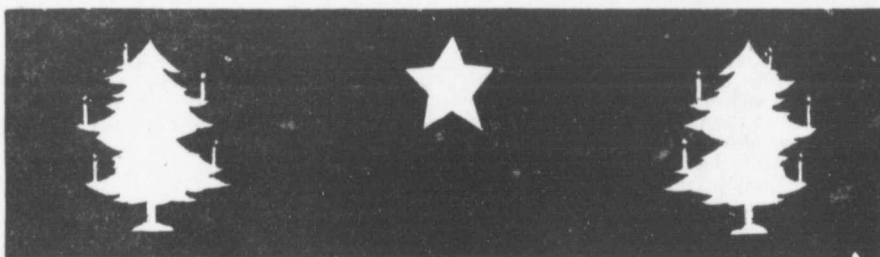
"Better teach one and save that one, than teach one hundred and save none."

THE DEPARTMENTS

A Christmas Blackboard Border Design

The star and the Christmas tree may be transferred by cutting directly from page 717, or they may be traced by placing thin white

The design could be worked out attractively in colored paper. The background should be of rather light blue paper, 27 inches



paper over them and drawing on the outline. The drawings should then be cut out and patterns made of heavy paper.

Place the patterns on the blackboard, and draw around the edges with a sharpened crayon. Remove the pattern and outline again with a firm broad line.

long by 7 inches wide. Cut the star from white or silver paper and paste above the centre of the background. The trees should be of dark green paper and placed nine inches from the centre. The candles may be cut from bright red, yellow, or white paper and pasted in position.

Christmas Tree
and Star



The Primary Child as a Missionary

BY MISS GERTRUDE BAPTY

While we always look upon the first Sunday of every month as our special missionary day, we have found that the missionary ideals permeate all of our work. To teach the child to be a follower of Jesus Christ, we must early lead him out into the life of service. The reason so many of our churches seem dead is, that the majority of the congregation seem satisfied to let the minister and chosen few do all the active work.

Let us, in our Primary Departments, teach the children that the success of the whole depends upon each one doing his bit. The teachers are so apt to do too much. The children love to wait upon us. Let us encourage them to take up the collection, go messages for us, close the doors. Expect the older children to help the little beginners by putting on their wraps, taking them home, etc.

Let us look to the children themselves to keep up the regular attendance. Let them know that we miss them when they stay away. If a child is absent, tell the children who live on the same street or are in the same room at school to find out the reason, and, if possible, bring him the following Sunday. While the teachers ought always to hunt up the absentees, let the children also share in this responsibility. They may very well take the papers

to those who are not present.

Often the children bring in flowers from their home garden. They always take so much pleasure in helping to beautify the room. These flowers are excellent material for class nature study, and we can speak of God's goodness in giving us beautiful flowers, as well as necessary vegetables. After the School is over, give the flowers to the children to take to some sick boy or girl. Or, perhaps they could leave the flowers for some old lady, who is too feeble to attend church, and who feel rather lonely, now that she cannot go up to the house of God. In every possible way, the children should be encouraged to use their young, strong hands and feet to wait upon the aged and run errands for them.

In our Primary Department, we let the children bring toys and goodies and fill stockings for the poor on the Sunday before Christmas. They bring their gifts so gladly, and seem to learn far more this way than from many abstract lessons on giving.

For so many years we have "talked at" the children and planned "treats" for them. Let us now give them a chance to do some of the talking, and give them opportunities to do something for others.

London, Ont.

Teaching Missions to Juniors

BY MRS. B. BLAIR

In the teaching of missions in the Sunday School class the most essential thing in the first place is a true missionary spirit in the heart of the teacher. Unless that is present words become as "sounding brass, or a tinkling cymbal."

Children judge quickly, and unless a teacher is really in earnest and can demand their attention and respect, results will not be attained.

Taking for granted, a teacher possessing a passion for the winning of souls, every lesson to him will, in a sense, be a missionary lesson, varying, of course, in its presentation, but missionary nevertheless.

For instance, such a teacher cannot teach the lesson of Christ Feeding the Five Thousand without drawing a picture in the minds of the pupils of Christ the great missionary, ministering to that great crowd who were spiritually and physically hungry. Even the small boy in his small sphere of life, with his

small basket of loaves and fishes, had a mission, and we picture in his face excitement and also joy, at having helped in so great a work.

The subjects of missions must be a living one, and, must be taught by using the principle of apperception, that is, through something already known and understood.

A child may be helped to grasp the missionary spirit by giving a pair of mittens to a poor neighbor boy, when he would not have the same interest in sending an indefinite number of coppers to an indefinite missionary in a very far off heathen land.

The sympathies should first be enlisted. Next, the heroic side of the child's nature should be appealed to, and thus he may be led all the way up the missionary road, from the kindness done to a neighbor boy, the sending of something, either money or clothing, to the scene of some recent and, to him, very real disaster, the subscription to a fresh

air camp in a near locality, the writing of a letter to a child in a foreign land, supported by the home Sunday School on to that world wide work, the great task of sending bodily healing and spiritual light to masses of people in a distant land.

The child will listen and follow attentively during a black-board talk in which the teacher maps out the missionary journeys of St. Paul, for instance, how he visited Corinth, Ephesus, Thessalonica, etc., and finally attained his greatest desire and reached Rome. In the first chapter of his letter to the Romans we read his own words, "For I

long to see you, that I may impart unto you some spiritual gift,"—surely a great missionary text in itself.

The teacher may have pictures of great missionary heroes of later days, and the class may be asked to study those strong faces, while they talk of incidents in the lives of each.

Any lesson may be a missionary lesson in which the teacher recognizes the intermingled missionary message, or in other words, the message of unselfishness and of love for others.

Winnipeg

Loyalty to the "Bunch"

BY REV. C. F. McINTOSH, B.D.

There is a herding instinct characteristic of ranch horses; and it is also a marked feature in the young life of the human breed. Boys, especially, "bunch," during the years from ten to sixteen; and at the crest of this social wave, their own group dominates their interests. This natural group passes under the name "crowd," "bunch," or "gang," according to its degree of cohesion; and in the same order exhibits with increasing intensity the common feature, loyalty.

Loyalty to the "bunch!" What anxiety it brings to parent and teacher! The painful fact will not be denied. They have been supplanted. And if the "bunch" be indifferent or antagonistic to that Sunday School class, the situation seems almost hopeless. Is there not cause for grave concern? One of the most sympathetic students of this problem states that "some gangs (bunches) are doing irreparable harm" (Puffer).

What can we do with this close group which has so great possibilities for evil, and wakes so intense a loyalty? Break it up? Withdraw our boy? But, consider. "One out of ten men belongs to a church, one out of five to a fraternity; while three out of four boys belong to a gang." The recapitulation theory might explain this instinctive grouping of boys as living through again of those primitive conditions in which men "had to hang together or hang separately." However it may be explained, we have evidence that the instinct is practically universal, and where it seems to be absent we may see the cause in lack of opportunity for expression, natural or enforced. To seek to stamp out the natural issue of this instinct would imitate the effort to sweep back the incoming tide.

And even if we could stop this instinctive

grouping, would it be wise? The spontaneous expression of the boy's real interests provides the most fruitful soil in which to grow the fruits of Christian character. "The school of the gang is the only place for the boy to learn the brotherhood of man" (Forbush). The boy needs his place in the bunch, if he is to become a socialized Christian. And the virtue that makes possible any stable society is this loyalty that the boy has towards "the fellows." We should appreciate this quality to-day when we fight for "the trust and the trust." And indeed loyalty must always make its appeal.

Loyalty, this choicest fruit of human life, grows naturally in the rich soil of the gang. After a close investigation of sixty-six such groups, Puffer reports: "We find the demand for loyalty and justice in the foreground." The boys reveal these secrets: "If one of the gang gets hit, we stand up for one another." Again, "We put a fellow out for spying or telling anything about the club." The chief cause for expulsion from these groups was disloyalty, which suggests a worthy standard to adult organizations, including the Sunday School and the Church.

The best public schools in England have always respected their boys' loyalties; and all who would be leaders must be careful to appreciate them. The boy's conscience approves these, and holding out a temptation to violate it, is unpardonable. If we do not respect his moral ideals, his better self cannot follow us. Even where loyalty to the bunch may clash with loyalty to the home and church and community, it must be endured with patience and an appreciation of its potential worth. Such loyalty is not one of the wiles of Satan to lead boys astray. Satan gets his

innings only when we fail to develop that loyalty into allegiance to higher causes.

It is easy to see that this group-virtue loyalty has great possibilities for the Sunday School class, the church, the community. The class should provide opportunities for expressing this fruitful instinct. If the church can follow Coe's advice, and "somehow become the religious gang to the early adoles-

cent," loyalty to church is assured. And since "it is what the boy does for the crowd that makes the boy loyal" (Jos. Lee), we have in our hands the means of securing loyalty to the great world causes. And best of all, in later adolescence, when the boy turns to individual friendships, his earlier loyalty may become a great enthusiasm for the Lord Jesus. Campbellford, Ont.

Games for Intermediate Girls

BY MISS THERESA ROBSON

"Girls do love fun," said one girl; and she made a true statement. There is no way in which she can have more profitable fun than by a good game. If a Sunday School teacher or leader would get acquainted with a few group and team games which the girls would enjoy playing with her, she would gain a point of contact with them and reach them as never before, because the girl's point of view would be better understood. The girl will live as she plays.

One of God's purposes in giving girls play, seems to be to teach her how to live with others. To be of the greatest value, play must be supervised by the leader who will encourage honesty, unselfishness, courage, perseverance, initiative, and cooperation,—lessons that prove of inestimable value in the life of the home, the church and the community,—which the women of the future must share more and more. Group and team games are also a most delightful method of helping the girl to develop physically. This is important because many girls will have to work indoors when they will get very little regular exercises, so they must be prepared.

During the winter, group games should be

put on very often at the mid-week meeting of the class. There is usually one room in the church in which the seats can be moved aside and an open space left where the games can be played. A great many group games can be found that require no equipment except what is in the room.

Some such games are Right Face, Automobile Race, Head and Tail. By purchasing two footballs, which need not be new, Overhead Hustle Ball, Over and Under Hustle Ball, Circle Ball, and Ball Passing against time can be added to the list.

In the summer, familiar group games may be continued and new ones may be tried. But team games such as Tennis, Basket Ball, Base Ball, and Volley Ball will be popular. The last named is rapidly growing in favor because it takes a smaller space than tennis, accommodates some 12 to 30 girls, and while being good sport, is not too strenuous.

The rules for the above games can be secured from firms that sell sporting goods. The group games will be found in any good book of games.

Toronto

THE PRICE IS TOO GREAT

Not for an instant would be question the value of consecrated experience gained through years of teaching by many Sunday School teachers. The teacher is unconsciously trained by constant use of the lesson material and constant contact with the pupil. But the process is slow, and the price of such experience in terms of lost human souls, during the period of the teacher's education, is far too great to pay. Christian character, consecration and prayer life being equal, the trained teacher will accomplish far greater results earlier in the teaching life that is possible with the untrained person, be he ever so consecrated.—From The Teacher Training Class by Emilie F. Kearney

The Teacher's Dividends

By Frank Yeigh

It was at an annual class supper.

Fifty young men faced their teacher—a woman of rare personality and rarer consecration, who had taught the class for twenty-five years.

One by one "her boys" rose to say the proverbial "few words," and to pay their tribute to an honored and loved leader, in addition to presenting the twenty-five roses that made her corner of the table a flower garden.

It was her dividend receiving night, with full rewards for every hour spent in study, teaching and prayer. The bread cast upon the waters came back. She received an affirmative answer to the question every teacher sometimes asks: "Is it worth while?"

—fifty of them in fact.

I want to report a single speech, less than a minute long—a model speech that made up of only a few sentences.

"A year and a half ago, my friend here, Tom —, coaxed, teased and urged me to go to this class. He simply said I had to. I didn't want to, but, to quiet him and end his persistence, I went—"

"— and I stayed. That was eighteen months ago, and I am still staying."

That is the story, but it explained the success of that particular class.

It is a member holder instead of a member losing one. No wonder it has a quarter century record, and is going strong, even with half a hundred and more in the army.

Toronto

THE S. S. AND Y. P. S. BOARD

The space in this department is at the disposal of the General Assembly's Board of Sabbath Schools and Young People's Societies, of which Rev. J. C. Robertson, D.D., and Rev. C. A. Myers, M.A., Confederation Life Building, Toronto, are the Secretaries, and is devoted to the plans, policies and work of the Board.

Rally Day Fund

Many expressions of appreciation have been received in regard to the Rally Day Service at the end of September, with the definite message to the boys and girls, "What Jesus means to us to-day." Followed up, week by week, by faithful work of consecrated Sunday School teachers it will surely have very important permanent results in the Forward Movement of our Church.

Indications are not wanting that many Sunday Schools again manifested their usual generosity in the Rally Day Offering, and to each of these Schools the Board wishes to express its very sincere thanks. A number of Schools, however, postpone sending in their offering until the end of the year, and in past years a few have then forgotten the special claims of Rally Day Fund in the multitude of other demands made upon them at the close of the year.

We, therefore, take this opportunity of saying to all such, that the Board of Sabbath Schools and Young People's Societies hopes to receive some contribution from every Presbyterian Sunday School in Canada for its steadily growing work in the promotion of more and better Sunday Schools and Young People's Societies.

All remittances should be sent to the Treasurer of the Board, Rev. John Somerville, D.D., Confederation Life Building, Toronto.

Religion in the Home

The proposed survey of home conditions, approved by last Assembly, grows out of the firm conviction of the Board that the home is the primary school of religious education, and that, if the church is to accomplish her mission to the young, she must work in closest cooperation with the home, encouraging the establishment of the family altar, awakening parents to a realization of their responsibilities and opportunities in Christian training, and giving them such help and counsel as will enable them better to understand their children and the principles of education and enlist their sympathy and intelligent effort.

This duty, necessary in any case, is more urgent on account of the large number of communities throughout Canada, where, for various reasons, the Sunday School and, sometimes even the church service, is dropped for the winter months. It is earnestly desired by the Board, that especially in these communities, every effort be put forth by our ministers and Christian workers this fall:

1. To secure the observance of family worship and grace at meals :

The Daily Readings as given in our own LESSON HELPS, The Book of Family Worship by Rev. W. D. Lee, D.D., any good book of Bible stories, The Meaning of Prayer by Fosdick, or other helps or outlines of Bible study, would be very suitable and helpful.

2. To secure the direct religious instruction of the children in the home.

For this our Departmental Graded Lessons, issued by PRESBYTERIAN PUBLICATIONS, Toronto, furnish all needed help. Where desired, such books as Kindergarten Bible Stories by Cragin, Old Stories of the East by Baldwin, Telling Bible Stories by Houghton, and similar collections might be used with advantage. Memory passages, as outlined in the Curriculum, could be repeated around the tea table or in the family circle in the evening.

3. To encourage the reading of the best books on religious education by the parents.

Suggested books are : Religious Education in the Family, by Cope ; A Study of Child Nature by Elizabeth Harrison, Beckonings from Little Hands by Du Bois, The Girl in Her Teens by Margaret Slattery ; The Boy Problem, by Forbush ; and the New Standard Teacher Training Course.



Extension Work

"That in view of the urgent need of providing adequate Christian instruction and training for the rising generation of Canadian children and youth :

(1) All congregations be urged to make a definite and systematic effort to seek out and enrol in the church and Sunday School all for whom they are responsible.

(2) All ministers, missionaries and Christian workers seek to cooperate in every way possible with Presbytery Conveners and Committees in an effort to reach every community with Sunday School service. (Resolution of the General Assembly, June, 1918).

It should be carefully noted that there are two distinct situations where extension work is needed, both of which exist in practically every Presbytery of our church in varying degree :

(a) In organized territory where a church and Sunday School are actively at work, but where there are some for whom that church alone is responsible who have not yet been reached. A canvass should be made by every church to seek out these and to do everything possible to secure their attendance at the Sunday School and church services.

(b) In unorganized territory, where there is as yet no church services or Sunday Schools, but where there are some for whom that Presbytery alone is responsible, who never hear the gospel message. Some plan must be found for meeting this situation. In some cases, Sunday Schools could be organized, in others, Home Departments could be formed by workers from adjacent congregations or stronger centres in the Presbytery. Literature in many cases could be sent to these families by mail. "Where there's a will, there's a way."

RESULTS OF TEACHER TRAINING EXAMINATIONS

The following have successfully passed the Teacher Training Examinations, and have received Certificates and Diplomas from the office of Rev. J. C. Robertson, General Secretary for Sabbath Schools and Young People's Societies, Toronto, in the First Standard and Advanced Standard Teacher Training Courses, respectively :

SEPTEMBER, 1918

I. NEW STANDARD TEACHER TRAINING COURSE

Wilton Grove, Ont.—Rev. J. W. M. Crawford, Minister. *The Pupil* : Helen McG. Crawford.

II. FIRST STANDARD TEACHER TRAINING COURSE

Corrie, Ont.—Rev. Andrew Laing, Minister. *The Old Testament* : Mabel Irwin, J. W. Gamble, Mrs. W. R. Hastie, Mrs. W. A. Irwin.

Souris, P.E.I.—Rev. Alexander MacKay, Minister. *The School* : Patti Jean Currie, Amy Sinclair MacKay. **Diplomas** : Patti Jean Currie, Amy Sinclair MacKay.

N.B.—Those interested in the work of Teacher Training should take notice that a new course has been arranged with new textbooks. It is strongly recommended that all beginners take up the new course rather than the courses formerly recommended as the latter are out of date in some important particulars, and that those who have covered part of the old course should transfer to the new. Arrangements have been made, however, to provide diplomas and furnish examinations on the old course for all who wish to complete it and to give ample credit for work done on the old course to those transferring to the new at the present time. Leaflet giving full information in regard to the new course may be obtained by writing the General Secretary, Rev. J. C. Robertson, D.D., Confederation Life Building, Toronto.

HOW THE WORK GOES ON

Fifty Sunday Schools in North Formosa report 213 teachers and 1,712 scholars.

The Sunday School of High Park Methodist Church, Toronto, has an enrolment of 1,400. Of these, 100 are in the army.

At the Sunday School Rally Day services of Knox Church, Calgary, last September, 22 Robert Raikes Certificates were given for regular attendance.

The new superintendent in St. Matthew's Church, Sunday School, Montreal, is a returned soldier, whose message to teachers and scholars to "carry on," has met with an enthusiastic response.

At the Rally Day service in St. Paul's Church, Sarnia, Ont., 7 babies from the Cradle Roll were baptized. The custom of having baptisms on Rally Day has been followed for some years, and 21 from the Cradle Roll have thus been baptized.

In Royce Avenue Presbyterian Church, Toronto, on the Rally Day last September, the Sunday School Choir, consisting of forty voices, from four years old up to fifteen, had charge of the service of praise at the morning and evening services.

In the Sunday School at St. David's Church, St. John's, N.B., several young men under military age, and also young women have volunteered to fill the vacancies in the teaching staff, caused by enlistments. An unusually large Teacher Training Class has been started in this School.

The Maisonneuve Sunday School, Montreal, reports the last Rally Day services to be the greatest in its history. Over 600 were present, the church being absolutely packed. Every member of the Sunday School had been invited by special postcard during the preceding week.

There are five Sunday Schools connected with Knox Church, Teeswater, Ontario. Last Rally Day all these Sunday Schools met in the church. Fourteen Bibles, a gift from the Session, were given to pupils correctly reciting the shorter catechism. Diplomas for Scripture Memory Verses were also distributed.

At the Rally Day services in Central Church, Galt, Ont., an Honor Roll was unveiled, containing the names of those overseas, or in training, who have passed through the Sunday School, or were members of it at the time of enlistment. The services were held in the church, taking the place of the regular morning service.

The outstanding feature of the Rally Day services in King St. Presbyterian Church, London, was the presentation of diplomas of the Canadian Standard Efficiency Tests, to boys who had completed the third year of the course; 27 out of 36 boys, who were enrolled a year ago, completed the course and received their standing.

In St. Andrew's Church, New Glasgow, N.S., last Rally Day, in addition to the afternoon service, at which the programme of the Board of S.S. & Y.P.S. was followed, a "Rally of Parents" was held at the morning service, when a special effort was made to interest the fathers and mothers in the Sabbath School and impress upon them their duty to the boys and girls.

Rev. F. H. Larkin, Seaforth, Ontario, writes as follows, regarding the Rally Day service in his church: "It was an effective service, due in a large measure to the orderly, truth packed, Christological programme, supplied as basis and vehicle. I studied it well and found in it inspiration and material for a very living message to all present, with special adaptation to the Sunday School constituency."

At the Rally Day services in St. Andrew's Church, Loggieville, N.B., which took the place of the regular morning service, the children's choir of 60, accompanied by violin and organ, led the singing of juvenile solos and anthems. Other features of the service were motion songs by the Primary children, and united scripture reading by the whole school. The special Sunday School offering amounted to nearly \$100 earned and saved by the scholars.

At the Rally Day services on Sunday afternoon, September 29, in St. John's Church, Cobourg, Ontario, about 102 per cent. of the enrolment were present, that is to say, many classes had not only their full enrolment but from one to five additional members. The

interesting feature was the presentation of a Service Flag, by the Young Men's Class, which has nine members overseas, and the throwing on the screen of the photographs of a number of the young men from the Sunday School who are at the front.

One of the outstanding features of the Rally Day Services in College Street Presbyterian Church, Toronto, was the fine showing made by the boys of teen-age in the Senior Department. The five classes of this group with from 10 to 20 in each class were all nearly up to full strength and as each class rose in answer to the roll call everyone was struck at the fine turnout of these lads. The Standard Efficiency Tests programme, carried out for two years in the College Conquerors' Club has helped to hold these boys in the Sunday School and to train them for the service of Christ in the church.

Ten Daily Vacation Bible Schools were held in Toronto during the summer of 1918, with a total enrolment of 2,083 and an average attendance of 866. Twenty-two nationalities were represented, namely:—Canadian, English, Scotch, Irish, Welsh, American, Bel-

gian, French, Italian, Russian, Polish, Roumanian, Dutch, Greek, Norwegian, Macedonian, Lithuanian, Ruthenian, Finnish, Jewish, Negro, German.

The daily programme included: music, devotional and nature songs, habit and health talks, scripture memory work, Bible stories, hand work classes, a pledge of allegiance, salute to the flag, God Save the King.

The articles made were as follows:—sachet bags, baseballs, salt boxes, aprons, reed baskets, fancy workbags, knife boxes, crochet bags, clay models, cardboard boxes, darts, dolls' clothes, dresses, embroidery, flower pots, fly swatters, fireless cookers, face cloths, hair receivers, hammocks, hooked rug, mats, key holders, menu cards, mosaic designs, napkin rings, paper beads, sewn woven rugs, knitting, plasticine, wood key racks, wooden toys, Venetian wire work, Red Cross supplies.

Vocational Trade Talks given as follows:—Story of a Lump of Coal, Mining in the Yukon, Value of Education (Cartoon Talks), Story of a Pin, The Work of the Navy, Illustrated Advertising, Demonstration Fireless Cooker, Mosaic Tile Designing, House that Jack Built, Political Economy, Missionary Heroes, etc.

A WORD FROM THE BUSINESS MANAGER

CHRISTMAS!

Making some one else happy. Should this not be the aim of everyone this coming Christmas? Let it be a giving, not a getting, Christmas.

The Christmas Card is going to convey greetings from hundreds of thousands to hundreds of thousands this Christmas, and many will find cheer in their sadness and loneliness because a friend, perhaps in some far off country, remembered them.

Our Christmas Circular of Cards, Folders and many useful gifts will help you make your selection. Send for a copy.

STARTING THE YEAR RIGHT

Everything depends on the start. If you start badly, the chances are you will finish the same way. The sprinter knows, when he faces the starter, that he must be off with the crack of the pistol, or his chance of winning the race is not very good. The same is true of any undertaking. The Sunday School must get away to a good start at the beginning of the new year if it is to accomplish big things.

To start off with unsuitable literature—LESSON HELPS and PAPERS—is surely foolish, yet in the past many Sunday Schools have considered it economical to buy the cheapest HELPS and PAPERS obtainable, usually the

product of some foreign publishers, who can, by reason of cheaper inter-denominational materials and a very large constituency, produce their publications at a low figure and therefore can afford to sell to Sunday Schools a little cheaper. This is poor economy. *Never was the Sunday School called upon to play a greater part in the making of good Canadians, and it is responding nobly.* To meet conditions as they are to-day, good Canadian LESSON HELPS and PAPERS are necessary.

Your own church's Board of Publication is publishing LESSON HELPS and PAPERS which are pronounced by experts as second to none. Schools which have been slow in realizing this, and have recently adopted our periodicals, are now strongly endorsing them.

Written by writers who know our boys and girls and the problems of our Sunday Schools, they reach the hearts of our boys and girls as none others can. High national and religious ideals are kept constantly before them and their lives are thus influenced beyond measure.

See to it that your Sunday School uses these excellent publications. You can obtain samples of any of our twenty-eight PERIODICALS by writing to R. Douglas Fraser, PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.

OUR LIST OF PERIODICALS

ILLUSTRATED PAPERS

EAST AND WEST (Weekly). 75c. per year. Two or more to one address, 60c. per year, 15c. per quarter. (May begin with any date.)

THE KING'S OWN (Weekly). 40c. per year. Five or more to one address, 36c. per year, 9c. per quarter. (May begin with any month.)

JEWELS. 30c. per year. Five or more to one address, 25c. per year, 7c. per quarter. (May begin with any month.)

MISSIONARY INSTRUCTION

THE LESSON ON MISSIONS. A 4 page monthly for teachers of Uniform and Departmental Graded Lessons—whole School and Bible Classes. 10c. a year, 3c. a quarter.

UNIFORM SERIES

TEACHERS MONTHLY. 70c. per year, 18c. per quarter. 2 or more to one address, 64c. per year, 16c. per quarter.

PATHFINDER. (A monthly Bible Class and Y.P.S. Magazine), 50c. per year, 13c. per quarter. 2 or more to one address, 44c. per year, 11c. per quarter.

HOME STUDY QUARTERLY. 5 or more to one address, 20c. per year, 5c. per quarter.

INTERMEDIATE QUARTERLY. 5 or more to one address, 20c. per year, 5c. per quarter.

JUNIOR QUARTERLY. 5 or more to one address, 20c. per year, 5c. per quarter. (Begins Jan., 1919.)

PRIMARY QUARTERLY. 5 or more to one address, 20c. per year, 5c. per quarter.

HOMESTUDY LEAFLET. 5 or more to one address, 9c. per year, 2½c. per quarter.

INTERMEDIATE LEAFLET. 5 or more to one address, 9c. per year, 2½c. per quarter.

JUNIOR LEAFLET. 5 or more to one address, 9c. per year, 2½c. per quarter. (Begins Jan., 1919.)

PRIMARY LEAFLET. 5 or more to one address, 9c. per year, 2½c. per quarter.

COLORED LESSON PICTURE ROLL, \$3.25 each per year, 82c. each per quarter. (Includes American postage.)

COLORED LESSON PICTURE CARDS (Corresponding to Roll), 14c. each per year, 3½c. each per quarter. (Includes American postage.)

DEPARTMENTAL GRADED SERIES

BEGINNERS DEPARTMENT

FOR THE TEACHER:

BEGINNERS TEACHER'S QUARTERLY. 60c. per year, 15c. per quarter.

BEGINNERS PICTURE ROLL. \$3.25 per year, 82c. per quarter (American postage included).

FOR THE SCHOLAR:

BEGINNERS BIBLE STORIES. 24c. per year, 6c. per quarter.

PRIMARY DEPARTMENT

FOR THE TEACHER:

PRIMARY TEACHER'S QUARTERLY. 60c. per year, 15c. per quarter.

PRIMARY PICTURE ROLL. \$3.25 per year, 82c. per quarter (American postage included).

FOR THE SCHOLAR:

PRIMARY BIBLE LESSONS. 24c. per year, 6c. per quarter.

PRIMARY HAND WORK (13 sheets per quarter in envelope.) 40c. per year, 10c. per quarter.

JUNIOR DEPARTMENT

FOR THE TEACHER:

JUNIOR TEACHER'S QUARTERLY, 60c. per year, 15c. per quarter.

FOR THE SCHOLAR:

JUNIOR WORK AND STUDY LESSONS. 40c. per year, 10c. per quarter.

INTERMEDIATE DEPARTMENT

INTERMEDIATE TEACHER'S QUARTERLY (For teachers of 12, 13 and 14 year old scholars), 60c. per year, 15c. per quarter.

INTERMEDIATE SCHOLAR'S QUARTERLY (For 12, 13 and 14 year old scholars), 50c. per year, 12½c. per quarter.

SENIOR DEPARTMENT

SENIOR TEACHER'S QUARTERLY (For teachers of 15, 16, 17 year old scholars), 60c. per year, 15c. per quarter. (Begins October, 1918.)

SENIOR SCHOLAR'S QUARTERLY (For 15, 16, 17 year old scholars), 50c. per year, 12½c. per quarter. (Begins October, 1918.)

YOUNG PEOPLE'S ELECTIVES

(Ages 18 and upward)

I. HISTORY AND LITERATURE OF THE HEBREW PEOPLE.

II. HISTORY AND LITERATURE OF NEW TESTAMENT TIMES.

III. THE BIBLE AND SOCIAL LIVING.

(Each Course covers a year and is issued in four Quarterly Parts, and embraces a Manual for the teacher or Leader, and Text Book for the Members of the Class.)

TEACHER'S MANUAL (any one of the Courses), 60c. one year, 15c. each Quarterly Part.

STUDENT'S TEXT BOOK (any one of the Courses), 50c. one year, 12½c. each Quarterly Part.

Lesson Calendar : Fourth Quarter

1. October 6 Abram Leaving Home. Gen. 12 : 1-9.
2. October 13 Abram Helping Lot. Gen. 13 : 5-11 ; 14 : 14-16.
3. October 20 Abraham Giving Isaac to God. Gen. 22 : 1-14.
4. October 27 Isaac and Rebekah. Gen. 24 : 57-67.
5. November 3 Appetite and Greed. Gen. 25 : 27-34.
6. November 10 Jacob Deceives His Father. Gen. 27 : 18-29.
7. November 17 Jacob Fleeing from His Angry Brother. Gen. 28 : 10-22.
8. November 24 Jacob Wins Esau. Gen. 33 : 1-11.
9. December 1 Joseph Sold by His Brothers. Gen. 37 : 18-28.
10. December 8 Joseph Made Ruler of Egypt. Gen. 41 : 33-44.
11. December 15 Joseph Forgives His Brothers. Gen. 45 : 1-15.
12. December 22 Joseph Cares for His Kindred. Gen. 47 : 1-12.
13. December 29 Faith's Victories. Read Heb. 11 : 8-22.

AN ORDER OF SERVICE : Fourth Quarter

Opening Exercises

I. SINGING. Hymn 573, Book of Praise.

II. THE LORD'S PRAYER. All remain standing and repeat together.

III. RESPONSIVE SENTENCES. Hebrews 11 : 17-22.

Superintendent. By faith Abraham, when he was tried, offered up Isaac : and he that had received the promises offered up his only begotten son,

School. Of whom it was said, That in Isaac shall thy seed be called :

Superintendent. Accounting that God was able to raise him up, even from the dead ; from whence also he received him in a figure.

School. By faith Isaac blessed Jacob and Esau concerning things to come.

Superintendent. By faith Jacob, when he was a dying, blessed both the sons of Joseph ; and worshipped, leaning upon the top of his staff.

School. By faith Joseph, when he died, made mention of the departing of the children

of Israel ; and gave commandment concerning his bones.

IV. SINGING. Hymn 350, Book of Praise.

The Son of God goes forth to war,
A kingly crown to gain ;
His blood-red banner streams afar :
Who follows in His train ?
Who best can drink His cup of woe,
Triumphant over pain,
Who patient bears His cross below,—
He follows in His train.

V. PRAYER.

VI. SINGING. See Memory Hymns in the TEACHERS MONTHLY in connection with each lesson.

VII. READ RESPONSIVELY. See SPECIAL SCRIPTURE READING in the TEACHERS MONTHLY, in connection with each lesson.

VIII. SINGING. Psalm or Hymn selected. (This selection may usually be the "Lesson Hymn" in the PRIMARY QUARTER. See each lesson.)

IX. READING OF LESSON PASSAGE.

X. SINGING. Psalm or Hymn selected.

Class Work

[Let this be entirely undisturbed by Secretary's or Librarian's distribution or otherwise.]

I. ROLL CALL, by teacher, or Class Secretary.

II. OFFERING; which may be taken in a Class Envelope, or Class and Report Envelope. The Class Treasurer may collect and count the money.

III. RECITATION. 1. Scripture Memory Passages. 2. Catechism. 3. The Question on Missions. 4. Memory Hymn.

IV. Lesson Study.

Closing Exercises

I. SINGING. Hymn 508, Book of Praise, v. 1, followed by:

God save our splendid men,
Send them safe home again,
God save our men:
Make them victorious,
Patient and chivalrous,
They are so dear to us;
God save our men.

II. REVIEW FROM SUPERINTENDENT'S DESK; which, along with the Blackboard Review, may include one or more of the following items: Recitation in concert of Verses Memorized, Catechism, Question on Missions, Memory Hymn, Lesson Title, Golden Text and Heads of Lesson Plan. (Do not overload the Review: it should be pointed, brief and bright.)

III. RESPONSIVE SENTENCES. James 2: 21, 22.

Superintendent. Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

School. Seest thou how faith wrought with his works, and by works was faith made perfect?

IV. SINGING. Hymn 283, Book of Praise.
Simply trusting every day,
Trusting through a stormy way,
Even when my faith is small:
Trusting Jesus—that is all.

V. BENEDICTION.

Lesson IX.

JOSEPH SOLD BY HIS BROTHERS

December 1, 1918

Genesis 37: 18-28. *Scripture Memory Verses.

GOLDEN TEXT—Hatred stirreth up strifes: but love covereth all transgressions.—Proverbs 10: 12 (Rev. Ver.).

18 And ¹ when they saw him afar off, ² even before he came near unto them, they conspired against him to slay him.

19 And they said one to another, Behold, this dreamer cometh.

20 Come now therefore, and let us slay him, and cast him into ³ some pit, and we will say, ⁴ Some evil beast hath devoured him: and we shall see what will become of his dreams.

21 And Reu'ben heard ⁵ it, and ⁶ he delivered him out of their ⁷ hands; and said, Let us not ⁸ kill him.

22 And Reu'ben said unto them, Shed no blood, ⁹ but cast him into this pit that ¹⁰ is in the wilderness, ¹¹ and lay no hand upon him; that he might ¹² rid him out of their ¹³ hands, to ¹⁴ deliver him to his father ¹⁵ again.

23 And it came to pass, when Jo'seph was come unto

his brethren, that they stripped Jo'seph ¹⁶ out of his coat, ¹⁷ his coat of many colours that was on him;

24 And they took him, and cast him into ¹⁸ a pit: and the pit was empty, there was no water in it.

25 And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a ¹⁹ company of ²⁰ Ish'meelites came from Gil'ead with their camels bearing spicery and balm and myrrh, going to carry ²¹ it down to E'gypt.

26 And Ju'dah said unto his brethren, What profit ²² is ²³ it if we slay our brother, and conceal his blood?

27 Come, and let us sell him to the ²⁴ Ish'meelites, and let not our hand be upon him; for he ²⁵ is our brother ²⁶ and our flesh. And his brethren ²⁷ were content.

28 ²⁸ Then there passed by Mid'ianites merchantmen; and they drew and lifted up Jo'seph out of the pit, and sold Jo'seph to the ²⁹ Ish'meelites for twenty ³⁰ pieces of silver: and they brought Jo'seph into E'gypt.

* The Scripture Memory Verses for each Sunday are from the General Assembly's Lists of Scripture Memory Passages, for the correct recitation of which Certificates, Diplomas and Seals are awarded by the Assembly's Sabbath School Board. The various QUARTERLIES and LEAFLETS, both Uniform and Graded, give the passages appropriate to the various grades in the School. For Form of Application for the awards, and also for a scholar's Card Certificate to be given for the recitation of any one of the yearly Parts and exchanged later for Certificate or Diploma in Colors when all the Parts have been completed, with a sample copy of Lists of Passages, write to Rev. J. C. Robertson, D.D., our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

Revised Version—¹Omit when; ²and before; ³one of the pits; ⁴An evil; ⁵Omit he; ⁶hand; ⁷take his life; ⁸Omit but; ⁹but lay; ¹⁰deliver; ¹¹restore; ¹²Omit again; ¹³Omit out; ¹⁴the; ¹⁵travelling company; ¹⁶Ishmaelites; ¹⁷Omit and; ¹⁸hearkened unto him; ¹⁹And there.

LESSON PLAN

- I. The Plot, 18-22.
- II. The Pit, 23, 24.
- III. The Exile, 25-28.

HOME DAILY BIBLE READINGS

M.—Joseph sold by his brothers, Gen. 37:18-28.
 T.—Joseph hated by his brothers, Gen. 37:1-8. W.—Joseph visits his brothers in the field, Gen. 37:9-17.
 Th.—Avoiding strife, Col. 3:18 to 4:1. F.—God's providence with Joseph, Ps. 105:1-22. S.—Duties of children to parents, Eph. 6:1-9. S.—Unfailing love, 1 Cor. 13:1-13.

Primary Catechism—Ques. 126. *What will happen at the Judgment Day?* A. At the Judgment Day the dead will be raised to life again; and Jesus will separate the good from the bad.

Shorter Catechism—Ques. 36. *What are the benefits which, in this life, do accompany or flow from justification, adoption and sanctification?* A. The benefits

which, in this life, do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

Lesson Hymns—Book of Praise: Memory Hymn—Primary, 509; Junior, 161, 404, 223, 579, 228.

Special Scripture Reading—Ps. 103:13-22. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Lantern Slides—For Lesson, B. 799, Joseph Sold by His Brothers. For Question on Missions, H. M. 1321, Football at Indian Picnic. (These slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

THE LESSON EXPLAINED

By Rev. J. M. Duncan, D.D.

Time and Place—About 10 years after the events of last lesson; Hebron, 20 miles north of Jerusalem; Shechem in Samaria, about 60 miles north of Hebron; Dothan, 15 miles north of Shechem.

Connecting Links—"The last division of the Book of Genesis is occupied almost entirely with the history of Joseph, at once the most artistic, and the most fascinating of Old Testament biographies" (International Critical Commentary). The earlier portion of the chapter (vs. 1-17) narrates how Jacob had lavished upon young Joseph, the son of his beloved wife, Rachel, unusual marks of affection. This had roused the envious anger of the older but less favored sons of Leah. Joseph had added to the fire of their passion by relating to them some prophetic dreams, in which he appeared as exalted over them. The envious brothers decided to rid themselves of him.

I. The Plot, 18-22.

Vs. 18-20. *Saw him.* Joseph had been sent (vs. 13-17) by his father Jacob from Hebron to inquire concerning the welfare of his brothers, who had gone in search of pasture, first to Shechem and then to Dothan (see TIME AND PLACE). *Conspired . . . to slay him* "How oft the sight of means to do ill deeds makes ill deeds done!" *Behold, this dreamer.*

(Rev. Ver., Margin, "master of dreams"); spoken in mocking contempt, and with a cruel satisfaction in the revenge now so near at hand. *Slay him . . . some pit . . . say, etc.* So swiftly had envy ripened into plans involving murder and lying. *What will become of his dreams.* Little as they thought it at the time, they were taking the very course that led to the fulfilment of them.

Vs. 21-23. *Reuben . . . delivered him.* Reuben, the eldest brother, seems to have been better at heart than the rest, and, without seeming to oppose, planned to outwit, them. He secretly planned to return and save Joseph's life (see vs. 29, 30). *Shed no blood.* Reuben "appeals to the antique horror of shed blood, which cries for vengeance on the murderer," ch. 4:11. *Cast him into this pit;* as if leaving one to starve to death were less a crime than to cut his throat.

This pit was no doubt one of the rock-hewn cisterns, still very common in Palestine and often dangerous to travelers. They are abundant in particular about Dothan. Reuben probably refers to a particular cistern, which he knows to be empty of water. There are comparatively few springs or streams which continue to flow all the year round, while the rainfall is not very great, and is confined to certain seasons. Wells were diffi-

cult to dig, and often no water could be found, even when they were sunk to a considerable depth. Yet it was important to have water all the time in certain sections, for cattle and laborers. So they dug cisterns out of the rock, or excavated them in suitable places and lined them with masonry plastered with cement.

II. The Pit, 23, 24.

V. 23. *Joseph*; means, "may Jehovah add," Ch. 30:24. *Come unto his brethren*; likely up the valley of Shechem, "one of the prettiest bits of road in all Palestine." *They strip Joseph . . . of his coat*; the hated token of his father's affection. *The coat of many colors* (Rev. Ver.); Rev. Ver. Margin, "a long garment with sleeves" (see v. 3). Dr. Dods says: "literally, 'a coat of extremities,' that is, a coat reaching to the hands and feet. Corselets embroidered with figures of animals were immensely esteemed in ancient times." It was the coat (or rather tunic, an under garment) of a person of leisure, "reaching to the extremities," that is, the ankles and the wrists; whereas the ordinary undergarment was sleeveless and reached only to the knees."

V. 24. *Cast him into the pit* (Rev. Ver.). This, of course, meant for Joseph a more cruel fate than killing him outright would have been, unless some one should rescue him, for the pits of Palestine are shaped like a bottle with a narrow mouth, so that no one imprisoned within could get out without help. *The pit was empty*. "The bottom, however, was doubtless full of slimy and foul-smelling mud." So he was left in the darkness.

III. The Exile, 25-28.

Vs. 25, 26. *Sat down to eat bread*; heartlessly feasting, perhaps on dainties brought by Joseph, and rejoicing that the one who might foil their ambitions was out of the way. "With what heart," says quaint Thomas Fuller, "could they say grace either before or after meat?" *A . . . company of Ishmaelites* (Rev. Ver.); a trading company belonging to the people who did most of the trafficking in these regions, in ancient times. The name strictly denotes descendants of Ishmael and Abraham. Here, however, it is used synonymously with "Midianites" (v. 28), and

the two names correspond to our Arabs. *Gilead*; a large district on the east side of the Jordan. The plain north and west of Dothan is still crossed by the regular trade route from Gilead, on coastwards and down through the plain of Sharon to Egypt. Shechem also lies on several routes from east of the Jordan to the coast. *Spicery*; Rev. Ver. Margin, "gum tragacanth", or "storax," the resinous gum of a tree belonging to the bean family. *Balm*; Rev. Ver. Margin, "mastic." The mastic is a tree yielding a kind of resin. *Myrrh*; Rev. Ver., Margin, "ladanum;" a resin from a low-growing shrub of the rock rose order. These gums were highly prized in Egypt for perfumes and medicines and for embalming purposes, and, of course, large quantities were required. *And Judah said, etc.*; repenting of the wicked plan. *What profit*; the appeal is to cupidity. *Conceal his blood*, that is, "even if we are not found out."

Vs. 27, 28. *Sell him*. A traffic in slaves was carried on by all traders in those times. *Let not our hands be upon him*; a shallow attempt at evading responsibility for the wrong done their brother. *Midianites*. Here used as another name for the Ishmaelites, Judg. 8:22-24. *Twenty pieces of silver*; about twelve dollars in our money, each piece being probably a shekel, worth about sixty cents. This was the average price for a young slave (see Lev. 27:5). Brought him to Egypt; where, as the monuments show, there was a ready market for slaves.

Light from the East

By Rev. Professor R. Davidson, D.D., Toronto

"MERCHANTMEN" (v. 28)—Ancient Palestine is to be compared with the English Channel of modern times. Through this narrow waterway there passed, before the War, a very considerable proportion of the world's commerce. The one end reached to London and the North Sea ports, and the other opened up to the western, southern and eastern seas. But ancient commerce moved mainly by land and not by water. Palestine provided the land way between the great nations of three or four thousand years ago; it was shut in between the little used Great Sea and the even less passable sea of sand, the great Arabian Desert. It opened the

north between Syria and Armenia, toward Assyria and Babylonia, and it opened at the south toward Egypt and the main settlements of Arabs along the Red Sea. The great highways of antiquity passed up and down Palestine, swerving to the sea coast on the one side and to the border line between Gilead and the desert on the other, because of the great broken mountain ridge that runs along the middle of the land. Between east and west roads, there were cross lines over the Plain of Esdraelon and lower Galilee. In days of

peace, merchantmen must have been passing continually across the Plain of Dothan between the sea and Esdraelon. As ancient commerce moved by landways it had to confine itself to articles that were valuable in proportion to their weight and bulk. Wheat was not carried far, building stone rarely, salt and cured fish more often. The staples of caravan traffic were rather gold and silver, precious stones, incense and ointments, ivory and fine linen, and curiosities as peacocks and monkeys.

THE GEOGRAPHY LESSON



Three very famous places in Bible history come in to-day's lesson. The first is Hebron, which the scholars will readily remember as Jacob's home, about 25 miles northeast of Beer-sheba and 20 miles southwest of Jerusalem. Here are some interesting facts to

add to the scholars' knowledge. Hebron is one of the oldest towns in the world, which are still inhabited instead of being simply ruins. It is situated 3,040 feet above sea level, being built in a valley and on the slope of a hill, in one of the most fruitful districts in Judea. The second place is Shechem, and Mount Gerizim to the south, in a pass running through Palestine. Shechem is on the

height of land dividing the waters that flow into the Mediterranean from those that flow into the Jordan, and is a centre from which roads branch out in all directions. Dothan, the third place, some 12 miles further on, must have always been an important military post, situated as it is, on a commanding eminence rising out of a plain bearing the same name, which formed the road connecting the Maritime Plain with the Great Plain of Esdraelon, which, a little farther north than Dothan, ran clear across the country. The Plain of Dothan was and is noted for its fine pasturage. The teacher should get the scholars to picture Joseph's two days' journey from Hebron, first to Shechem, and then to Dothan along lovely valleys, over rugged hills, and across rushing mountain streams. The Ishmeelites and Midianites of the lesson were tribes of Arabia, both descended from Abraham. They were the traveling merchants of the time.

THE LESSON APPLIED

By Rev. F. H. McIntosh, M.A., Lindsay, Ont.

"They conspired against him to slay him," v. 18. Joseph and his brethren had very little in common and would have found it somewhat difficult to get on with one another under any circumstances; but this want of harmony was greatly aggravated by the foolish favoritism of the father. Joseph was accorded special treatment and an exceptional dress. Hence the brethren envied him and now conspired to kill him. In the family circle there should be no respect of persons. *Favoritism makes for friction.*

"This dreamer cometh," v. 19. The coat of many colors was a like a red flag to a bull. But the dreams of greatness in which the brethren bowed down to Joseph were more offensive still. If Joseph had not advertised himself quite so much, he would have fared better. Few people have the grace to endure self laudation on the part of others. It was said of the French writer Zola, that he was most unpopular because he could not talk with any one for a few minutes without making that one feel what a fool he was. Almost

as disastrous to true friendship is it to talk so that others cannot fail to see how big you think you are. *Self laudation makes for friction.*

"Some evil beast hath devoured him," v. 20. This was true and false. The brothers intended it for a lie to deceive their old father, but they spoke more truly than they knew. They were the beasts, and worse than beasts, who thought of putting their brother to death and afterward sold him into Egypt. The ruffians slandered the lower animals. They were a reincarnation of the spirit of Cain, and Cain still lives and the blood of many an Abel cries from the ground. *Fratricide is bestial.*

"And Reuben said," vs. 21, 22. "Let us not kill him" very good. All men are their brothers' keepers. "But cast him into this pit," not so good. This is the spirit of compromise. Reuben intended to save Joseph but did not come straight out and say so. Had he done so much trouble would have been prevented. Compromise in matters not essential is necessary in order, that a party may work together; but in all matters of essential principle there should be no compromise. In such a critical hour of the church's history one of his greatest confessors said, "Athanasius against the world." *It is never right to make a truce with wrong.*

"And they sat down to eat bread," v. 25. Perhaps within earshot of their suffering brother, but that did not seem to spoil their dinner. So long had they yielded to the dictates of envy that every kind feeling was petrified. Ruthlessness reigned supreme, because heartlessness possessed the life. How different from God. When the cry went up, "Carest thou not that we perish," his own arm wrought salvation. As the psalmist says, "He brought me up also out of a horrible pit, out of the miry clay, and set my

feet upon a rock, and established my goings." *Harden not your hearts.*

"What profit is it if we slay our brother, let us sell him," vs. 26, 27. And so they did for twenty pieces of silver. In ancient times, when a tribe or nation conquered another, some were slain and the rest reduced to slavery. This gave way to the serfdom of later ages and this again to the industrial servitude of the present day. Every employer who sweats his employee sells his brother. We need an industrial democracy. No wonder the freedom loving Burns broke out into that burning speech:

*"Man's inhumanity to man,
Makes countless thousands mourn."*

"And they brought Joseph into Egypt," v. 28. The very last place he expected to reach when he left home. He set out for Shechem for a few days' visit and landed in Egypt for the rest of his days. Had Jacob and Joseph known that morning when they parted, how long and how far they should be separated by mountain and stream and sea, their good-by may be would have been more tender. Some day we all must separate from one another. Let affection become more serious and more noble. *Let us love one another.*

"Hatred stirreth up strifes; but love covereth all transgressions." (Golden Text, Prov. 10:12). The hatred of the brothers intended destruction but the loving God made use of the wrath of man to praise him. There is in the world a power that makes for righteousness and all the crooked ways of men will be overruled to bring about the far off divine event. Joseph was no doubt much perplexed at first but even he saw the day when he could say, "God sent me before you to preserve you a posterity on the earth, and to save your lives by a great deliverance." *God means good, and he means it intensely.*

FOR TEACHERS IN THE SENIOR AND ADULT DEPARTMENTS

By Rev. M. B. Davidson, M.A., Galt, Ont.

Teachers in the Senior and Adult Departments should study carefully the scholars' materials in the HOME STUDY QUARTERLY and the PATHFINDER, respectively.

Ask the class for reasons why the story of the fortunes of Joseph should be so interesting. What elements in it remind us of some of the great novels? Point out that there are fea-

tures in this story which remind us of the life of Jesus. Remind the class, too, that here we have the beginnings of the long discipline which came to the children of Israel down in

Egypt. It was in Egypt that the Israelites became transformed from a tribe into a nation. It is worth noticing also that in Egypt they came into contact with a highly developed civilization from which they must have learned much which was valuable to them in the future. Divide the lesson into three parts :

1. *The conspiracy*, vs. 18-20. Our sympathy with Joseph is at once aroused because he stands as one against many who are seeking his life, and he is quite ignorant of their purpose. Why are the brothers so bitter against him? Refer briefly to the earlier part of this chapter. Is any blame to be attached to Joseph for his conduct in telling his dreams as he did? Why did the brothers treat the dreams so seriously? What does the class think of this statement: "It was because Joseph's dreams embodied his waking ambition that they were of importance?" Call attention, however, to the simplicity and guilelessness of Joseph in telling these dreams of his. Making all allowance for any natural irritation felt by the brothers in what may have seemed to them a boastful spirit in Joseph, was there any justification for their

conspiracy against him?

2. *Reuben's suggestion*, vs. 21, 22. In what way did Reuben seek to soften the punishment that was to be inflicted upon "this dreamer?" What did Reuben intend doing afterwards? Is it likely that the other brothers took some credit to themselves for not killing Joseph outright? Their cruel intentions toward him had not altered, however.

3. *Joseph sold as a slave*, vs. 23-28. Seek to picture the triumph of the brothers as they carry out their plot. They probably felt a special delight in stripping Joseph of the coat which spoke of Jacob's favoritism. Here again we have a lesson as to the evils which are likely to follow such favoritism in a family. Jacob does not seem to have learned all that he might from his own early days. Point out how callous the brothers were as suggested in v. 25. What new turn does the plot take with the appearance of the caravan of traders from Gilead? Who is the counselor in this instance? Suggest to the class the probable feelings of Joseph. Was this to be the outcome of his dreams and his ambitions? Say something of the way in which God brings good out of evil.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

By Rev. A. Wylie Mahon, B.D., Toronto

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY.

Remind the class that we begin to-day the study of the life of Joseph, the most beautiful life, save one, in the literature of the world. Note the large number of chapters in the closing part of the book of Genesis in which this beautiful story is told. What makes this story so popular with all classes and ages and conditions of men? Is it because it ends well? A happy ending contributes to the popularity of a story. The most fascinating thing about this story is that all the tragic events in the life of Joseph contribute to this happy ending. Note that we have in the lesson a painful scene in the boyhood of Joseph.

1. *Joseph's Early Boyhood*, vs. 1-11. What incidents in Joseph's early life can you recall? Bring out that there was a good deal in his dreams. Is there anything in dreams to-day? Refer to Sir Charles Tupper's dreams, as given by Dr. Saunders, in his life of that

great Canadian. Sir Charles on two different occasions when away from home dreamed that Lady Tupper was ill. He found out afterwards that his dreams were true. Bring out that Joseph's life was from boyhood linked with the life of God. This is the great secret of every good life.

2. *Joseph's Brothers Conspire Against Him*, vs. 18-24. Why did his brothers hate him? Note that Joseph was on a mission of love to them when they planned to put him to death. What was the nature of the conspiracy, and through whose influence was Joseph saved from immediate death? Note that Reuben's suggestion of a lingering death in a pit seemed even worse than what his brothers had planned. What reason have we to believe that Reuben intended to deliver Joseph from the pit, vs. 29, 30? Straight-forward ways of doing right are always better

than roundabout ways. It never pays to do evil that good may come.

3. *Joseph Sold into Slavery*. vs. 25-28. What led Joseph's brothers to change their mind and take the boy out of the pit and sell him to the Midianites? One of them at least had some conscience left which began to trouble him. Is man ever altogether destitute of conscience? Note the influence of leadership, v. 26. It is a great gift and requires great grace to make it effective. Judah

was deficient in grace or he might have led his brothers to do better than they did.

From the Home Study Quarterly and Leaflet

FOR DISCUSSION

1. Is it a reproach to be called a dreamer?
2. Should we always tell of the wrong we see?

Prove from Scripture

That hatred is murder.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

By Mrs. Mabēl Crews Ringland, B.A., Toronto

Teachers in the Junior Department should study carefully the scholars' materials in the *INTERMEDIATE QUARTERLY*.

See who can tell to what family the twelve brothers in our lesson story belonged, and ask whether they were happy at home together, and what was the cause of quarreling in their home. Have one scholar tell the name of one of the two youngest boys, and why his brothers did not love him—they were jealous of him. Discuss whether it is not possible for older brothers and sisters to be glad when they see the younger ones getting more than they do.

Ask some one to picture the 17 year old lad starting out from Hebron on the long journey northward with good things to eat for his brothers. Use the map to place Hebron, Shechem and Dothan more vividly in the Juniors' minds. Hint that while Joseph was approaching the brothers, their jealous hatred was forming itself into a wicked plot, all unknown to the trusting lad.

Have the class read in unison vs. 18-22, which reveal what the brothers were talking about, and discuss the various questions that the verses arouse—why Joseph's brothers called him a "dreamer" in v. 19 (see vs. 5-11), what a pit in that country was like, who Reuben was, how he tried to save Joseph's life. See who can tell what happened to Joseph when he came to where his brothers were (v. 23), and have the coat of many colors and its significance described. Have some one draw on the blackboard a pit (v. 24), showing the bottle-like shape, and explaining why it made a hopeless dungeon when dry.

Ask who Joseph's brothers saw approaching, and where these people were going, v. 25.

Have one scholar read what Judah suggested (vs. 26, 27), another tell how the plan worked (v. 28), and for how much money Joseph was sold.

See who can supply the sequel to the story of how Reuben, who had evidently been absent during the transaction, returned, and to his dismay, found the pit empty and Joseph gone; how the brothers took Joseph's coat of many colors, dipped it in goat's blood and took it to their father, without any explanation; how Jacob thought Joseph had been killed by a wild beast and mourned greatly for him, vs. 29-36.

Discuss with the class the unbrotherly conduct of Joseph's family and point out that at the root of it all was the green-eyed monster, jealousy. Show how it made them forget all the love they ever had for their brother and filled their hearts with hatred so strong that some of them were even willing to kill him. Apply this to every day life by calling for illustrations of strange things that jealousy has made people do.

From the Intermediate Quarterly and Leaflet

SOMETHING TO LOOK UP

1. Where is it said, "Love envieth not?"
2. John said that he who loves God must love his brother also. Find the verse.

ANSWERS, LESSON VIII.—(1) Rom. 12 : 21.
(2) Jesus ; Luke 6 : 27.

Prove from Scripture

That hatred is murder.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

By Mrs. Jessie Munro Johnston, Toronto

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

A Look Forward—Our lesson to-day tells us about Joseph being sold by his brothers, who hated him.

Aim of the Lesson—To teach the children that they should be loving and patient with one another.

Approach to the Lesson—Print Jacob. Let the children tell you anything they can remember about Jacob. Recall the pleasant meetings of the brothers, because each made up his mind to be gentle and forgiving with the other. Esau

went back to his own part of the country and Jacob pitched his tents (outline) at Hebron (map).

Lesson—(Our story is one that may readily be acted by the children.) Around Jacob we are going to place twelve strokes. He had twelve sons. Would you like to know their names? (repeat). These two youngest, Joseph and Benjamin, were Jacob's favorite sons. "Israel loved Joseph more than all his children . . . and he made him a coat of many colors," Gen. 37 : 3-4. Perhaps you would like to know what the coat was like. It was not like patchwork of many colors. It was a long woven coat or cloak embroidered in many beautiful colors and Joseph was very proud to wear this beautiful gift which his father had given him. Tell verses 1-17 briefly. Jacob was delighted to hear these dreams but they made the brothers hate Joseph even more than before.

Joseph's Brothers at Dothan—Here is a picture of hills with sheep dotted over them (picture, or outline). This place was called Dothan. We are going to make ten strokes

here on the hillsides. These are Joseph's ten brothers who are shepherds. They have brought their father's flocks of sheep to these fresh pasture lands quite far away from home because the sheep had eaten up all the grass near home.

Joseph Goes on an Errand for his Father—Here we see Joseph going on an errand for his father, vs. 13, 14. Picture him as he was searching about for his brothers, vs. 15-17. Describe the excitement and anger of his brothers



when they saw Joseph in the distance coming towards them, vs. 18-24. He jumped up from the ground where he was lying and pointed him out to the others. "See the dreamer is coming," they said, "let us kill him and put him into a pit, and we'll tell our father that some wild beast has eaten him. We'll put an end to his dreaming then." Ah! there is one kind brother, Reuben. "Let us not kill him, let us put him into the pit and leave him there." Reuben meant to take him out when the others were not around and send him home to his father. They said, "all right, we'll put him in the pit." Just imagine how Joseph must have felt. He had come to enquire kindly how things were getting on and the first thing they did was to seize him and pull off his coat of many colors and roughly put him into a pit, an old well which had no water in it (outline). Continue the story, vs. 25-36. Joseph was patient.

Golden Text—Repeat and explain.

What the Lesson Teaches Me—WE SHOULD BE PATIENT.

FROM THE PLATFORM

JOSEPH	T	DREAMER
	H	MESSENGER
		PRISONER
	E	SLAVE

Have the class tell you who is the chief person in the lesson and print JOSEPH on the blackboard. Ask what is the first thing which the lesson tells us about Joseph,—he “dreamed a dream.” (Print on the blackboard, THE DREAMER). Get the scholars to tell you about the two dreams, what they meant, and how they were received by Joseph’s brothers and by his father. Next, ask on what errand Joseph was sent, and ask what we call one who is sent out on an errand. Having got the answer, print MESSENGER on the blackboard. Have the scholars trace the route of Joseph’s journey. Now question about Joseph’s coming to his brothers and what happened to him at their hands. Ask what we call Joseph now that he is in the pit. You will readily get the answer, a PRISONER (Print). Lastly, ask what the brothers finally did with Joseph, and what we shall now call him (Print SLAVE). After the facts of the lesson have thus been brought out, ask how it was that Joseph was not killed by his brothers (see v. 20), and impress the fact that God’s hand was in it all, working out the divine plan for Joseph’s life.

Lesson X.

JOSEPH MADE RULER OF EGYPT December 8, 1918

Genesis 41 : 33-44. Scripture Memory Verses.

GOLDEN TEXT—He that is faithful in a very little is faithful also in much.—Luke 16 : 10 (Rev. Ver.).

33 Now therefore let Phar’ah look out a man discreet and wise, and set him over the land of E’gypt.

34 Let Phar’ah do this, and let him appoint officers over the land, and take up the fifth part of the land of E’gypt in the seven plenteous years.

35 And let them gather all the food of those good years that come, and lay up corn under the hand of Phar’ah, and let them keep food in the cities.

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of E’gypt; that the land perish not through the famine.

37 And the thing was good in the eyes of Phar’ah, and in the eyes of all his servants.

38 And Phar’ah said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?

39 And Phar’ah said unto Jo’seph, Forasmuch as

Revised Version—¹overseers; ²these; ³Pharaoh for food in the cities, and let them keep it; ⁴the; ⁵a ore; ⁶Omit is; ⁷spirit (small “s”); ⁸Omit art; ⁹signet ring; ¹⁰set him over; ¹¹his.

LESSON PLAN

I. A Ruler Chosen, 33-41.

II. A Ruler Proclaimed, 42-44.

HOME DAILY BIBLE READINGS

M.—Joseph made ruler of Egypt, Gen. 41 : 33-44. T.—Joseph’s wisdom revealed, Gen. 41 : 1-13. W.—Joseph called to the court, Gen. 41 : 14-24. Th.—Joseph interprets dreams, Gen. 41 : 25-32. F.—The parable of the talents, Matt. 25 : 14-30. S.—The parable of the pounds, Luke 19 : 11-27. S.—A righteous ruler, Neh. 5 : 1-13.

Primary Catechism—Ques. 127. *What will become*

God hath shewed thee all this, there is none so discreet and wise as thou art :

40 Thou shalt be over my house, and according unto thy word shall all my people be ruled : only in the throne will I be greater than thou.

41 And Phar’ah said unto Jo’seph, See, I have set thee over all the land of Egypt.

42 And Phar’ah took off his ring from his hand, and put it upon Jo’seph’s hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck :

43 And he made him to ride in the second chariot which he had ; and they cried before him, Bow the knee : and he made him ruler over all the land of E’gypt.

44 And Phar’ah said unto Jo’seph, I am Phar’ah, and without thee shall no man lift up his hand or foot in all the land of E’gypt.

of the good at the Judgment Day? A. Jesus will take the good to be with himself forever. Ques. 128. *What will become of the wicked at the Judgment Day?* A. The wicked will then be driven away forever from the presence of God.

Shorter Catechism—Ques. 37. *What benefits do believers receive from Christ at death?* A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory ; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

Lesson Hymns—Book of Praise : Memory Hymn—Primary, 509 ; Junior, 161, 67, 69, 297, 97.

Special Scripture Reading—Ps. 72. (To be read

responsively or in concert by the whole School.)
Lantern Slides—For Lesson, B. 803, Joseph Made
 Ruler of Egypt. For Question on Missions, H.M. 396,

Medicine Lodges. (Slides are obtained from the Pres-
 byterian Lantern Slide Department, 96 Queen St. East,
 Toronto.)

THE LESSON EXPLAINED

Time and Place—About B.C. 1800; the capital of Egypt, in the Delta of the Nile.

Connecting Links—When Joseph had been taken to Egypt, he was sold as a slave to Potiphar, one of Pharaoh's officers. In Potiphar's house he won his great victory over temptation. Next, we see him in prison, where he proved his fidelity and became an interpreter of dreams to his two fellow prisoners, the butler and the baker of Pharaoh. This led, in due time, to his being summoned to interpret the dreams of Pharaoh himself. These dreams, Joseph told the king, signified that seven years of plenty were to be followed by seven years of famine. Ch. 39 : 1 to 41 : 32.

I. A Ruler Chosen, 33-41.

Vs. 33, 34. *Now, therefore.* Joseph unfolds to the king a policy to meet the impending situation, and thus "proves himself to be no mere expert in reading dreams, but a man with a large reserve of practical wisdom and statesmanship." *Look out for a man*; whose business it shall be to provide for the coming famine. *Overseers* (Rev. Ver.); local assistants, to work under the direction of the chief official. *Fifth part of the land*; that is, the produce of the land. Some suppose that there was in Egypt a grain tax of one-tenth and that Joseph's proposal amounted to doubling this.

Vs. 35, 36. *Gather all the food*; perhaps all that could be obtained in addition to the one-fifth. *In the cities*; the cities throughout the land which had granaries for storing the grain tax. "There were granaries in all important cities of Egypt, partly for the reception of the corn tax, partly to provide maintenance for soldiers and other public officials: the 'superintendent of the granaries' was one of the highest officers of state and it was his duty to see that they were properly filled, and to report to the king annually on the harvests" (Driver). "Joseph's advice was far more remarkable in the improvident East than it would be with us."

Vs. 37, 38. *The thing was good.* The plan which Joseph outlined, commended itself to the mind of Pharaoh and his counselors. *Pharaoh said*; impressed, as all his court must have been, with Joseph's wisdom and practical ability to devise and carry out plans for saving the country from many of the evils of the threatening famine. We can picture the jealous rage of the "magicians" and "wise men" of Egypt who had failed to interpret the king's dreams, v. 8. *Such a one.* Who could carry out the proposed policy more effectively than its author? *The spirit of God* is (Rev. Ver.); "the source of all extraordinary powers of capacities." Without any parade or ostentation, the secret power of Joseph's life had been declaring itself. Compare Emerson's words: "I cannot hear what you say, for thinking of what you are." Character speaks louder than any other testimonial.

Vs. 39-41. *Over my house*; "my court, my government." Joseph was no longer a prisoner, but thenceforward premier, the virtual ruler of all Egypt, so completely had he won the king's confidence by his appearance and bearing. *Only in the throne . . . greater.* Joseph was to be next Pharaoh himself. It was a tremendous leap from a slave's cell in the prison to a place next the throne, and it might have turned Joseph's head. But his long discipline, so patiently borne, had settled his character, and he stood it well. The stories of Mordecai (Esth. 6 : 11) and of Daniel (Dan. 2 : 48) illustrate the possibility of such sudden elevation in Eastern lands. In 1852 the premier of Persia, second in rank in the kingdom, but first in power, was the son of a donkey driver.

II. A Ruler Proclaimed, 42-44.

Vs. 42-44. *His ring . . . upon Joseph's hand.* This was the king's signet ring, used in sealing documents, and its possession by Joseph practically gave to him the king's authority. *Vestures (robes) of fine linen*; "the weaving of which was carried to extreme perfection in Egypt." It was made from the byssus, a

kind of flax which grew on the banks of the Nile, and was worn by men of high rank. A piece of this cloth found at Thebes was so finely woven that it had 152 threads to the inch, while the linen woven at Dacca, in India, the finest now made in the world, has only 100. *Gold chain*; "a peculiarly Egyptian form of decoration for services rendered to the crown." (Driver.) "The Egyptian kings are often depicted giving golden neck ornaments to favored officials." *Made him to ride* (doubtless in a splendid procession) *in the second* ("the second best") *chariot*; thus causing Joseph to be proclaimed publicly as the prime minister, second only to the king himself. *Bow the knee*. The meaning of the word thus translated is uncertain. Perhaps it means, "We are at thy service."

Light from the East

FAMINES IN EGYPT—Egypt is a narrow trench, some 600 miles long, across the Sahara Desert. The high desert tableland stretches east to the Red Sea and west to the far Atlantic. The waters of equatorial East Africa found their way to the sea by this trench, or else it would have been as desolate

as any part of the Sahara. But the Nile water has covered up the sand and gravel at the bottom of the trench with alluvial soil 40 to 50 feet deep. It is this deposit—often not half as wide as the trench—that makes Egypt one of the very richest countries of the world. The soil has been carried down from Abyssinia in the floods of the Blue Nile and Atbara, the steady waters of the white Nile not varying much in volume. The same yearly floods spreading the length of the trench moisten the soil and yield supplies of water for irrigation. For it must be remembered that the Egyptian farmer does not depend on the rain from heaven. The Nile has brought him his soil and it brings him every year the life giving waters of the flood. The Greek traveler Herodotus spoke of Egypt as "the gift of the Nile." Of course, if the flood fails partially—it never fails wholly—and the river contracts more than usual, the produce of the land is greatly diminished and many people may be reduced to destitution. The dams and weirs constructed by British engineers in modern times are intended to reclaim swampy areas and to equalize the supply of water through the periods when water is most needed.

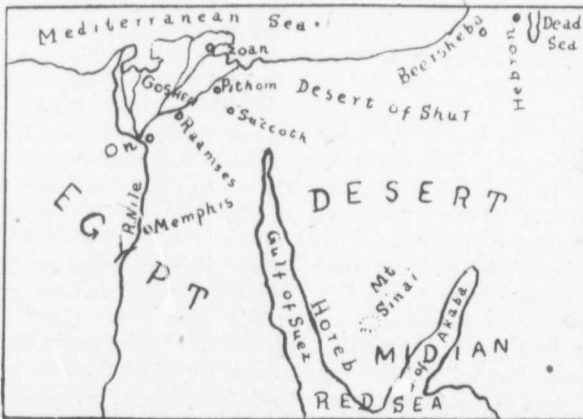
THE GEOGRAPHY LESSON

Egypt has been called "the Gift of the Nile." The overflow of the river begins towards the end of June, and for three months the waters continue to rise, reaching in some parts a height of 25 feet or more, and of course spreading out far and wide on either side. Towards the end of November, the land has become sufficiently dry for sowing grain. The harvest time is March. Assuan is a town near the first, that is, the farthest north, of the cataracts which hinder

the Nile in its course through Nubia. Here a huge reservoir has been constructed for the purpose of storing up the waters of the river,

to be released during the dry season. This makes it now possible to raise crops at a season when the land was formerly altogether unproductive. From this point, Egypt extends northward 470 miles, a long,

narrow valley on either side of the Nile, to the head of the Delta, a broad plain along the Mediterranean. It is 80 miles further to the sea.



The valley from the first cataract to the head of the Delta is called Upper, and the Delta itself, Lower Egypt. The width of Upper Egypt varies from 14 to 32 miles, though the cultivable land is only from 2 to 12 miles wide.

Among the great cities of Egypt was On, east of the Nile in the Delta. The Greeks called it Heliopolis, that is, City of the Sun, because it was the principal seat of Egyptian sun worship. In Jer. 43 : 13, the city is called Beth-shemesh, that is, "House of the Sun."

THE LESSON APPLIED

"Look out a man discreet and wise, and set him over the land of Egypt," v. 33. This great War is teaching us, as we have never been taught before, the value of organization. We need organization in order to achieve the maximum of effect through the minimum of effort. There can be no great organization without leadership. Emerson tells us that every movement is the shadow flung by some great man. What an asset to the allied cause is such a man as Lloyd George. Few can attain the heights by great men reached and kept, but *we all can lead by following.*

"In the seven plenteous years," v. 34. In the beginning of this great War we were told that the issue would be settled on the Western front. Then when munitions ran short, it was said that the day must be won in the industrial plants of Britain and America. Now, we know that the struggle will be climaxed in the agricultural districts of the world. Hence a certain committee in Georgia last spring gave this slogan to the farmers: "Nail a flag to your plough." *Production and conservation is the need of the hour.*

"Lay up corn under the hand of Pharaoh," v. 35. This production greatly exceeded the consumption in the land of Egypt. Nothing was to be wasted. Food was to be stored against the day of famine. The granary of the world was to be organized to meet the world shortage of food. We have more than plenty in Canada and the United States, but without an adequate supply from these sources, famine stares Europe in the face. What we do not need we should save and transport to feed the Allies and our soldiers. A little saving everywhere will soon total up a great amount. *Food conservation is another need of the hour.*

"Can we find such a one as this is," v. 38. At last Joseph came into his kingdom. After years of testing and discouragement he was

called to be food controller of the Empire. There was something exceptional in him, and that rare quality was quickened by his passage through the University of hard knocks. Merit, like murder, will out, especially in a day like this when the nations are out upon a strange field and searching for the path of triumph.

"God give us men, a time like this demands Strong minds, great hearts, true faith and ready hands."

God give us men.

"God hath showed thee all this," v. 39. All true foresight is based on insight and all true insight is the gift of God. To him that doeth his will shall be given to know of the doctrine and policy necessary for the good of mankind. There is great need in a world like this, where human passion and hatred intermingle to intensify the problem of government, that a beam of supernatural light should fall upon our way. The sons of men are passing through a period of ominous uneasiness into a stage more restless still. *May God lead those who lead us.*

"See, I have set thee over all the land of Egypt," v. 41. A clever American writer asks the question: "Who is the United States?" and gives his own reply, "Woodrow Wilson is the United States." So it might have been asked and answered: "Who is the land of Egypt?" "Joseph is the land of Egypt." All power was given unto him. But what an awful responsibility rests on those who occupy first place, especially in days of fateful decision like these. Honor and responsibility counterpoise each other. *The seat of the mighty is not for privilege, but service.*

"I am Pharaoh," v. 44. Even Joseph, in the second chariot and in the second place in the greatest empire in the world, had to obey somebody. So somebody looks up to us, and

we look up to others, and others look up for guidance to those above them, and those who are styled the kings of the earth are subject to God. Every one must some day give an account of the deeds done in the body to him who saith: "I am the Lord, and there is none else." *No man is his own master.*

"He that is faithful in a very little is faithful also in much" (Golden Text, Luke 16:10). The secret of all true success is fidelity. We must make good under ordinary conditions

or we shall never be called up higher. If Joseph had not been at his best in the prison, the chief butler would never have remembered him or reported him to the dreaming monarch. There is a story that when Moses was tending Jethro's flock, a kid went astray. He sought it and found it and carried it home. God saw him, and said: "Since thou hast had pity for a man's beast, thou shalt be shepherd of Israel, my flock." "Trifles make perfection, and perfection is no trifle."

FOR TEACHERS IN THE SENIOR AND ADULT DEPARTMENTS

Teachers in the Senior and Adult Departments should study carefully the scholars' materials in the HOME STUDY QUARTERLY and the PATHFINDER, respectively.

Lay emphasis upon the contrast between the position to which Joseph attains in the passage we are to study and the condition in which he was left in last week's lesson. Go over briefly the connecting links between our last lesson and this one, making clear the faithfulness of Joseph, no matter where he might be placed. Would it have been a surprising thing if Joseph's life in prison had made him hard and bitter and sceptical concerning the providence of God? Point out how much depends upon the way in which we meet the disappointments of life, and how necessary patience is if we are to read the purposes of God aright. We see only a few steps of the way; God sees the end from the beginning. Now discuss:

1. *The foresight of Joseph, vs. 33-37.* Remind the class that such famines as Joseph foretold were not uncommon in Egypt at times when the Nile failed to overflow its banks. This famine, however, was to affect other countries than Egypt as is evident from v. 56 of this chapter. Ask some one to relate the details of Joseph's plan to provide food for the time of famine which was coming. What does the class think of the plan? Was it right for Joseph to propose that a quantity of food be appropriated, and then later sold back to the people from whom it had been taken in such a way as to impoverish them? Point out that Joseph belonged to an age

when such action was not regarded as an offence against public morality. Judged by the standards of his day, and of days long afterwards, Joseph's wise foresight was to be commended.

2. *The man for the time, vs. 38-40.* Emphasize the wisdom of Pharaoh in choosing Joseph to carry out his own plan instead of merely adopting the plan and letting Joseph go. Suggest that Joseph's previous experience had helped to train him for the position he is now to hold. Can the class find any confirmation of this statement from the story? Draw attention to the great dignity of the place to which Joseph is appointed. Point out that there must have been that in the character of Joseph which encouraged confidence. He won the confidence of Potiphar, of his jailer, of the butler and baker, and finally of Pharaoh. What qualities of character are necessary for the winning of such confidence?

3. *The fruits of faithfulness, vs. 41-44.* These verses lay an increased emphasis upon the power which was bestowed upon the young man who had been a slave not long before. Help the class to recognize that it all has a distinct bearing upon Joseph's previous conduct. Say something about the principle of Jesus, as set forth in the Golden Text, and encourage the class to apply it to their own lives.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY.

Recall that we left Joseph a slave in the hands of the Midianites, and left his brothers concocting a story to tell their father about what had happened to his darling boy. What

was that story? What became of Joseph? Show how God blessed him everywhere, and made him so wise and willing and winsome that he won the favor of everybody. His fidelity to his master and to his God cost him his freedom. Question the class about the two dreams, the butler's and the baker's, which Joseph interpreted while in prison. What earnest request did Joseph make of the butler and with what result? How was it that after two years the butler remembered Joseph and told the king about him? In the lesson we have this handsome young Hebrew prisoner in the presence of Pharaoh.

1. *Interpreting Dreams*, vs. 1-32. Elicit the marvelous composure of Joseph in the presence of the king. He who lived so much in the presence of God, and listened so much to the divine voice, was not disturbed in the least by all the pomp and pride of Pharaoh's court. There is no culture in the world like the culture of grace. Show how Joseph disclaims in the most humble way that he possesses any wisdom in himself to enable him to interpret the king's dreams. He is not afraid to acknowledge his relationship to God. Loyalty to God gives a beautiful touch to human character. What was Joseph's interpretation of Pharaoh's dreams?

2. *Advising Pharaoh*, vs. 33-36. What good advice has Joseph to give the king? Was

there anything presumptuous in this young Hebrew slave volunteering this advice? It is said that people who are forever volunteering advice are irritating bores. This cannot be said of the tribe of Joseph. Joseph's plan was so sane and sensible that the king adopted it at once.

3. *Installed in Office*, vs. 37-44. Why did Pharaoh select Joseph for this highest office in the land, v. 38? Bring out that this is the highest qualification for service of any kind. No one is fitted to do his best in any sphere who has not a large endowment of God's spirit. In what did Joseph's investiture consist, and what great public honor was accorded him? Booker T. Washington's *Up From Slavery*, is as nothing compared with the promotion in a day of this Hebrew slave from prison to be chief ruler of Egypt. Remind the class that it always pays to do our best in the world.

From the Home Study Quarterly and Leaflet

FOR DISCUSSION

1. Do Christ's words about "no thought for the morrow" fall in with Joseph's plan?
2. What place has chance in human lives?

Prove from Scripture

That Christ requires faithfulness.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

Teachers in the Junior Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY.

Have one scholar point out on the map to what country Joseph was taken, and another sketch briefly his early experiences there—being sold to Potiphar, captain of Pharaoh's guard, who made him overseer of his household, being falsely accused and cast into prison, being promoted to a responsible position as keeper, interpreting correctly the dreams of the king's chief baker and chief butler, and finally being taken before Pharaoh to interpret his double dream. Ask if any one knows what the king's dreams had been and how Joseph explained them and what did he prophesy would come to the country, vs. 29, 30.

Have part of the class represent Joseph

and read his words (vs. 33-36), and the other part read the words of Pharaoh (vs. 38-41, 44), as you come to them. After having Joseph's speech read, discuss the plan which he proposed to Pharaoh to keep the people from starvation. Ask why it was possible to save one-fifth of the crops during each plentiful year—because of the immense fertility of the country caused by the overflow of the river Nile. Have the course of the river followed on the map and comment made on its absolute necessity to the country, which was noted for its wonderful growth. Ask where the food was stored in the cities (v. 35), and explain that each of the granaries or storehouses was under the personal supervision

of a responsible officer.

Ask how Pharaoh received the suggestions of Joseph and what moves he made to carry them out immediately. From whom did he say Joseph's wisdom came? Discuss Pharaoh's good judgment in appointing this new head of the nation without delay, and the natural choice of Joseph, because he was full of the spirit of God.

Let different scholars name the various outward signs of power given to Joseph by Pharaoh and have each one commented on—the royal signet ring (v. 42), which was used to stamp all official documents as it was not customary to sign the name, the vesture of fine linen, which was worn only by those of highest rank and distinction in Egypt, the gold chain which was a mark of rank, the second chariot which was almost as fine as Pharaoh's, heralds to announce his coming in the streets.

Contrast all this exaltation of the ruler Joseph with the lowly position of the slave Joseph who had filled such a humble place in

FOR TEACHERS IN THE PRIMARY DEPARTMENT

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

A Look Forward—Our lesson tells us about Joseph being made ruler of Egypt.

Aim of the Lesson—To teach the children that they should be faithful.

Approach to the Lesson—A loaf or slice of bread may be shown to the class. How do we get bread? Let the children explain the different stages, from the time the seed is put into the ground. (Show a handful of grain.) Recall the fact that we

have all been saving wheat to send away over the sea to make bread for our soldiers and for the starving children in lands where War is going on. Impress the thought that we must not waste even a crust of bread.

the life of the country. Suggest that it was only Joseph's faithfulness in every duty, no matter how small, that helped him to work his way up in the world about him until he was actually the most important man in all that country. Develop the thought that only those who are faithful in small things are likely to be given larger responsibilities.

From the Intermediate Quarterly and Leaflet

SOMETHING TO LOOK UP

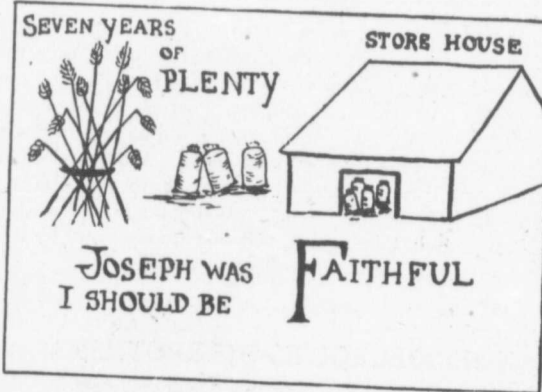
1. "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things." Find these words in a parable of Jesus.

2. Where, in the Book of Revelation, is this promise found, "Be thou faithful unto death, and I will give thee a crown of life?"

ANSWERS, Lesson IX.—(1) Cor. 13 : 4 (Rev. Ver.). (2) 1 John 4 : 21.

Prove from Scripture

That Christ requires faithfulness.



Our lesson tells us about a young man who saved all the wheat he could get all over the country and stored it up in large barns or storehouses, so there might be bread for the people when a time of famine came. (You can all guess who it was.) You have already told the children about Joseph's dreams. *Lesson*—Here we see Joseph standing before Pharaoh, king of Egypt. Tell of Joseph's plan to gather up the wheat during the seven years of plenty so they might have food during the seven years of famine. Pharaoh was delighted with Joseph's wisdom and faithfulness. He said, "because God hath showed you all this, there is no one so careful

and wise as you. You shall have charge of all things in my palace and my people shall obey you." So Pharaoh made Joseph ruler over all the land of Egypt. The king put his own signet ring on Joseph's hand, dressed him in fine clothes, put a gold chain about his neck and made him ride in a chariot almost as fine as Pharaoh's own chariot. Picture Joseph riding along, servants going before him telling the people to bow themselves as Joseph passed by. Pharaoh gave Joseph power over all the people of that land. Tell of the sacks and sacks of grain (outline) stored up in the storehouses all ready for the time of famine.

Golden Text—Print and repeat.

Faithful in Little Things, Faithful in Great Ones—Perhaps you think little people have no chance to show that you are faithful. Mother told Jack to sit on the steps to watch

when baby wakened, then he was to run to Auntie's house, not far away, and tell mother. Before long Joe came along, "Say, Jack, I've got money enough to take us both to the picture show, come on!" What do you think Jack did? Yes, he stayed beside the baby, and mother knew that she could trust him. That is the kind of boy and girl that makes a great man or woman. One who shirks duty never amounts to much.

Keep Your Eye on the Goal—If we want to draw a straight line for a certain point, we must "keep our eye" on that point. Watch and see what happens if I do not do so. (Draw a line with eyes turned away.) Keep your eye on whatever you have to do. That is the way to be faithful and true.

What the Lesson Teaches Me—I SHOULD BE FAITHFUL.

FROM THE PLATFORM

JOSEPH
JESUS

S
A
V
E
D

A NATION
THE WORLD

Print on the blackboard, JOSEPH SAVED A NATION. Follow with a rapid fire of questions, such as these: What was the nation? From what did Joseph save them? Who had devised that this evil would come? (Ch. 41 : 1-8.) Who told Pharaoh the meaning of his dreams? (Ch. 41 : 14-32.) To what position had Pharaoh raised Joseph? Where had Joseph been before this? (Ch. 40 : 20.) What counsel did he give to Pharaoh? Why was he chosen to carry out his own plan? Now print JESUS. Whom did he love? Bring out the answer, that THE WORLD (Print) was saved by him. From what did he save the world? How? What must we do to be saved by him? Having made clear once more, that Jesus came to save from sin, that to do this he died, and that we are saved by trusting him, sing: "I am trusting Thee, Lord Jesus," Hymn 154, Book of Praise.

Lesson XI.

JOSEPH FORGIVES HIS BROTHERS December 15, 1918

Genesis 45 : 1-15. Scripture Memory Verses.

GOLDEN TEXT—If ye forgive men their trespasses, your heavenly Father will also forgive you.—Matthew 6 : 1.

1 Then Jo'seph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Jo'seph made himself known unto his brethren.

2 And he wept aloud: and the Egyp'tians¹ and the house of Phar'ah heard.

3 And Jo'seph said unto his brethren, I am Jo'seph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

4 And Jo'seph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Jo'seph your brother, whom ye sold into E'gypt.
5² Now therefore be not grieved, nor angry with

yourselves, that ye sold me hither: for God did send me before you to preserve life.

6 For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest.

7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

10 And thou shalt dwell in the land of Goshen, and

Revised Version—1 heard, and; 2 And now be; 3 there are yet; 4 be neither plowing nor harvest; 5 remnant; 6 you alive; 7 ruler over all; 8 thou come to poverty, thou, and thy household, and all that thou hast; 9 And he.

LESSON PLAN

- I. Joseph's Disclosure, 1-4.
- II. Joseph's Forgiveness, 5-8.
- III. Joseph's Invitation, 9-15.

HOME DAILY BIBLE READINGS

M.—Joseph forgives his brothers, Gen. 45: 1-15.
 T.—Joseph entertains his brothers, Gen. 43: 15-25.
 W.—Joseph feasts his brothers, Gen. 43: 26-34. Th.—Joseph tests his brothers, Gen. 44: 1-13. F.—Forgiving our brethren, Matt. 6: 5-15. S.—A forgiving spirit, Col. 3: 5-17. S.—Forgiving one another, Luke 17: 1-10.

Primary Catechism—*Ques.* 129. *What is the last prayer in the Bible?* A. The Bible closes with the prayer, "COME, LORD JESUS." *Ques.* 130. *What is*

thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11 And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

14 And he fell upon his brother Benjamin's neck, and wept: and Benjamin wept upon his neck.

15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

the last promise in the Bible? A. The last promise in the Bible is, "I COME QUICKLY."

Shorter Catechism—*Ques.* 38. *What benefits do believers receive from Christ at the resurrection?* A. At the resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoyment of God to all eternity.

Lesson Hymns—Book of Praise: Memory Hymn—Primary, 509; Junior, 161, 295, 304, 79, 320.

Special Scripture Reading—Eph. 4: 17-32. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 807, Joseph Forgives his Brothers. For Question on Missions, H.M. 728, Chief and Visitors at Camp Fire, Duck Lake. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—About B.C. 1790; at the Egyptian capital (see Lesson X.).

Connecting Links—Joseph was thirty years old when he became prime minister of Egypt. When he had been in office seven years, the famine began in Egypt, and extended to the other countries, including Palestine. Jacob sent his sons to Egypt to buy grain. They had an interview with Joseph, in which they volunteered the information that they had a younger brother at home. Joseph, in order to test their truthfulness, demanded to see him. On their departure for Palestine, they left Simeon a prisoner in Egypt, as a pledge that, when they came again, they would bring Benjamin with them. Ch. 42. In ch. 43 we have an account of the brothers' second visit to Egypt, when they brought Benjamin with them. Ch. 43 tells how Joseph, by arranging that Benjamin should be suspected of theft, still further tests the sincerity and disinterestedness of his brothers. The chapter closes with the noble appeal of Judah on behalf of Benjamin.

I. Joseph's Disclosure, 1-4.

Joseph could not refrain himself. It is no wonder that Joseph, moved by Judah's appeal

(see ch. 44, 18-34), with its touching reference to the old man, his father; to the child of his old age, Joseph's own brother Benjamin; and to the father's grief over the loss of the boy supposed to have been devoured by wild beasts. *Every man . . . go out*; Joseph's personal attendants and servants of the household,—Egyptians, of course. The coming act of reunion with his brethren was too sacred and tender a thing to be witnessed by any but those concerned. *Wept aloud*; so intense were his feelings of joy. Orientals are more excitable than we are and give way to their feelings without the least restraint. *Egyptians and . . . house of Pharaoh heard.* "The Egyptians of Joseph's house, who were standing outside, heard and reported it to the house of Pharaoh, that is, the royal court."

V. 3. *I am Joseph*; Joseph of the boyish dreams and of the cruel transaction at Dothan, now the mighty viceroy of Egypt, with their lives in his hands. "The natural voice, the native tongue, the long-remembered feature, would all at once startle the apprehension of the brothers" (Murphy). *Doth my father yet live?* This swift question shows Joseph's sincere and tender affection for his father,

and also his interest in home and home things. *Brethren . . . troubled.* Remembering what they had done to him, his absolute power and their utter helplessness, it is no wonder they were afraid. *Could not answer him*; so astonished were they, and filled with dread.

V. 4. *Come near to me.* They had been standing at a distance, out of respect. *Your brother*; with a brother's love for them in spite of the wrong which they had done him. *Whom ye sold*; lightning-like words flashing before the minds of the brethren the scenes of that long-ago day at Dothan.

II. Joseph's Forgiveness, 5-8.

Vs. 5, 6. *Be not grieved, nor angry.* Now that the brethren saw how terribly they had been to blame, it was not necessary for Joseph to blame them. He was willing to treat his brothers as if they had never done him wrong. Compare God's forgiveness of the sinner, Isa. 43:25; 44:22. *God did send me.* The evil they intended turned out to be a divine agency for good, though this in no wise lessened the guilt of the wrongdoers. Joseph believed in a God who works through men and history. *To preserve life*; not their life only, but life throughout Egypt and other countries. *Earing*; an old English word for plowing (see Rev. Ver.), from the Latin "arare," Anglo-Saxon "erian," to plow.

Vs. 7, 8. *To preserve you a remnant* (Rev. Ver.); that is, to leave you descendants. *By a great deliverance*; Rev. Ver. Margin, "to be a great company that escape." *Not you . . . but God.* Joseph repeatedly reminds his brethren that God was present in the whole transaction. *A father to Pharaoh*; probably a title of honor given to the chief minister. So Atabek, "chief father," is a Turkish title for the principal minister of state or vizier.

III. Joseph's Invitation, 9-15.

Vs. 9, 10. *Haste ye . . . to my father*; to put an end to Jacob's sorrow, which had lasted for twenty-two years, and to satisfy Joseph's own longing to have his father near him where he could provide for his needs. Joseph further unites his brothers with himself in a work of mutual interest,—a common service to the aged father. *Thy son Joseph*; whom Jacob

all these twenty-two years had mourned as dead. *God hath made me.* Neither fortune nor wisdom, but the divine hand had exalted him. God could use the decrees of the heathen king, as well as the wicked deed of the selfish brothers, to work out his purpose. *Lord of all Egypt.* Among other things this explains why Joseph cannot go to his father in Canaan. The best proof that Joseph was worthy of his high place was his readiness to use the power it gave for the good of others, and, especially, in this instance, of his own father and family. *Tarry not.* Impetuous eagerness breathes in these words to bring to an end the long separation. *Land of Goshen*; a district in the northeastern part of Egypt, between the delta of the Nile and the desert. A rich pasture land, it was a most suitable region for Jacob and his sons.

Vs. 11-15. *Your eyes see.* They were to insist, since Jacob was likely to be incredulous, upon the testimony of their senses. *Benjamin.* The words of this favorite son, who, moreover, had never deceived his father, would secure Jacob's attention. *My mouth*; I, myself, speaking in my old mother tongue. Formerly, he had used interpreters. *All my glory in Egypt.* They were to relate this, not to magnify Joseph, but to convince Jacob that Joseph could really succor him, and also to show that God's hand was in it all. *He kissed all his brethren.* The emphasis is on "all"—Reuben and Judah, the guiltiest (see ch. 37:22 and 26, 27), as well as the rest. *Brethren talked with him*; freely, of course, because the reconciliation is complete and the dead past is buried. "Repentance and forgiveness have done their perfect work."

Light from the East

"RULER OVER ALL EGYPT" (v. 8)—One might think that Egypt was hardly intended to be a land of free men. The land depends on irrigation, and the control of irrigating waters can never be an enterprise of the average farmer. Canals and ditches and the control of many waters demand the big company, or its ancient counterpart, the feudal lord. The first glimpse history gets of Egypt reveals a long strip of land cut up into sections with a baron at the head of each. The men who worked the land were all, in their several

degrees, his slaves. When the central government grew strong, the authority of the barons dwindled; but when government grew weak the local lords were on the spot to exploit both soil and serfs. An ambitious Pharaoh had always to curb the barons' power, till the troublous times of the 17th and 18th centuries and the energy of

Ahmosi, the founder of the Eighteenth Dynasty, crippled feudalism forever. A few only he left, with high titles, but little authority. The lands of nearly all were confiscated and remained afterwards in the possession of the crown. Practically all Egypt became the personal estate of the Pharaoh Ahmosi.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON X.]

Goshen, where the family of Joseph were settled, lay on the southeastern edge of the delta, near the modern canal which carries the waters of the Nile to the towns on the Suez Canal. It follows the course of a canal which dated from the fourteenth century B.C., and which extended from the Bubastis to the Bitter Lakes, and the branches of which watered all the land of Goshen. The edge of the desert which was included in Goshen, was better adapted for grazing than for cultivation; but some parts of the land excelled the rest of Egypt in fertility. A letter from a scribe about the time of the Israelitish oppression has come down to us, which describes

in glowing language the abundance of good things produced by the country around Rameses. Its canals were full of fish of many kinds, its lakes swarmed with birds, its granaries reached almost to heaven and were bursting with wheat; lentils, onions and melons that tasted like honey, filled the gardens. The Pool of Horus furnished salt and the Panhura Lake, carbonate of soda for washing clothes. Cider, sherbet, and wine in abundance, mixed with honey, were common drinks. Almonds, figs, lilies and papyrus flowers, together with the melody of trained singers, made life seem like a perpetual holiday on that favored spot.

THE LESSON APPLIED

"Cause every man to go out from me," V. 1. Publicity is one plank in the platform of world democracy. Secrecy in national and international politics has been the nursing mother of intrigue and endless troubles but that is no reason why we should all begin to think out loud or wash the family linen on the public thoroughfare. There is a fit and proper privacy. Family life should be sacredly guarded from prying eyes. Let the mantle of a compassionate silence be thrown over its foibles and weaknesses. *Shield with silence the family honor.*

"And he wept aloud," v. 2. For his brethren had been lost to him and were found. Ordinarily when pleased we smile or laugh, but when the fountains of a very great joy are broken up there comes a gush of happy tears. We often say that under certain circumstances we did not know whether to laugh or cry; so strangely knit together are joy and tears. *Even in laughter the soul is sorrowful.*

"Doth my father yet live?" v. 3. The

marvel to many is that he should have remained so long in the land of Egypt without enquiry about his father. What prevented him taking a trip into the land of Canaan during the seven years of plenty we have no means of knowing. Suffice it to say that when the brethren appeared Joseph's heart was in the right place.

"Be kind to thy father for when thou wast young

Who loved thee so fondly as he?

He caught the first accents that fell from thy tongue

And joined in thy innocent glee.

Be kind to thy father, for now he is old,

His locks intermingled with gray,

His footsteps are feeble,—once fearless and bold,

Thy father is passing away."

"They were troubled at his presence," v.

3. No wonder. The memory of that last parting would make the sweat come out like running. Be sure, says scripture, that your sins will find you out. For years the sins of

our youth may be forgotten but one day a simple remark or the glimpse of a face recalls it all. *Remembered sin comes back like a ghost to trouble joy.*

"God did send me before you to preserve life," v. 5. Philip Melancthon, when he used sometimes to be too anxious, would chide away his fears by saying, "Let Philip cease to rule the world." There are the things that we can help, and the things we cannot help. Let us do the things that can be helped, and roll the burden of the inexplicable and the irrevocable and the impossible upon the shoulder of divine providence.

*"God moves in a mysterious way,
His wonders to perform."*

"He kissed all his brethren," v. 15. Some people are more demonstrative in their affections than others. It is safer to express than to repress the human heart. The man who acts as if his love should be taken for granted makes a great mistake. In the intercourse of social life, it is by little acts of watchful kindness; it is by words, tones, gestures, looks recurring daily and hourly that love is won and kept intact. Let us not wait to make past speeches of appreciation. *The*

kindness we mean to show some time, express just now.

"After that his brethren talked with him," v. 15. What a difference forgiveness makes. Those struck dumb with a sense of guilt break forth into speech again. Dr. Duff once read the Sermon on the Mount to a number of Hindu youths and when he came to the passage, "I say unto you, love your enemies, bless them that curse you," etc., so deep was the impression made on one of them that he exclaimed in ecstasy: "O! How beautiful! how divine! this is the truth, this is the truth." *Human forgiveness touches heaven and thence reflected, sends a light upon the forgiven.*

"If ye forgive men their trespasses, your heavenly Father will also forgive you." (Golden Text, Matt. 6:14.) When John Wesley was on his journey with General Oglethorpe to Georgia, the general threatened revenge upon an offending servant, saying, "I never forgive." "Then I hope, sir," said Wesley, "that you never sin." The general felt the force of this rebuke, and modified his action toward his servant. *Forgive, if you would be forgiven.*

FOR TEACHERS IN THE SENIOR AND ADULT DEPARTMENTS

Teachers in the Senior and Adult Departments should study carefully the scholars' materials in the HOME STUDY QUARTERLY and the PATHFINDER, respectively.

Review the events leading up to the dramatic situation described in our lesson today. The question naturally arises as to why Joseph did not reveal himself to his brothers when they first appeared before him, or why he did not send for them even before they came down looking for food. Did Joseph show too much caution in his dealings with his brothers? Why all the pretence of treating them as spies? If it is not suggested by the class, then remind them that it was only wise for Joseph to make sure that some change had taken place in his brothers. Otherwise it would not have been either safe or pleasant to have them about him in Egypt. What evidence is there in ch. 44, that the brothers were different men than when they had cruelly sold Joseph as a slave. Now turn to our lesson passage:

1. *Joseph makes himself known*, vs. 1-4. Can the class suggest any reason why his

brothers had not found out who Joseph was by this time? Joseph was a middle-aged man who was dressed in the Egyptian fashion, and who spoke Egyptian to them, using an interpreter. Show the connection between the touching words of Judah in the latter half of the previous chapter and the way in which Joseph's emotion overwhelms him at this point. The strength of his emotion is indicated by his loud weeping, for a man in Joseph's position must have schooled himself in self-control. What mingled feelings likely produced this weeping? Call attention to Joseph's anxious inquiry as to his father, and to the natural perplexity of the brothers when he tries to break to them the surprising news of his identity.

2. *The hand of God*, vs. 5-8. What would the first feelings of the brothers be when they were really persuaded that they were dealing

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Call
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with the one whom they had wronged, especially in view of the fact that he had attained to such a place of power? How does Joseph seek to reassure them? Did Joseph mean that his brothers had no need of repentance for what they had done? Or did he mean that, having repented, they were now to turn their thoughts to the marvelous way in which God had turned evil into good? Speak about the belief in the guiding providence of God.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY.

Note that since our last lesson, since that day when Joseph was taken from prison to become prime minister of Egypt, nine years have passed away—seven of plenty and two of famine. Remind the class that the famine extended to Canaan. Question the class about the first visit of Joseph's brothers to Egypt to buy corn, and about the second visit, and how Joseph tested them and found that they were far better men than they were when they sold him into slavery. Refer to Judah's pathetic appeal (ch. 44 : 33, 34) as an evidence of this. No further test was necessary. Joseph saw that his brothers had been converted, and that the time had come for him to make himself known to them.

1. *A Revelation*, vs. 1-4. Note that Joseph could restrain himself no longer, that the love which he had in his heart for these men would out. Why did he ask the Egyptians to retire? The scene was too sacred for indifferent or critical eyes to witness. Remind the class that there are scenes of this kind in life when we do not care to have any outsider present. Why did Joseph weep as he did that day? Why were his brothers troubled when Joseph told them who he was? They felt that they were doomed, that their sin had found them out. They were angry with themselves. A man is in a sad plight when he gets angry with himself. There are

3. *Joseph's care for his family*, vs. 9-15. Have some one outline the details of Joseph's plan for the future of his family. Call attention to the natural desire to have the plan carried out without any delay. Especially is he anxious to see his father again, and to know that he is free from the danger of the famine. Say something about the strength and beauty of forgiveness. Is it true that Joseph shows his real greatness in this incident?

few things harder in the world than for a man to forgive himself. It is easier for his enemy to forgive him, and it is much easier for God to do so.

2. *An Interpretation*, vs. 5-8. Bring out the loving way in which Joseph tries to lead them not to think about their sin now that they were sorry for it and had been forgiven, but to think about the way God had overruled all for good. Impress upon the class what a beautiful thing it is to interpret life in this way, to recognize something divine in life.

3. *An Invitation*, vs. 9-15. Question the class about this loving invitation and about how much it meant to the family of Jacob. Lead the scholars to see how Joseph longed to see his father again. Dwell upon the affecting scene of reconciliation. Where in history, or in life, can we find anything more tender and beautiful? Refer to Psalm 133.

From the Home Study Quarterly and Leaflet

FOR DISCUSSION

1. Did Joseph's brothers get off too easily?
2. Should deep feeling be expressed or repressed?

Prove from Scripture

That we should be forgiving.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

Teachers in the Junior Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY.

Call for volunteers to supply the missing links in the story of Joseph, up to to-day's lesson, touching on the seven years of plenty

followed by the seven years of famine, the suffering in Canaan and the journey of Joseph's brethren to buy corn. Picture the

delight of Joseph to see his brothers again, even though they did not recognize in the ruler of Egypt, their long-lost brother.

Discuss the reasons why Joseph did not reveal himself to his brothers at once and point out that it was necessary for him to find out if they had changed in heart and felt sorry for the wrong they had done him. When he had proven by different tests that they were changed men, Joseph was ready to forgive them and make himself known to them.

Choose several scholars who read well to represent Joseph, and have each read a portion of his speeches. Ask why Joseph sent every one else out of the room (v. 1),—the bystanders were all Egyptians, and he wished to have no intruders in this family reunion. Question as to why Joseph wept (v. 2), and why he asked if his father were still alive, although the brothers had mentioned their father before. Discuss the reason for the brothers' fear (v. 3),—the sudden appearance of Joseph whom they had supposed dead long ago must have seemed like the sight of a ghost or a spirit, and have troubled their guilty consciences as well. They realized that now Joseph had them in his power and could take his revenge on them.

Point out how whole-hearted Joseph's forgiveness was, that he would not even let his brothers grieve over the past (v. 5), but tried

to show them that it had all been God's plan to save their lives by his providing food for them when the famine came, vs. 6-8. Ask if Joseph took any credit to himself for all he had done and to whom he gave all the praise.

Ask what was Joseph's first request after he had assured his brothers of his forgiveness—to have his father come to him, v. 9. What plan did he have for moving the whole family to Egypt? Vs. 10, 11. Have the scholars tell who Benjamin was and why he was mentioned in v. 12 as a special witness of Joseph's actual presence—Joseph realized how hard it would be for Jacob to believe the news his sons would bring to him, and yet he could not doubt Benjamin's word. Have some one state what Joseph did (vs. 14, 15), to show that every one of them was forgiven and ask how this reflects the customs of the times.

From the Intermediate Quarterly and Leaflet

SOMETHING TO LOOK UP

1. Find where the psalmist says that the Lord forgives all our iniquities, or sins.
2. "Forgive, and ye shall be forgiven." Find these words in Luke's Gospel.

ANSWERS, Lesson X.—(1) Matt. 25:23.
(2) Rev. 2:10.

Prove from Scripture

That we should be forgiving.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

A Look Forward—Our lesson tells us about Joseph forgiving his brothers.

Aim of the Lesson—To teach the children to be forgiving.

Approach to the Lesson—Tell the children about the famine that did indeed come upon the land of Egypt and upon the land of Canaan. Let us take a peep at Joseph's old home in Canaan. Recall that sad, sad day when Joseph's brothers took his coat of many colors, dipped in the blood of an animal they had killed, and told their old father Israel that a wild beast must have killed the beloved son Joseph. The father wept for Joseph many days, supposing him to be dead. Days and weeks and months and years went by, but the father never forgot Joseph. If he

could only have known what we know about what happened to Joseph how happy he would have been! Let the children tell you all they can remember about what really did happen to Joseph.

Famine in Canaan—The fathers and mothers in Canaan are trying every place to get food. The children are crying for bread and there is nothing to give them. Israel (Jacob) called two sons to him and said, "I hear that there is corn (grain) in Egypt, go down and try to buy some to keep you and your children alive."

Going Down to Egypt—Away they started (Benjamin, the youngest son, was not allowed to go with them). Describe the journey to Egypt, the men driving the mules with the

empty sacks across their backs. Tell the rest of the story briefly, chs. 42-44.

Benjamin Brought to Egypt—Show the picture of the brothers bowing before Joseph, the great man of Egypt. Tell how Joseph had managed to get his young brother Benjamin down to Egypt. Joseph was overjoyed to see the young brother whom he loved so dearly. He felt like throwing his arms around Benjamin's neck and kissing him, but he wanted to try the brothers still more to see if they had become better and kinder men. He meant soon to tell them who he was.

Lesson—Now the time has come to tell them the wonderful story which we all know. Show picture. There stand the eleven brothers before Joseph, the great ruler of the land of Egypt. Imagine their surprise when the great man Joseph burst out crying. Then he stretched out his arms towards them and said, "I am Joseph, your brother. Is

my father yet alive?" The brothers could hardly answer him. They were afraid for they remembered how cruel they had been to Joseph. "Now he will kill us," they thought.

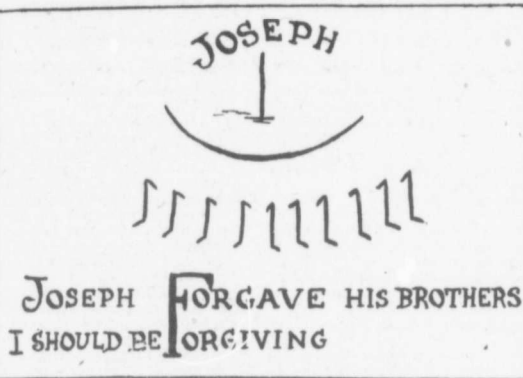
A Forgiving Brother—Joseph told them not to be afraid nor angry at themselves because they had sold him to the merchants. "It was really part of God's plan," Joseph said, "to make him a great man so he would be able to save the lives of their father and all his family in the time of fa-

mine," vs. 5-8. Tell the rest of the lesson story.

Golden Text—Repeat and explain.

Forgiving Boys and Girls—How happy Jim felt when he had made up a quarrel with Harold. They became better friends than ever. "I love Mary because she is so willing to forgive if anybody is mean to her." Jim forgave his enemies, surely we can be forgiving.

What The Lesson Teaches Me—I SHOULD BE FORGIVING.



FROM THE PLATFORM

"I am Joseph"

"Whom ye sold"

"Thy son Joseph"

"God sent me"

"Lord of all Egypt"

"COME DOWN . . . TARRY NOT"

Print on the blackboard, "I AM JOSEPH," and bring out, by a few brief and rapid questions, the vivid scene of vs. 1-3, in which the eleven Hebrews learn that the mighty ruler of Egypt, before whom they stand, is no other than their own brother Joseph. Ask what the ten brethren had to do with Joseph's being brought down to Egypt, and having obtained the answer, write, "Whom ye sold." Now ask what other explanation Joseph himself gave of his coming to Egypt, and write, "God sent me." Bring out how God's purpose overruled that of the brethren, while their guilt remained. Turn to v. 9, and call for the two descriptions which Joseph gives of himself, and write, as above, "Thy son Joseph," and "Lord of all Egypt."

Having got the scholars to see what God had done for Joseph, print "COME DOWN . . . TARRY NOT," as indicating God's purpose, that Israel should be preserved in Egypt. The lesson to impress is, that God's purposes never fail, and that those who work with him are sure to succeed.

Lesson XII.

JOSEPH CARING FOR HIS KINDRED

December 22, 1918

Genesis 47 : 1-12. Scripture Memory Verses.

GOLDEN TEXT—Honour thy father and mother.—Ephesians 6 : 2.

1 Then Jo'seph¹ came and told Phar'ao'h, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Ca'naan; and, behold, they are in the land of Go'shen.

2 And² he took some of his brethren, *even* five men, and presented them unto Phar'ao'h.

3 And Phar'ao'h said unto his brethren, What is your occupation? And they said unto Phar'ao'h, Thy servants are shepherds, both we and³ also our fathers.

4 They said moreover unto Phar'ao'h, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Ca'naan: now therefore, we pray thee, let thy servants dwell in the land of Go'shen.

5 And Phar'ao'h spake unto Jo'seph, saying, Thy father and thy brethren are come unto thee:

6 The land of E'gypt is before thee; in the best of the land make thy father and thy brethren to dwell: in the land of Go'shen let them dwell: and if thou knowest

Revised Version—¹went in; ²from among his brethren he took five men; ³Omit also; ⁴And they said unto; ⁵Omit For; ⁶there is no pasture for thy servants' flocks; ⁷thy brethren; ⁸able men among; ⁹many are the days of the years of thy life; ¹⁰been; ¹¹and they have not; ¹²the presence of Pharaoh.

LESSON PLAN

I. At Pharaoh's Court, 1-10.

II. In the Land of Goshen, 11, 12.

HOME DAILY BIBLE READINGS

M.—Joseph cares for his kindred, Gen. 47 : 1-12. T.—Joseph sends for his father, Gen. 45 : 16-28; W.—Joseph meets his father, Gen. 46 : 28-34. Th.—Joseph mourns for his father, Gen. 50 : 1-13. F.—Joseph comforts his brothers, Gen. 50 : 14-21. S.—Returning to the father's house, Luke 15 : 18-24. S.—Caring for

any⁹ men of activity among them, then make them rulers over my cattle.

7 And Jo'seph brought in Ja'cob his father, and set him before Phar'ao'h; and Ja'cob blessed Phar'ao'h.

8 And Phar'ao'h said unto Ja'cob, How⁹ old art thou?

9 And Ja'cob said unto Phar'ao'h, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have¹⁰ the days of the years of my life¹¹ been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Ja'cob blessed Phar'ao'h, and went out from¹² before Phar'ao'h.

11 And Jo'seph placed his father and his brethren, and gave them a possession in the land of E'gypt, in the best of the land, in the land of Ram'ses, as Phar'ao'h had commanded.

12 And Jo'seph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

her mother-in-law, Ruth 2 : 18-23.
Primary Catechism—Review Questions 116-130.
Shorter Catechism—Review Questions 36-38.

Lesson Hymns—Book of Praise: Memory Hymn—Primary, 509; Junior, 161, 210, 205, 520, 211.

Special Scripture Reading—Ps. 16. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 809, Joseph Cares for his Kindred. For Question on Missions, H.M. 419, At Tea in a Christian Indian's Home. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—Not long after last lesson; the palace of Pharaoh.

Connecting Links—The brethren were not slow to carry Joseph's message back to their father. At first Jacob hesitated to believe the story, but, after a time, he was convinced of the truth, and went down to meet his long-lost son. Ch. 46 : 8-34.

I. At Pharaoh's Court, 7-10.

Vs. 1, 2. *Joseph . . . told Pharaoh.* Apparently he had not told Pharaoh previously of his intention to bring his people into Egypt. Now he prepares to bring them before the king. He is too politic to tell Pharaoh that he had already promised his family a home in Goshen; but merely announces their arrival there, as if waiting the king's further orders. *My father and my brethren . . . are*

come. Jacob had come because he was convinced that what Joseph had promised he was able to fulfil, for the word of a good man is as his bond. And then he had the assurance that the God of his father Isaac was with him in his new venture. (Read ch. 46 : 1, 2.) *Took . . . brethren . . . five men*; perhaps because the number "five" had a special significance amongst the Egyptians, like "seven" amongst the Jews. Another reason given by some for the selection is, that the whole number would have been too formidable, and yet another, that the best-looking were chosen. *Presented them unto Pharaoh.* Although the Egyptians considered the business of a shepherd or herdsman an unworthy one, yet Joseph was willing to brave the sneers of the envious and scornful courtiers and introduce his brothers even to the king,—a proof at

once of the viceroy's courage and affection for his family. On ancient Egyptian monuments, shepherds are pictured lame or deformed, dirty and unshaven, and sometimes most ridiculous in appearance.

Vs. 3, 4. What is your occupation? A question (see ch. 46 : 33) like "How old art thou?" (v. 8) strictly according to Eastern custom. The question was specially natural in Egypt, where people were graded largely according to their calling. Shepherds; an ancestry boasting men of honest toil. This lesson has several examples of what moderns need to learn—honest statement on personal matters.

Vs. 5, 6. *And Pharaoh spake unto Joseph.* No doubt the king's knowledge of Joseph's worth made him glad to have the rest of the family in the kingdom, and influenced him to grant the petition immediately. Our friends and those who stand nearest to us are often our best certificates of character. *The land of Egypt is before thee.* Pharaoh confirmed the gift of the choicest pasture lands. *Rulers over my cattle.* As an additional favor, the king offers to take any capable members of Joseph's family into his service as cattle superintendents—an office frequently mentioned in the monuments as one of high dignity.

Vs. 7, 8. *Brought in Jacob his father*; and so there stood together the greatest monarch, the ablest statesman and the oldest saint of the time. *Set him before Pharaoh*; proud, even before the ruler of the nation that stood first in civilization, refinement and culture, of his father, a plain shepherd, with simple manners, "withered, limping, famine-driven." *Blessed*; instead of bowing down before him. Age raised him above even the king. *How old art thou?* The question was occasioned not only by the sight of the aged Jacob, but by the etiquette of the East, which pays its respect to old age by such a question.

Vs. 9, 10. *Pilgrimage*; Rev. Ver. Margin, "sojournings." The old patriarch looks upon life as a series of "tentings" on the way to an enduring home (see Heb. 11 : 9, 13). *An hundred and thirty years*; while Abraham had lived to be 175 and Isaac to be 180 (see chs. 25 : 7; 35 : 28). *Few*; in comparison with the longevity of his fathers. *Evil.* No

doubt he is thinking of his long exile with Laban and his protracted sorrow for the loss of Joseph. *Blessed Pharaoh.* According to the notions of the times, there was virtue in the benedictions of a sage.

II. In the Land of Goshen, 11, 12.

Vs. 11, 12. *Best of the land*; "in a part of the Delta which is still considered to have the best pasture land in Egypt." *Land of Rameses*; a district in Goshen, in which many cities were built by a later Pharaoh, Rameses II. The district is here given the name by which it afterwards came to be known. (See Ex. 1 : 11.) *Nourished*; made provision for their needs. *According to their families*; Rev. Ver. Margin, "according to the number of their little ones." The word translated, "little ones," means properly, "those who take toddling or short and tripping steps."

Vs. 13-27 describe Joseph's administration during the years of famine, and vs. 28-31 tell how Jacob, when he felt that the end of his life was drawing near, made Joseph promise to have him buried in Canaan.

Light from the East

BETWEEN EGYPT AND CANAAN—Egypt has always been a rich man's table to the hungry sons of the desert. They would come from the bare Libyan lands or from the still barer desolation that lies between the Nile and the Red Sea; but most came across the Isthmus from Asia. The Bible tells us that Abraham went down to Egypt to escape a famine in southern Palestine; Jacob and his sons did the same. The Egyptian records also tell of many nomads from the wilderness between Judea and Mount Sinai crossing over and hovering on the edge of the Nile country. For example, a letter written by a frontier official in the 13th century B.C., tells about a company of Edomites passing his port to the west to pasture their herds by the pools of Pithom. To guard against the Bedouin as well as other foreigners it seems that the Egyptians, at a very early date, had fortified a line across the Isthmus. To get past it one had to have permission from the authorities. There is good reason, then, that Joseph should ask leave of Pharaoh for the settlement of his brethren in Egypt.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON IX.]

Have the class follow Jacob and his caravan from Canaan down to Egypt, starting from Hebron, Jacob's home. Picture the company setting out on the journey—perhaps 3,000 in all, including Jacob and his sons, with all their households and followers. Call attention to the wagons sent by Joseph from Egypt, Gen. 45 : 21. The first stopping place was Beer-sheba, about twenty-five miles, as will be remembered from previous lessons, southeast of Hebron. Here the company offered sacri-

fices to God, who now appeared once more to Jacob, bidding him go to Egypt without fear and promising to make of him a great nation there, Gen. 46 : 1-4. Then comes the long journey of 150 miles straight away across the wilderness of Shur to the land of Goshen.

Not far from the place where the Israelites settled was Zoan or Tanis (have this city pointed out) in the eastern part of the Delta, near one of the mouths of the Nile. It may have been in Zoan that Joseph was living.

THE LESSON APPLIED

"Then Joseph went in and told Pharaoh" (Rev. Ver.), v. 1. The brothers doubtless were a rough looking lot. They were shepherds,—a class of people whom the cultivated Egyptians heartily despised. Nevertheless, the exalted Joseph was not ashamed to own his kindred. A few years ago when President Loubet was at the helm of France, he went down from Paris one day to see his mother in one of the provincial towns. When he arrived she was at the market selling vegetables. He met her with his usual greeting, stayed with her amid the crowd until all her things were sold and then drove home with her. *Let us be big enough to rise above all snobbery.*

"He took . . . five men, and presented them to Pharaoh," v. 2. Joseph could have placed his brethren in the land of Goshen without any more ado about it but thought it well to have behind him the man higher up. He was not going to take too much for granted. He was not going to be high-handed. It is of the essence of democracy to make sure of the man higher up,—that is king demos. *Let the sovereign will of the people prevail.*

"What is your occupation?" v. 3. It does not matter greatly what we do so long as our occupation makes for the welfare of mankind and the glory of God. Anything useful is glorious. So thought rightly, the humble toiler who said, "You call me only a breaker of stones, I call myself a maker of the king's highway." If the distinctions of the life were based not so much on what we do as on the spirit in which we do it, we should have a

much better classification of society. "Tis *only noble to be good.*"

"To sojourn in the land are we come," v. 4. Not only is the old land turning to Canada as the granary of the empire, but for years past from the teeming millions of Europe, folks have come to us like Joseph's brethren, looking for larger opportunities. They will continue to come. We have the finest country in the world with vast resources and a climate calculated to produce a virile people. The land of Egypt in its palmiest days was not a patch on this Dominion. *Canada is the latest land of Goshen.*

"In the best of the land make thy father and brethren to dwell," v. 6. There was here no prejudice against the foreigners. They were entirely welcomed, but contrary to good sense were settled in a district all to themselves, so that there grew up a "little Israel" in the midst of the great Egypt. We have made the same mistake in allowing "little Russias" and "little Italys" and "little Hungarys" to spring up in different parts of Canada. That way does not lie assimilation. There should be no large reservations for any non Anglo-Saxon. Let the fit people come into the great melting pot, but keep the contents stirred. *Canadianize the foreigners.*

"How many are the days of the years of thy life" (Rev. Ver.) v. 8? In short, how old are you? To-day we should be afraid to ask a question so pointed, but in the olden time it was intended as a compliment. Old age was honorable. Because of his gray hairs Jacob was able to speak familiarly to

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the king. The most honorable old age is young old age. When John Wesley was so old and infirm that he had to be supported in the pulpit by a young minister on either side, he one day quoted to the crowded chapel the famous lines from Anacreon, closing with: "This time to live if I grow old, not die."

"The days of the years of my pilgrimage," v. 9. The Old Testament makes much of the metaphor of pilgrimage and rest. The New Testament quotes from the Old and says: These all died in faith . . . and confessed that they were strangers and pilgrims on the earth. Our Lord in one of those so-called unwritten sayings not to be found in the scripture, says, according to our inscription in the gateway of a mosque at Sikri, twenty-four miles west of Agra, "The world is merely a bridge. You

are to pass over it, and not to build upon it." *We are all pilgrims of eternity.*

"Honor thy father and mother", (Golden Text, Eph. 6 : 2). A young man, the son of a widowed mother, in very ordinary circumstances, was very clever and very anxious to go to college. The mother decided that he should go and proceeded to deny herself and save every possible cent. At last he graduated as the first man of his year, and when the medal which he won was handed to him at convocation, he stepped from the platform and walked down to where a little, plainly dressed woman sat, and pinned the medal on her breast. That was his acknowledgment of what he owed his mother. When the audience saw the point there was a tumult of applause that made the rafters ring.

FOR TEACHERS IN THE SENIOR AND ADULT DEPARTMENTS

Teachers in the Senior and Adult Departments should study carefully the scholars' materials in the HOME STUDY QUARTERLY and the PATHFINDER, respectively.

Question the class at the beginning as to the provisions which were made by Joseph for the migration of his family to Egypt, provisions which had the approval of Pharaoh. See ch. 45, vs. 21-25. These arrangements were in keeping with the practical sagacity which is an outstanding quality in the character of Joseph. Call attention to the way in which Jacob is reassured about the journey he is to make, in ch. 46, vs. 2-4. Why was such reassurance necessary? Remind the class that Eastern shepherd tribes thought little of changing their homes from one place to another. The hesitation on Jacob's part is to be explained by his natural doubts as to what would happen to his possession of the Promised Land were he to move with all his household into Egypt. Take up:

1. *Joseph's plan for his family*, vs. 1-4. Point out that there were two reasons why Joseph desired to settle his relatives in the Land of Goshen,—(a) it was a land rich in pasture, and (b) their calling as shepherds was distasteful to the Egyptians. See v. 34 of this chapter. Shepherds are represented on the Egyptian monuments as "dirty, unshaven, poorly-clad, and even as dwarfs and deformed." In this instance the prejudices of the Egyptians worked out to the advantage of the people of

Israel. Call attention to the diplomatic way in which Joseph arranges for the request to be made of Pharaoh by a selected deputation of his brothers. In all of this his care for his family is very evident. Say something at this point about the privilege of caring for our own kindred when we have the opportunity and ability to do so. Is there a temptation when fortune favors us to forget the less fortunate members of our family?

2. *The plan carried out*, vs. 5, 6, 11, 12. What light is thrown by vs. 5, 6 upon the confidence which Pharaoh had in his prime minister? Probably that confidence was mingled with a sense of gratitude to Joseph for his services in Egypt. Call attention to the suggestion of Pharaoh in v. 6, and to the fact that the charge of the royal flocks and herds would be a position of importance. Show that Joseph's care for his kindred did not cease when he had secured a dwelling for them, as is evident from v. 12.

3. *Jacob and Pharaoh*, vs. 7-10. This is a scene worth dwelling on in imagination,—the patriarch giving his blessing to the ruler of Egypt. How does Pharaoh show his interest in Jacob? Question the class as to what Jacob had in mind when he referred to the days of his life as few and evil. Recall some

of the disappointments which had been experienced by Jacob. "The wonder is to find

Jacob to the end unbroken, dignified, and clear-seeing."

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY.

Quote Dr. J. R. Miller's words, that sometimes a young man who has risen from a lowly origin to a position of wealth and influence, has not cared to acknowledge the members of his own family in the presence of distinguished friends, and remind the class that Joseph was not one of this kind. Question the class about the meeting of Jacob with his long-lost son whom he had mourned for in a heart-breaking way, and about the instructions which Joseph gave his brothers as to how they should act in the presence of the king. See ch. 46 : 28-34.

1. *Pharaoh and Joseph's Brothers*, vs. 1-6. Note the announcement which Joseph made to the king and the presentation of five of his brothers. Why were they not all presented? What principle governed Joseph in making this selective draft? Question the class about the interview. Why did Pharaoh ask the question which Joseph had already answered? It was a gracious way of starting the conversation. Note how free and unabashed the brothers were in speaking to the king. Why was this? How did Pharaoh respond to their request? Pharaoh was willing to do anything in his power for Joseph's

brothers. Note how many of the best blessings of life come to us through the loving friendships of life.

2. *Jacob and Pharaoh*, vs. 7-10. Remind the class that this is one of the notable scenes of sacred history, one which poet and painter have striven to reproduce. Picture the venerable white haired patriarch blessing the king. A tender chord in the king's heart is touched. What question does Pharaoh ask Jacob? Question the class about Jacob's answer. Why this tone of disappointment, this feeling of regret, in Jacob's voice? What does Jacob mean by describing his days as evil? Has he forgotten God's goodness to him? He is thinking about the evil things in his past life. It is better to dwell upon the happy experiences of life than upon the unhappy.

3. *A Rich Possession*, vs. 11, 12. How did Jacob and his family fare at the hands of Joseph? Bring out what a goodly heritage ours is, materially, educationally and religiously, in the fairest land that the sun shines on. What must we do to be worthy of such a possession?

FOR TEACHERS IN THE JUNIOR DEPARTMENT

Teachers in the Junior Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY.

While the Christmas lesson seems the natural choice for to-day, it would be well to complete the story of Joseph by touching on the last lesson of the series.

Recall the events of last Sunday's story and picture the caravan journeying back to Canaan, the brothers each with a suit of fine new clothing, Benjamin with five suits and 300 pieces of silver (Gen. 45 : 22), 10 donkeys with the good things of Egypt, 10 more loaded with food for the return journey, besides wagons and carts for the moving of Jacob's household belongings to Egypt. Have the course of the journey pointed out on the map and the land of Goshen where the family was to settle.

Suggest that Joseph might have hesitated in bringing into the court of Pharaoh, his father and brothers, who were roughly dressed shepherds, especially as shepherds were not looked upon with very great respect in Egypt where only the poorer class of people followed this trade. Ask if we find any indications of anything but the greatest pride in the way Joseph received his family and took them to Pharaoh's palace.

Select different scholars to read the words of Joseph, Pharaoh, the brothers and the aged father Jacob, in dialogue form. Ask how many of the brothers Joseph took to the king as representatives of the family and what question he asked them. Question as to how

Pharaoh showed that he placed confidence and trust in Joseph's brothers,—by placing them in charge of his cattle, v. 6.

Have the conversation between Pharaoh and Jacob read and try to make vivid to the scholars the picture of the old man in shepherd's garments, in strange contrast with the king in his royal robes. Ask why Jacob felt no hesitancy in blessing Pharaoh (v. 7), and why he considered that his days had been "few and evil" v. 9?

Have some one describe the peaceful settling of the family in the land of Goshen, where Joseph cared for them and fed them through all the length of the famine, vs. 11, 12.

The Christmas Lesson, on which a few moments may be spent, is, The Birth of Christ, Luke 2 : 8-20. Have the class read in unison the familiar story and make sure that all points of its setting are thoroughly understood.

Ask what the "same country" of v. 8 refers to, and explain why the shepherds had to

watch their flocks at night—because farmers in Palestine lived together in villages for the sake of protection, and so their flocks would often be miles away from their homes. Some one always had to remain at night to defend the sheep from thieves or wild beasts. See who can tell why Bethlehem was called the "city of David" (v. 11),—because it was here that David was born a thousand years before and lived as a shepherd lad.

From the Intermediate Quarterly and Leaflet

SOMETHING TO LOOK UP

1. Where in Proverbs do we find, "A wise son maketh a glad father?"
2. "Honor thy father and thy mother that thy days may be long upon the land." Find this commandment.

ANSWERS, Lesson XI.—(1) Ps. 103 : 3.
(2) Luke 6 : 37.

Prove from Scripture

That Jesus obeyed his parents.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

A Look Forward—Our lesson tells us about Joseph providing for his family.

Aim of the Lesson—To teach the children that they should be helpful and kind to father and mother and brothers and sisters.

Approach to the Lesson—Here we see a long procession of mules with full sacks on their backs, a great many big wagons drawn by oxen, men driving the oxen and mules. They are going out of the land of Egypt away up to the land of

Canaan. Do the children know who the men are and what is in the sacks and why they are taking the oxen and wagons back with them to their home? Recall the story.

The Return Home—Picture the return and

the surprise and joy of their old father Israel when he hears the wonderful news which they tell him about his beloved son Joseph. Then they told him Joseph's message and the invitation of Pharaoh, king of Egypt, that Israel

and all his family—his sons and their wives and children and servants and cattle and flocks and herds should all go down into Egypt to live till the famine should be over.

Joseph would see that they all had plenty of food and good houses to live in

and would take very good care of them indeed.

The Children of Israel Going down into Egypt—They were very glad to go, and now we see them returning to Egypt to live. Israel and all the children of Israel. You must all



try to remember this story for you will have a great many stories about the children of Israel and you will know who they were and how they happened to live for a time in the land of Egypt.

Lesson—Tell the lesson story, vs. 1-12.

Golden Text—Repeat Golden Text.

Honoring Mother—I know a small boy who often tells his mother all the nice things he is going to do for her "when he gets big." That

is the way to "honor" her. Another way is by doing all you can to help father and mother now. Girls and boys can do many helpful things (illustrate). Another way is by doing right always, being faithful and true and obeying them. By being the very best boys and girls and men and women that you possibly can be.

What the Lesson Teaches Me—THAT I SHOULD BE HELPFUL.

FROM THE PLATFORM

"What is your occupation?"
"How old art thou?"

Write on the blackboard, "*What is your occupation.*" Get the scholars to tell you who, in the Lesson, asked this question, and of whom it was asked. Then bring out, in conversation, the way in which the Egyptians regarded shepherds. Then ask whether it was necessary for Joseph's brothers to be bad men because their work was looked down upon. Of course the answer will be "No," and this will give an opportunity of teaching that, whatever our work may be, we can, in it, serve God and please him. Next, write, "How old art thou," and question, as before, who asked this question and of whom. Now ask whether a boy would be expected to do a man's work or a girl a woman's. Such questioning will prepare the way for the teaching that each one has his (or her) own work which he (or she) alone can do. Impress the truth, that however humble our work may be, we should not be ashamed of it, but seek so to do it as to please God.

CHRISTMAS LESSON—An Alternative Lesson

Luke 2 : 8-20

GOLDEN TEXT—There is born to you this day in the city of David a Saviour, which is Christ the Lord.—Luke 2 : 11.

THE LESSON EXPLAINED

Time and Place—About B.C. 6 ; Bethlehem.

I. The Saviour Announced, 8-14.

V. 8. *In the same country* ; the fields around Bethlehem. *Shepherds* ; a class regarded with contempt amongst the Jews of the time. *Abiding in the field* ; literally, "making the field their house," that is, passing their time in the open air. *Keeping watch* ; watching by turns, the Greek means,

under the silent stars.

V. 9. *And, lo* ; introducing something wonderful. *An angel* (Rev. Ver.). No name is given, but he may well have been Gabriel again, who brought the message of mercy to Zacharias (see ch. 1 : 19). *Came upon them* ; Rev. Ver., "stood by them." *The glory of the Lord* ; the Shechinah, the brightness which the Jews associated with the divine presence, Ex. 24 : 16 ; 1 Kgs. 8 : 10 ; Isa.

6:1-3. *Sore afraid*; at the supernatural appearance.

Vs. 10-12. *Fear not*; a word of cheer, as in ch. 1:13. *I bring you good tidings*; a single word in Greek, from which comes our "evangelize," to preach the gospel. *Of great joy*; the form which the good tidings takes. *To all the people* (Rev. Ver.); that is, the people of Israel. *Unto you*; even to such despised people as the shepherds. *A Saviour*; a word often used by Luke and Paul, but rare in the rest of the New Testament. *Christ the Lord*. "Christ" is the Greek, and "Anointed" the Latin equivalent of the Hebrew "Messiah." The angel announced the birth of the looked-for Messiah. "The Lord" was the favorite name for the risen Christ in apostolic times. *Sign*; by which the newborn Saviour might be identified. *Find a babe* (Rev. Ver.). How, but for the words of the angel, would the shepherds have recognized the helpless infant of a lowly mother as the Lord of Glory? *Wrapped in swaddling clothes*; the long bandages which are still in use in the East for wrapping the body of the infant, so as to support its soft structure, to strengthen the back and limbs, and to make the child easier to carry. *In a manger*; a strange bed, in truth, for such a king to lie in.

Vs. 13, 14. *Suddenly*; with lightning swiftness. *Host*; army. A "multitude" from

this army appeared. (Compare Dan. 7:10; Rev. 5:11,12.) *Praising God*. This refers to the "host," not merely to the "multitude."

Glory to God. To him belongs all praise for having sent this wonderful Saviour. *In the highest*; the highest heaven, where God dwells. The Jews believed in seven heavens. *On earth peace*; of man with God and of man with man, which springs up wherever Jesus is known. Only those can have peace in whom he (God) *is well pleased* (Rev. Ver.).

II. The Saviour Discovered, 15, 16.

Vs. 15, 16. *The shepherds said*; a prompt and wise resolve. *Let us now go*. "Come, let us go," the Greek means, indicating great emotion. *Came with haste*; movement answering to mood. *Found*; literally, "discovered after search."

III. The Saviour Proclaimed, 17-20.

Vs. 17-20. *Made known abroad*; to Mary and Joseph and the people of Bethlehem. The shepherds were thus the first Christian preachers. *All . . . wondered*; as well they might, for they were witnesses to the greatest event which had ever happened in the world's history up to that time. *Mary . . . pondered*; holding well in her mind the things which had happened to herself and to the shepherds, and putting them together to see what they all meant.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

In some place amongst your Christmas decorations have a little cradle. It may be cut out of paper or made of some other material or simply drawn upon the blackboard.

Little cradles—

"All over the earth they are swaying,
The nests where the little ones lie,
And the faces, black, brown, white or yellow
Are watched by the Father's eye.
Because long, long ago in a manger
The dearest of little ones lay
Our hearts turn in prayer to the Father
To bless every baby to-day."

The cradle we are going to hear about is the one in which the baby Jesus lay.

Sing Hymn 519, Book of Praise. Tell the Christmas story, Luke 2:8-20. Make it

very vivid and very wonderful and very reverent. All repeat the angels' message, "Unto you is born this day a Saviour which is Christ the Lord."

Jesus has told us to give this message to everybody all over this big world. How can we help to do this?

Jesus is God's
Great gift to us. What can you
give to God?

Sing Hymn 535, Book of Praise.

What the Lesson Teaches Me—That Jesus came to the world to be our friend and Saviour. He loves us and died for us. We should pray to him, love him, work for him, and obey him.

Lesson XIII.

REVIEW—FAITH'S VICTORIES

December 29, 1918

TO MAKE READY FOR THE REVIEW—The scholar should read over each lesson carefully, and know by heart the Lesson Title, Golden Text and Lesson Plan, as given below. Scripture Memory Passages, Primary Catechism (Questions 1-130), Shorter Catechism (Questions 30-38), and the Question on Missions for the Quarter should be revised.

GOLDEN TEXT—This is the victory that hath overcome the world, even our faith.—1 John 5 : 4 (Rev. Ver.)

Read Hebrews 11 : 8-22.

HOME DAILY BIBLE READINGS

M.—Faith's victories, Heb. 11 : 8-22.

T.—Abram leaving home, Gen. 12:1-9 ; Abram helping Lot, Gen. 13 : 5-11 ; 14 : 14-16.

W.—Abraham giving Isaac to God, Gen. 22 : 1-14 ; Isaac and Rebekah, Gen., ch. 24.

S.—Joseph forgives his brothers, Gen. 45 : 1-15 ; Joseph cares for his kindred, Gen. 47 : 1-12.

Th.—Appetite and greed, Gen. 25 : 27-34 ; Jacob deceives his father, Gen. 27 : 18-29.

F.—Jacob fleeing from his angry brother, Gen. 28 : 10-22 ; Jacob wins Esau, Gen. 33 : 1-11.

S.—Joseph sold by his brothers, Gen. 37 : 18-28 ; Joseph made ruler of Egypt, Gen. 41 : 33-44.

Prove from Scripture—*That faith brings salvation.*

Lesson Hymns—Book of Praise : Memory Hymn—Primary, 509 ; Junior, 161, 474, 477, 260, 476.

Special Scripture Reading—Ps. 90. (To be read responsively or in concert by the whole School.)

Lantern Slides—Use all the slides for the Quarter. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

REVIEW CHART—FOURTH QUARTER

STORIES OF THE PATRIARCHS FROM ABRAHAM TO JOSEPH	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Gen. 12 : 1-9.	Abram Leaving Home.	Be thou.—Gen. 12 : 2.	1. God's command. 2. God's promise. 3. Abram's obedience.
II.—Gen. 13 : 5-11 ; 14-16.	Abram Helping Lot.	A friend loveth.—Prov. 17 : 17.	1. The separation. 2. The rescue.
III.—Gen. 22 : 1-14.	Abraham Giving Isaac to God.	I will give him.—1 Sam. 1 : 11.	1. Faith tested. 2. Faith victorious. 3. Faith rewarded.
IV.—Gen. 24 : 57-67.	Isaac and Rebekah.	Let not mercy.—Prov. 3 : 3, 4.	1. The decision. 2. The departure. 3. The meeting.
V.—Gen. 25 : 27-34.	Appetite and Greed.	Every man that striveth.—1 Cor. 9 : 25.	1. The two brothers. 2. The selling of the birthright.
VI.—Gen. 27 : 18-29.	Jacob Deceives his Father.	Speak ye truth.—Eph. 4 : 25.	1. Jacob's lie. 2. Isaac's blessing.
VII.—Gen. 28 : 10-22.	Jacob Fleeing from his Angry Brother.	He hath not dealt.—Ps. 103 : 10.	1. The vision. 2. The promises. 3. The vow.
VIII.—Gen. 33 : 1-11.	Jacob Wins Esau.	A soft answer.—Prov. 15 : 1.	1. The meeting. 2. The gift.
IX.—Gen. 37 : 18-28.	Joseph Sold by his Brothers.	Hatred stirreth up strifes.—Prov. 10 : 12.	1. The plot. 2. The pit. 3. The exile.
X.—Gen. 41 : 33-44.	Joseph Made Ruler of Egypt.	He that is faithful.—Luke 16 : 10.	1. A ruler chosen. 2. A ruler proclaimed.
XI.—Gen. 45 : 1-15.	Joseph Forgives his Brothers.	If ye forgive men.—Matt. 6 : 14.	1. Joseph's disclosure. 2. Joseph's forgiveness. 3. Joseph's invitation.
XII.—Gen. 47 : 1-12.	Joseph Cares for his Kindred.	Honour thy father.—Eph. 6 : 2.	1. At Pharaoh's court. 2. In the land of Goshen.

THE QUARTERLY REVIEW

FOR THE SENIOR AND ADULT DEPARTMENTS : Heroes of Faith

The most obvious grouping of the lessons for this Quarter will likely be found the most satisfactory ; that is, to group the lessons about the figures of the four men whose characters we have been studying. Point out in introducing the review that while each one of them became a channel through which the plans and purposes of God were revealed, they were very different in their characters. Emphasize the importance of this. God does not expect us all to conform to the same type ; what he desires is that we should consecrate our own individuality to his service.

Lessons I., II., III. *The man who trusted God.* That is not to say that none of the other patriarchs trusted God, but remind the class that Abraham stands out as the great exemplar

of faith in Old Testament times. Real faith always has something of adventure in it,—it launches us out into the unknown. Ask the class for evidence of this in the case of Abraham. Also ask them to tell of some of the times when Abraham's trust in God stood out very clearly. Secure their opinion as to the greatest test of Abraham's faith. Some one has made a list of twenty-one great qualities which Abraham exhibited. How many of these can the class suggest? Touch for a moment or two on the great place which Jesus gave in his teaching to the necessity for a continual trust in the heavenly Father.

Lesson IV. *The man of the uneventful life.* Is there any significance to be attached to the fact that only one of the lessons of this Quarter is devoted specially to the career of Isaac? A writer on Old Testament characters has designated Isaac, "the domesticated." What does he mean by that? Is it a good characterization of Isaac? Show the contrast between the life of Isaac and the lives of his father and his son. Does the man with the quiet life need faith in God? Why?

Lessons V., VI., VII., VIII. *The man who learned.* Seek to show how the great interest attaching to Jacob's life for us lies in the fact that it was a long struggle between the good and the evil forces in his character. Point out that there seem to be some men who attain to a life of faith and obedience to God comparatively easily; while others have a prolonged fight for it. Ask the class to name those qualities in the character of Jacob which were in danger of dragging him down. Then ask for the particular incidents in the story which exhibit these qualities at work. What is to be said of his relations with his twin brother? Of his relations with his father? What results followed from the wrong actions of Jacob? Now ask the class to name the more hopeful qualities in Jacob's character, and to point out the incidents in the story which illustrate those qualities. Which set of qualities overcame in the end? Is the class inclined to view any particular incidents in the story as exceedingly critical moments in the life of Jacob? "The gates of heaven and hell are not far apart." Is Jacob's life an example of the truth of that assertion?

Lessons IX., X., XI., XII. *The man who saved a nation.* When we come to the life of Joseph we get out into a wider world in which the interests of nations appear. Ask for examples of how God has often raised up a particular man to meet a particular crisis. Say something about: (a) Joseph, the Dreamer. What gave a peculiar significance to his dreams? What immediate results did the telling of these dreams have? Have we any good reason to believe that God often turns the evil designs of men to some good end? (b) Joseph, the Prisoner. Does the doing of what is right sometimes bring rather unpleasant consequences? Ask for suggestions as to how Joseph's experience in prison helped to train him for his future task. (c) Joseph, the Statesman. Review briefly the steps leading to the elevation of Joseph. What was his plan for saving the people from starvation? How did it work out? (d) Joseph, the Son and Brother. Say something about the circumstances which led to the visit of his brothers to Egypt. How did Joseph show his interest in the members of his family? Dwell for a moment in closing on the grace of forgiveness.

THE QUARTERLY REVIEW

FOR THE INTERMEDIATE AND JUNIOR DEPARTMENTS: Four Great Men

Announce the subject of the Review—Four Great Men—and question the class about what constitutes true greatness. Who are the great men of to-day and why are they classed as such?

1. *Abraham.* Note that Christians, Jews and Mohammedans look upon Abraham as one of the greatest men that ever lived. Question out the elements of greatness in his character; his capacity for interpreting the divine call and his prompt obedience (Lesson I.);

his beautiful spirit in preferring to suffer rather than do anything to provoke strife, and his forgiving spirit in going to the rescue of his selfish nephew who had been taken prisoner by a marauding band (Lesson II.); his supreme devotion to God in being willing to offer up his son whom he loved so dearly, Lesson III. Impress upon the class that these are the qualities which go to the making of a truly great life.

2. *Isaac*, Lesson IV. Note that Isaac is a much less commanding figure than his father Abraham, or his son Jacob, but that he is always linked with them in the Bible narratives. Was Isaac in any sense great in himself, or was his greatness derived from his family associations? Note that he was great in the quiet, passive qualities of life. Some one has said that God has an honorable place for the quiet man, that he loves the common people best or he would not have made so many of them. Bring out that there is an opportunity of developing greatness in the ordinary affairs of life, an opportunity of living the quiet life in so beautiful a way that we may glorify the commonplace.

3. *Jacob*. What are our first impressions of Jacob? (See Lessons V. and VI.) He was cunning and crafty, ready to take advantage of his sensual brother, ready to deceive his old blind father. Can God make a great man out of such a boy? The boy must first be converted. Where and under what circumstances did this conversion take place in Jacob's life? (Lesson VII.) Note that there is always an element of greatness in a life that has come into touch with God. How did Jacob's greatness manifest itself in his dealings with Esau? (Lesson VIII.) Bring out that we are never greater than when manifesting a spirit of love.

4. *Joseph*. What do you know of Joseph's boyhood? His dreams were a prophecy. Is there anything in dreams to-day? Why did his brothers sell him into slavery? (Lesson IX.) Two of his brothers were less cruel than the others. Who were they, and what did they do to save his life? How did it fare with Joseph in Egypt? (Lesson X.) What was the great secret of Joseph's success? Note that right-doing and God-fearing are necessary to real success. What brought Joseph's brothers down to Egypt? How did Joseph treat them? (Lessons XI. and XII.) How did he interpret his strangely chequered past life? Show how we enoble life by recognizing God's hand in it, by realizing that there is a divinity that shapes our ends.

Bring out how great Joseph was as a son and a brother, as well as ruler in Egypt. It was a proud day for Joseph when he presented his father and his brothers at court. A popular Canadian writer tells of a young Scottish minister who was being entertained in a home of wealth and culture, and who, in the most loving way, told those who were entertaining him of his dear old father, who was a shepherd in Scotland, and of his own early life with the sheep on the hills of his native land. This minister belonged to the tribe of Joseph. Make clear that goodness is essential to greatness, that Christ must dwell in us richly if we are to be great in God's sight.

THE QUARTERLY REVIEW

FOR THE PRIMARY DEPARTMENT: Stories about God's People

A Look Backward—We have been hearing stories about God's people who lived many, many years ago. These people God called "His own people," because he was training them to receive the wonderful Saviour, Jesus Christ, his own Son, whose birthday we remembered on Christmas day.

Each one of the twelve stories tells us how God helped his people who prayed to him and trusted him.

"My father promised he would do it, and I am sure he will," said a little girl. That is what faith means,—just believing that God will do all he has promised to do. He is our

father in heaven. We have been hearing about people who had faith in God and how wonderfully he blessed and helped them.

Golden Text for the Quarter—1 John 5 : 4.

A flag is a sign of victory. On this flag we will print the names of some of God's people who gained victory and power because they had faith in God. Underneath the flag place the cut-out blackboards for the Quarter.

Lesson I. Abram obeying God. What did God tell him to do? What promise did God give him? *I should obey God.*

Lesson II. Abram giving Lot first choice. Why did they need to choose separate homes? What choice did Lot make? *I should be unselfish.*



Lesson III. Abram giving Isaac to God. Why did God ask Abram to sacrifice his only son? What does God ask us to give up for him? *I should give my best to God.*

Lesson IV. Rebekah showing kindness. Why did Abram send his servant to seek a wife for Isaac? How did he know which to choose? *I should be kind to everybody.*

Lesson V. Jacob acting meanly to Esau. What did Esau's greediness cause him to give up to his brother Jacob? What kind of lad was Jacob? *I should be generous.*

Lesson VI. Jacob deceiving his father. What else did Jacob want that belonged to Esau? What did he do in order to get it? *I should never deceive.*

Lesson VII. Jacob and the angels. Why did Jacob have to flee from home? What dream did God send to him? *I should love God.*

Lesson VIII. Jacob meeting Esau. How did Jacob prepare to meet his brother? How did Esau treat Jacob? *I should be gentle.*

Lesson IX. Joseph sold by his brothers. Who was Joseph? Why did his brothers hate him? How did they get rid of him? *I should be patient.*

Lesson X. Joseph made ruler of Egypt. How did Joseph gain the favor of Pharaoh? How was Joseph's faithfulness rewarded? *I should be faithful.*

Lesson XI. Joseph forgiving his brothers. Why did his brothers come down to Egypt? How did Joseph treat them? *I should be forgiving.*

Lesson XII. Joseph providing for his family. What did Joseph do for his father and brothers? How can you be helpful and kind to your family? *I should be helpful and kind.*

What the Lessons Teach Me—That God guides and helps and blesses each one of us if we have faith in him and ask him to bless us.

AMONG THE BOOKS

We will mail to your address any book mentioned in the Teachers Monthly, on receipt of price plus the postage. If postage is found to be less than 10c. balance will be returned to sender. Address R. Douglas Fraser, Presbyterian Publications, Toronto.

Few men are better qualified to write about Western Canada than Rev. R. G. MacBeth, a well known minister of our own church. Himself the son of one of the original settlers brought out to the Red River by the Earl of Selkirk, he has spent the greater part of his life in the West, and has witnessed the development, in all its stages, of that region of magnificent distances and amazing resources. Mr. MacBeth is not unknown as a writer on the subject which he has, in a very special sense, made his own. His previous books, the Selkirk Settlers in real life and the making of the Canadian West have been widely read, and have proved a real contribution to literature dealing with the history of Canada. A new book by Mr. MacBeth is **The Romance of Western Canada** (McClelland, Goodchild & Stewart, Toronto, 309 pages, \$1.50). The author tells us that, in the arrangement of this book, he has "simply gone back and lived again through the moving past." Starting with the stories that he heard and the scenes he witnessed as a boy in his father's old Kildonan home, he links those early days of pioneering and foundation laying with the present. It is a series of vivid sketches that Mr. MacBeth has given us, and we learn from his pages the more deeply to admire and reverence those who, like the heroic settlers of the Red River pushed the bounds of empire into the wilderness, opening up the way for its march across the prairies and over the mountains to the Pacific. The theme of this volume is a great one, and, in Mr. MacBeth's hands, it has found a worthy treatment.

Old Days on the Farm is the alluring title of a new book by Mr. A. C. Wood (McClelland, Goodchild & Stewart, Toronto, 255 pages, \$1.50 net), and the book proves to be as attractive as the title. The days of which it speaks are indeed "old days"; the days of the ox team and the "snake" rail fence; the days before the coming of the reaping machine and, of course, for longer before the advent of the automobile, the days of the dasher church and the full cider barrel. It is well that those days should not be forgotten. For it is to the men and women who lived on the farm in those days, intelligent, industrious and God fearing people they were that we owe much of what is best and most worth preserving in our national life. The more we

know of the every day experiences of these noble founders of our country, the more deeply we shall appreciate the value of the inheritance which they have handed down to their descendants. And Mr. Wood has made the scenes of those far back days live again for us in the pages of his book. The half tone illustrations are excellent, and add greatly to the appearance and interest of the book.

There are War books which never fail to make a strong appeal. These are the books which contain the letters or diaries of the soldiers in the trenches. A special interest attaches to the letters of a French soldier in **A Soldier Unafraid: Letters from the Trenches on the Alsatian Front** by Captain Andre Cornet-Auquier, Edited and Translated with an Introduction by Theodore Staunton, M.A. (Little, Brown and Company, Boston, McClelland, Goodchild & Stewart, Toronto, 109 pages, \$1.00 net). Captain Cornet-Auquier, says the editor and translator of his letters, "was a broad-minded 'muscular Christian.'" He could say of himself, at twenty-eight: "If I am killed, I shall give back my body to God as pure as I received it from him at my birth." One of his professors wrote after his death to his bereaved parents: "We will never again find at the college the like of that boy for the moral influence which he exerted on his classmates." Such is the life that shines out in these letters. It was worth while giving to the public its self-revelation in this little book. Another book from the same American and Canadian publishers is **Thy Son Liveth: Messages from a Soldier to His Mother** (84 pages, 75c. net) purporting to be communications received by a mother from her son who had died in France.

From Houghton Mifflin Company, Boston and New York (Thomas Allen, Toronto) comes a book, which will bring help and comfort to many hearts saddened by the happenings of the War. It is **The New Death**, by Winnifred Kirkland (173 pages, \$1.25 net). The "new death" is that which soldiers, multitudes of them mere boys, are facing on the battle fields of blood drenched Europe, and of which many of them have made trial. It is shown that this death is "new" in the aspect which it presents to these young

BOOKS!

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heroes themselves. They do not, their own words being witness, regard death as a monster coming to crush them, but rather as an enemy which they have already conquered, and which will open up the way for them into a life of greater fulness and glory. Death,—the death of their best loved ones—is “new,” also, to the fathers and mothers, the brothers and sisters, the wives and sweethearts of the fallen brave. Mourn they must who have loved so dearly, but in their sorrow they are sustained by a great pride in those of their own flesh and blood who have not been afraid to die in a great cause and a deepened conviction that those who have passed beyond human kin, are still somewhere playing a noble part. And the death of these champions of the new freedom is “new” in the spirit of brotherhood, of sacrifice, of determination to make the world worthy of the price paid for its emancipation enkindled by it in a host of other wise commonplace souls. The book justifies its title, and in it many a bereaved heart will find a beautiful, and best of all, a true, expression of its inarticulate hopes and longings.

A book of quite unusual worth is *The Clean Sword*, by Lynn Harold Hough (The Abingdon Press, New York and Cincinnati, 211 pages, \$1.00 net). At the very outset, the writer is at pains to distinguish between the “clean sword” and the “unclean sword.” He takes issue, on the one hand, with those who say that the sword is bad quite apart from the cause in which it is used, and, on the other, with those who declare “that the sword is good quite apart from the cause.” In his judgment, both those who preach peace at any price and those who preach war at any price are wrong. In other words, Dr. Hough takes the position that there are causes in which it is right to draw the sword; there are wars which are justifiable and even obligatory. What is the clean sword, or, to put the matter otherwise, what are the principles for the defence and maintenance of which it is the duty of Christian democracies to wage the most relentless war? The book before us answers: The Sword of Protection; The Sword of Law; The Sword of Civilization; The Sword of Justice; the Sword of Brotherhood; The Sword of Christ; the International Sword; the Sword of Peace. Chapters with these suggestive headings are followed by one on Soiling the Clean Sword, in which there is some candid writing about the vices to which the soldier is specially exposed; another on Wielding the Clean Sword, which sets forth the ideals which the Christian soldier should ever strive to realize; and a third on The Clean Sword of the Future, in which the hope is expressed that in the days after the War, the “clean sword” will be in the hands of a league of the nations enforcing peace upon the world.

Lieutenant Coningsby Dawson, the author of two widely read and much admired war books, *The Glory of the Trenches* and *Carry On*, was commissioned by the British Government to visit the American army in France, and one outcome of his visit has been another book, *Out to Win: The Story of American in France* (S. B. Gundy, Toronto, 206 pages, \$1.25 net). As sane in its judgments as it is brilliant in its phrasing this volume convincingly sets forth the part already played and that yet to be played by the United States in the War. Every true Britisher will agree with the author, that the War is the God-sent means of uniting the Anglo-Saxons of the world by bonds that will never be broken, and will bear one with him also in the conviction that this unity is the surest guarantee that this will be the last war.

The Star in the Window: A Novel (S. B. Gundy, Toronto, 345 pages, \$1.50 net) is the title of a new book by Olive Higgins, whose earlier stories, *Bobbie*, *General Manager*, and *The Fifth Wheel* met with so favorable a reception. The “Star” is a service star hung in the window of a house from which one has gone forth to fight in the great cause of justice and human freedom. The story is of a New England girl, Rebecca Jerome, brought up in an atmosphere of repression, in which she lives until she is twenty-five, when, in desperation, she makes a bold break for freedom to live her own life. There is a secret marriage with a sailor casually met, as rough and raw a specimen as could well be imagined. How the two thus strangely mated were afterwards nearly driven apart, and how the War prevented this disaster, makes an interesting and well told story. The rough sailor, who has sought and used opportunities for education and culture, goes away, at last, after the training of a military camp, a smart, capable officer, and the star shines in the window of Rebecca's old home, her family sharing to the full her pride in the once despised sailor.

The Rough Road, by William J. Locke (S. B. Gundy, Toronto, 346 pages, \$1.50 net) will greatly enhance the author's reputation as a story teller. The hero is Marmaduke, but he was nicknamed “Doggie” because he was brought up like a toy Pom. The child of elderly parents, he was brought up in an English cathedral city. At the time of his mother's death,—his father had died long before—he was twenty, and he continued to live like a toy Pom, for the lack of knowing how to do any thing else. His living room at Denby Hall was done in peacock blue and ivory, and his highest ambition was to write a history of wall papers. But, when he was twenty-six, the War came, and he was swept into it. Obtaining a commission, through the influence of his uncle, the dean

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of the cathedral, he turned out a dismal failure as an officer, and in the end he enlisted as a private. He came through the War, and it made a man of him. He won no military honor, but found his reward in the love of a French girl whom he met in one of his billets. Altogether the *Rough Road* is a capital tale.

The frontispiece by Alice Beard in *The Loyalty of Elizabeth Bess*, by E. C. Scott, (The Macmillan Company of Canada, Toronto, 243 pages, \$1.35) shows a mother and her small daughter both dressed in the fashion of the sixties, the period to which the story belongs. The Elizabeth Bess of the story is a very charming wee girl. She is marked especially by an extremely vivid imagination and an over-mastering interest in the welfare of her "famby." These two characteristics manifest themselves in the doing of the most extraordinary things on behalf of the members of her beloved home circle. Of course Elizabeth Bess believes in fairies; indeed she enters into a league with the very King of the fairies for the advantage of her dear ones. How the good fortune of which the dear little sould dreams and for which she strives with all her childish might is the culmination of a story full of whimsical humor and written out of a fully sympathetic insight into the

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Cameron Island: Further Adventures in the South Seas, by Edwin C. Burritt, illustrated by Walt Louderback (Fleming H. Revell Company, New York, 255 pages, \$1.25 net) contains a narrative of the same kind of adventures as the author's former book, *Boy Scout Crusoes: A Tale of the South Seas*. This is just the sort of yarn to be of enthralling interest to boys, and, while they read of the

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A tale of thrilling adventure, with many humorous incidents, making a strong appeal to real human interests in **The Smiting of the Rock**: A Tale of Oregon (G. P. Putnam's Sons, New York and London, McClelland, Goodchild & Stewart, Toronto, 328 pages, \$1.50 net). David Kent, the hero, who in the far west land, snatches success out of the grasp of failure, the plain faced bishop, who starts him on his adventurous career, and Creta Colton, the girl leader amongst the settlers exploited by a conscienceless irrigation company, stand out amongst the strongly drawn characters in a well worked out story.

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from cover to cover. The title of the story is **The Peace of Roaring River** (313 pages, \$1.50 net). The author is George Van Schaick. There are four illustrations by W. H. D. Koevner. The publishers are Small, Maynard & Company, Boston, McClelland, Goodchild & Stewart, Toronto.

In opening the new volume of addresses delivered at Northfield by James I. Vance D.D., LL.D., and published under the title **The Life of Service** (Fleming H. Revell Company, New York, 219 pages, \$1.25 net), one naturally turns first to the closing address: Internationalism—Paul's Doctrine of Humanity. For the War is forcing upon the world the conviction of the solidarity of the human race, and what the great apostle has to say on that subject is of vital and present importance. Dr. Vance shows that the creed of Christianity as interpreted by Paul is international. For he vehemently rejected the claim of the Jews to a position of exclusive privilege and proclaimed a gospel embracing all mankind in the sweep of its glorious purpose. Other great Pauline doctrines are dealt with in the preceding addresses, the title of the volume being fully justified in that the relation between doctrine and life, between creed and conduct is kept constantly in view.



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