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Patriotic Sunday

The Sunday next before Dominion Day—this year June 29—has, for several years, been observed in our churches as PATRIOTIC SUNDAY.

An Order of Service for that day is issued for the Sunday Schools, including the Adult Bible Classes. The expectation is that the whole congregation will join with the Sunday School in the observance of the day.

The Topic for this year's service is TEMPERANCE, and the General Assembly's Committee on Sabbath Schools and Young People's Societies is arranging to embody in the Order of Service, a full and fresh statement of facts and suggestions in this well trodden, but still most interesting and vitally important field.

This year's Patriotic Sunday should be made a great day. No School should be satisfied until every officer, teacher and scholar is a total abstainer, and every one also a worker in the temperance cause.

The Service will be issued this month, and will be procurable from us at the usual price of 50c. per 100 copies.

“As”

Power!—Who has earnestly tried for a single day to walk the Christian way, and has not felt his need of strength far other and higher than his own?

Paul, that greatest expounder of the gospel, with the solitary exception of Him who came from heaven that there might be a gospel, is never weary of pointing to the source of the needed energy. “Walk ye in Him,” he says; “rooted and built up in Him.” The tree stands because its roots are struck deep down into the soil. The building is firm because it rests on a solid foundation. So the Christian is strong to resist all forces that would cause him to swerve, because his union with Christ is like

that of the tree with its roots and the walls with their foundation.

The question, “How is the power obtained which the Christian walk demands?” is instantly met by the great apostle. To the inquirer’s “How?” he replies with “As.” And the “as” goes back to the receiving of Christ with which the Christian life begins. That “receiving” was by faith. It consisted in trusting in Christ to do everything required for salvation. By faith of precisely the same kind in the same Omnipotent Christ, is the power to be obtained for the daily Christian walk.

Is the power sufficient? It is the power of God Himself. For “in Him dwelleth all the fulness of the Godhead bodily.”

“Leaving Us an Example”

By Rev. R. J. McDonald, M.A.

Men have carefully studied the human form, with a view to finding the proportions of a perfectly developed man. They have concluded that the normal body must be of a certain height, the limbs of a certain length and size, the waist and chest a certain number of inches around, and so on. To describe the perfect body requires a host of measurements. But a Canadian sculptor has, after study of these measurements, made the model of a man perfect physically, and in that model *all* measurements are included.

Similarly, to determine our life aright, we want a standard which will include all the principles we have been taught to observe. That standard we find in one Man, Jesus the Christ. He left us an example. As the sculptor’s model represents the man perfect as regards physical form, so He reveals the man perfect in the realm of character, of service, of spirit. He is life’s standard.

In the doubtful places, therefore, our question must be: How will the course that issues from this action or that measure up to our standard, to the life of Jesus Christ? The answer must determine the way in which we shall go. It is not that this question must be asked definitely about every detail of life. That, fortunately, is not necessary. For, if we come to know our standard, Jesus and His life, intimately, we shall judge many things by it and judge aright without conscious effort in so doing, just as one who associates with a pure, honorable friend instinctively recoils from impurity and deceit,—in reality he is judging by his friend's true manliness. But we must keep our standard before us consciously, too, His example ever clearly in mind, ready to be applied to each problem that concerns our duty to God and our fellows. At each parting of the ways, we must hold firm to the conviction that a life lived in the spirit of Jesus alone is worthy of us.

The one who does this, finds in Jesus not merely the clearest possible light on life's problems; he finds strength too, strength to do that which knowledge of his standard convinces him is right. For one thoroughly established fact of Christian experience is, that the power of God which made the Man of Nazareth what He was, is ready at hand to lift up the one who follows where the Man of Nazareth led. And so Jesus Christ proves Himself to be not merely life's perfect standard, but, to the man who adopts that standard, the very "power of God."

Cobalt, Ont.

In the Major Key

By J. Gordon McCaul

I once heard it stated that nearly all the sounds of nature were in the minor key, the note of pain. Is it not truer—it is certainly more comforting—that the music of nature is in the major key, the note of gladness? The divine Musician, the Lord of Nature, knows the way to tune our hearts so that we will hear, not the sounds of sadness, but the notes of gladness that are vocal on every hand.

Toronto

Without Purses

By Rev. F. W. Murray, M.A.

"FOR THOSE WHO LABOR WHERE THE
'SINEWS OF WAR' ARE NOT
ABUNDANT"

Seventy preachers were sent out on a missionary journey over 1900 years ago without purses. There was no organized Church at the time. There were no houses with prophet's chambers for these preachers. And yet the Master sent His servants forth without purses. They lacked what seemed then and what often seems now the very sinews of war in the campaign upon which they were entering.

The seventy went out on the journey. It may well have been that they did not go "nothing doubting." But they obeyed.

The point for the present day is that they came back with joy, reporting that even the devils were subject unto them "through Thy name."

A good many preachers, teachers, nurses, deaconesses and other laborers in the kingdom would choose to have purses. They, in their short sightedness, feel that they could accomplish their mission better—feed the poor, clothe the naked, heal the sick, and give sight to the blind—with purses to draw on.

But the Master, who knows the work and the worker, and the field, chooses yet to send out the laborers without purses.

And the sequel seems strange to men yet. These laborers come back with joy. They report that even the very devils are subject through the Name.

They report that they are feeding hungry hosts in India, healing sick in China, opening prison doors in Russia, lifting up the fallen in Canada—that the devils which possess the hearts of evil men, are fleeing before the power of the Name.

These laborers, without purses, have found that in answer to their prayers and their pleadings that the Master is still unlocking hearts and opening homes and purses for the needs of His consecrated laborers.

Is the absence of a purse, then, a cause to fear? The purse and the scrip and the shoes—can He not provide them all? May

it not be that these who feel a fear as to the purse, as to the poverty of the hospital, or the church, or the School—may it not be, that all things will be provided for them if they but obey the Master's command to go

and bear His own blessing to every home, School, church, hospital, whithersoever the Spirit directs them to go. For is He not the same yesterday, to-day, and forevermore?

Stanley, N. B.

QUESTION AND ANSWER IN THE TEACHING OF JESUS

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

One of the most interesting and helpful studies for the Sunday School teacher, is the study of the Gospels, simply with the object of discovering what methods Jesus employed in His teaching. For instance, throughout the teaching of Jesus there is an astonishing play of question and answer. One is continually being reminded of the favorite method of Socrates. First of all, there are the occasions when Jesus asks His questions in order to receive the answers of His pupils. After He has told to Simon the Pharisee the parable of the Two Debtors, He immediately turns upon Simon with the pertinent question: "Which of them therefore will love him most?" And Simon answers, and his answer is commended. After He has told the parable of the Two Sons, He immediately points the application by asking: "Whether of the twain did the will of his father?" And the hearers answer His question.

The great majority of the questions in the Gospels, however, would seem to have been asked by the pupils of Jesus, a fact which means, I have no doubt, that Jesus deliberately encouraged them to ask questions. John's Gospel contains several more or less lengthy passages which are simply dialogues between Jesus and those He is seeking to teach. Over and over again such expressions occur as, "They said . . . Jesus answered." Such, for example, is the dialogue upon the bread of life, the dialogue during the feast of tabernacles, the dialogue upon the light of the world, and the one upon spiritual freedom.

Questions addressed to Jesus by the disciples and others often supply the starting point for some of His most valuable teaching. "How oft shall my brother sin against me,

and I forgive him?" opens up the way to Christ's important words about forgiveness. An unknown questioner asks: "Are there few that be saved?" and the way is opened up for one of the most solemn warnings which Jesus gave. It is in answer to a question, that Jesus gives His discourse about the last things. And His farewell address, as recorded in the Gospel of St. John, is plentifully interspersed with question and answer.

The examples given above are only a few out of the many which might have been chosen, but they are full of suggestions to the teacher. The questions put by the teacher are sure to stimulate the attention of the pupil. And only when the pupil is encouraged to ask questions will the teacher have any true idea of what is really passing through the mind of his pupil.

Toronto

Characteristics of Childhood and their Educational Significance

By W. A. McIntyre, LL.D.

PRINCIPAL NORMAL SCHOOL, WINNIPEG

V. LATER CHILDHOOD (Continued)

This is the age when specific habits may be formed—such as the prayer habit, the habit of church attendance, of reading the Bible, of being reverent and respectful. The Sunday School teacher can do much to cultivate such habits, and he can also use his influence to counteract evil habits which are being formed. One of the best ways to correct an evil habit is to cultivate its opposite. For instance, if a boy is habitually troublesome in class, the teacher will assign him definite duties that will make him

continually useful. If he is talkative to his neighbors, it is good to give him actual work to do in story-telling or something of the kind. Recently I saw a troublesome class reduced to order by a simple process. The teacher asked each boy to come on the following Sunday ready to tell a Bible story. She gave up the whole time to this work for several weeks. The boys were as attentive to each other as possible. At the end of two months the new habit of attention had taken the place of the old habit of disorder. So important is the formation of habit that, I have known a good superintendent to say, "I care not whether my teachers follow the Lesson or not. I am satisfied if the pupils are orderly, reverent and polite. Where the habits are worthy, there will be enough knowledge imparted. I never worry over the teaching." This may be an extreme statement, but it is certain that many Schools have overrated the value of instruction and underrated the significance of habit formation.

In primitive times, when children were old enough to find their own food, they passed out of parental control. They became independent, aggressive, combative. Even yet these characteristics appear at the age we are now discussing. For the teacher there is significance in this. Children are as averse to spoon feeding in religion as they are to spoon feeding at home. They wish to be given something to do. They object to teachers who would make them passive recipients of wisdom. They desire to vie with one another in every way. If the thing seems to them worth doing, they will go at it with a will, to prove their power. Nor is it wrong at this stage, to use emulation—if it carries with it no ill-will. The memorizing of scripture and literary selections, the drawing of maps, the preparation of hand work, the telling of stories, Biblical and missionary, all are possible forms of effort, and in every one of these children between eight and twelve years have taken delight.

GRADING THE LESSON

Graded Lessons for the Sunday School is, no doubt, the ideal—each age to have a course of Lessons exactly adapted to its special requirements. But, in probably eighty or ninety per cent. of our Sunday Schools, it is the Uniform Lesson which is used—the same scripture passage for the whole School. This article is to show how these may be the graded Lesson, even where there are not the Graded Lessons. It is a question for the teacher. With just a very little thought and pains, there is scarcely any one of the Uniform Lessons, for example, of the present year's course, which may not be exactly fitted to the needs of Beginners, Primaries, Juniors, Intermediates, Seniors or Adults.

As an example, take Lesson V. for May 4, 1913, Joseph Interprets Dreams.

Here the teachers of Beginners and Primary Classes will quickly seize upon the subject of kindness as the one suitable for their scholars. It will be easy to interest the

little ones in the Hebrew slave in Egypt who, although he had been diligent and faithful, had been put into prison because of a lie told against him by a wicked woman, and who, instead of becoming discouraged and sullen, continued to be cheery and helpful, showing kindness to all those about him, and especially to the two officers of Pharaoh's court who were put into the same prison and were placed under his care. The details of the story will be followed with delight, and it will be strange indeed if the little ones do not go away from the Lesson to try and be kind like Joseph.

For the Juniors, one way of dealing with the Lesson, will be to treat it as a story of prison life in Egypt. A series of well directed questions will bring out how Joseph came to be imprisoned and how he was there given the oversight of the other prisoners. Another set of questions will get the class to follow the butler and baker from their place at Pharaoh's court to the prison. A

third line of questioning will elicit what happened when the Hebrew slave was thus brought into contact with the two Egyptian court officials, and the way will open up for impressing the duty of being true to oneself in whatever kind of circumstances one may find himself in, even if these be of great injustice and hardship.

In the Intermediate grade, the emphasis will properly be laid upon the biographical aspect of the Lesson. The purpose of questioning and discussion will be to bring out clearly the place which this prison experience had in the life of Joseph,—how, for example, it helped to develop his character, teaching him patience and cheerfulness, and how, by bringing him into contact with Pharaoh's officers, opened the door to his advancement. The temporary shutting of that door by the butler's forgetfulness will be seized upon by the skilful teacher, as an additional test of Joseph's faith and courage. The value of hard experiences in the making of a man will be a suitable truth to bring home to scholars of this age.

With Senior scholars and Adults, very little time will be occupied with the details of the Lesson incident, while prominence will be given to the deeper meanings and wider applications. An excellent opportunity is here furnished for discussing the over-ruling providence of God, how powerful and universal is its working, how hard often to understand the path which it takes, how unhurrying it is, and yet how certain in reaching its ends. Along with divine providence should be discussed the necessity of human co-operation as illustrated in the story of Joseph and elsewhere. There will be no better preparation for the battle of a new week than this old-time story of trust in God and faithful, diligent effort.

A Thirty-three Years Old Teachers' Prayer Meeting

By Walter Paul, Esq.

I have been asked to write a few lines about the Teachers' Prayer Meeting, of Knox Church Sabbath School, Montreal, which was begun shortly after I was made

superintendent of the School, over thirty-three years ago.

In accepting this responsible position, I realized how much the teachers and myself required the presence and help of the Holy Spirit to guide and bless us in our work. In order to receive this, it was our duty and privilege to ask for it at the throne of grace. Our church and School being situated in the very centre of the city and many of our teachers living at great distances therefrom, we could not arrange for a week night meeting, either for prayer or for the study of the Lesson, so we resolved to meet at the close of the School.

After the benediction, the teachers and officers repair to the Ladies' Parlor, and I am glad to say that from the very first a large majority of the members have remained for this meeting. We sing a few verses of a suitable hymn, then one of the teachers leads the meeting in prayer, asking God's blessing on the teaching of the Lesson, and on the work of the School generally.

These meetings, I may say, have been to myself personally a source of great comfort and blessing, and I feel sure that all the members who attend can say the same for themselves.

Further, I would say that at these meetings, the teachers have an opportunity of asking any questions, or making suggestions relative to the work of the School. If a new teacher has joined our ranks, he or she is introduced. It frequently happens that one of our number is called away from the city, or for other reasons has to leave the work, and in such cases good-bys are warmly expressed, while in prayer the member is earnestly commended to the guidance and care of our heavenly Father.

As I have already said, these meetings are a great blessing for all of us, for they have greatly helped to bind superintendent, officers and teachers closely together in doing the Lord's work in our beloved Sabbath School.

Of course, we also have a monthly business meeting of teachers, where the detail work of the School is considered and discussed.

Montreal

The Voice in the Class

By Frank Yeigh, Esq.

How seldom we stop to think of the important part the voice may play in the Class, especially with the teacher!

Sometimes a teacher nullifies the effect of the best teaching material by a voice use that either deadens the interest or renders the spoken words ineffective. One hears the voice that suggests indifference, without any proper sense of emphasis; or the tone,—monotone rather—the listlessness of which lulls to slumber. The voice control may be so wanting as to lead to excess of volume, as well as to a whisper that does not carry beyond the first seats. Again, there may be a suggestion of irreverence in voice, of which the speaker has no suspicion, but which is nevertheless injurious in effect upon those who are within its reach.

F. W. Robertson was charged, by some of his critics, with having an irreverent voice, though Sir Robertson Nicoll refutes the charge. In his opinion the tone of the great Brighton preacher was "profoundly and constantly reverent." One need not attempt to reconcile such a difference of opinion, but the great importance of voice cultivation on the part of all engaged in Christian service and teaching is apparent, if the best results are to ensue.

Toronto

An Experience with the Graded Lessons

By Rev. George A. Brown, B.D.

A number of lads in our School are just at the age when they fancy they are too big for the Sunday School. These had been organized, but their teacher had left town. The class did not meet during the summer. In October I called them together, and the class was re-organized. From that time to this, it has been growing steadily. We meet once a month at the home of one of the boys and have a literary and social evening.

In deciding on the course of study we chose the International Graded Lessons. From the first they appealed to the boys. The subjects of study touch their life, and they are interested and ready to express their

opinions. The religious life is expressed in terms of their own lives and possibilities, and they begin to feel a sense of responsibility. For instance, the idea of "efficiency" (see Lesson 24, First Year, Senior Course), appeals to them. I have them read the scripture passages and gain a knowledge of the points emphasized there and then ask them to prove their truth from their own knowledge and experience.

As a result, they see that Bible truths are the same familiar ideas that they are dealing with in their daily lives. Also they grow more ready in the use of their Bibles as they look up the references for our Lessons. I believe that the Bible is a more living book to them than formerly. Moreover, these studies so relate their lives to the broad issues that the boys gain a vision of the real perspective of life and the essential need of spiritual basis.

I endeavor to have the students gain practical ideals and do something to make the ideal real. For example, Lesson 15 bears on working for the physical and social welfare of others. A needy widow with a family of small children is now being supplied with milk, the boys paying the expense. Lesson 16 presents the opportunities for service in the Christian ministry. I had five boys review Mott's *The Future Leadership of the Church*. Each prepared a brief resume of one chapter. When we came to Lessons 19 (on Home Missions) and 20 (on Medical Missions) I had two boys write to the Home Mission and Foreign Mission Boards respectively for literature bearing on the subject of study.

I find the Graded Lessons valuable for the following reasons: (1) The subjects of study appeal to those whose vision is enlarging to the vision of manhood. (2) The Lessons combine vision and reality. They lead the student to see his possibilities, and to feel the need of an inward power—only to be found in Jesus—to enable him to realize his possibilities. (3) They deepen the sense of responsibility for the use of his life at a time when choice of vocation is being made. (4) The scriptures are studied as the source of light on problems known to youth. This seems to me the natural and

most helpful method. Like the Sabbath, the scriptures were made for man, not man for the scriptures.

There is one danger. If the teacher is not careful, the Bible may not be used as much as it ought. To lose sight of the fact that the Bible is still the centre would be a distinct and destructive loss.

Campbellford, Ont.

A Field Worker's Duties

Rev. E. R. McLean, formerly Sabbath School field worker in Saskatchewan, Alberta and British Columbia, defines a field worker's duties under the following headings :

1. To help in Home Mission work by Sunday Services, conferences with officers, managers, etc.

2. Organizing new Schools. May, June and July were found to be the best months for this work. Two-thirds of the new Schools were organized during that period. In one case a Sunday School was organized "to meet after the public school, because it was hard, otherwise, to get the scholars together, as their homes were widely scattered." Forty-seven new Schools were organized in all by Mr. McLean.

3. The work of discovery. Ninety-one Schools in operation and more or less completely organized, were discovered, which had not been hitherto known to the Presbytery's or General Assembly's Committees.

4. The development and encouraging of Sunday School workers and the securing of teachers and superintendents.

A Sunday School Incident in Sunny Alberta

By Rev. W. D. Reid, B.D.

The young Sunday School organizer had traveled almost the whole summer over the prairies with his old buckboard and Jim, the old lean, lanky horse. Arriving in a tough little town, he learned that no Sunday School had ever had an existence there. In the whole place he could not find any person who would consent to help in any way.

At last he came to a big burly Welshman, and, after talking to him for a little, he said :

"Say, Roberts, I want you to be the superintendent of a Sunday School which I am going to organize." Roberts opened his eyes in astonishment, gave a long whistle and said : "Do ye know what kind of a man I am?" "No," said the missionary, "but I have been told you were brought up in a Christian home in Wales, and I want you to take charge." "Yes," said Roberts, "that is true, but I have gone very far away. I drink, I smoke, I swear, and I profess to be an atheist. How would that do for a Sunday School super, think you? No, no, boss, ye'll have to go elsewhere for a super for yer Sunday School." "Never mind that, old man," said the missionary, "I'm convinced that you are the man for the job." Roberts stood meditatively for a time, and then sent his quid of tobacco spinning, saying : "Well, if you could get somebody to do the prayin', I'll do the best I can to start it." Said the missionary : "Isn't there somebody around that could open the School with prayer?" "Well, there is Sandy the Scotchman, he often tells 'bout how he learned the Shorter Catechism in his boyhood days, and how his father was an elder in the kirk at home ; maybe he might give a hand with the prayin'," said the now interested Welshman.

So the two started to Sandy's place, which was about half a mile from town. "Say, Sandy," said Roberts, "this man wants to start a Sunday School in town, and he has roped me to do the superintending, if ye'll do the prayin'. What de ye say?" Sandy rather prided himself on his theological ability, so he said : "Weel I dinna mind hae'in a crack at it onyway."

Just at that moment, Sandy's horse, which had been in the corral near by, jumped the barrier, and with its tail in the air started for town. "Stope ye britt," yelled Sandy, as he started after the horse, shouting the most bloodcurdling oaths at the runaway horse. Roberts smiled at the missionary as he remarked : "Guess I'm 'bout as fit to pray as he is."

The next Lord's day the Sunday School opened under the doubtful auspices of Roberts and Sandy. There was an attend-

ance of thirty-five. Going home, Roberts did some hard thinking. At last he stopped short and muttered to himself: "Roberts, you have either to stop your bad life, or give up that Sunday School." He went home to his bare room, dropped on his knees, for the first time for many a year, and there fought out the greatest battle that ever agitates the soul of man. He surrendered to God, and went forth to his work the next day

with a new light shining in his face. He stuck to his Sunday School. A student was sent in, and a flourishing cause is there today. Roberts moved to another town after a time, but in his new home he is the Sunday School superintendent, and an elder in the church. And in all Alberta we have no finer superintendent or more interested Christian man than Roberts.

Montreal

HOW THE WORK GOES ON

There are in India 700,000 scholars in the Sunday Schools, with an army of 30,000 teachers. Most of the teachers are men.

In one mission in Korea nearly 1,000 children were placed on the Sunday School roll during 1912, and it is now planned to add 10,000 children to the Sunday Schools in 1913.

At its last meeting on 27th February, the Presbytery of Portage la Prairie set apart an evening for a public meeting devoted to the discussion of Sunday School work.

Rev. H. H. Smith, of our Central India Mission, writes that two scholars belonging to one of the Sunday Schools under his care have carried off silver medals in contests open to all India.

In the Sunday School of St. Paul's Church, Brandon, Man., a class varying in number from 18 to 25 did teacher training work throughout 1912, except the summer Quarter, July to September.

The Sunday School of Erskine Church, Toronto, with an enrolment of 211 and an average attendance of 152, contributed, in 1912, the sum of \$595.99 for missionary purposes, besides giving \$264.51 to its own maintenance.

So large is the number of prospective delegates from Canada and the United States to the World's Seventh Sunday School Convention to be held in Zurich, Switzerland, July 8-15, that four steamships have been chartered to carry them. The advance

registrations are ahead of anything in the experience of tourist agencies.

The Anglican Sunday School Commission is planning to link up the World's Temperance Sunday (the second Sunday in November in each year) with their Committee on Moral and Social Reform. That Committee has been asked to prepare material for instruction for this Sunday, both for Sunday School teachers and scholars.

Rev. John W. Little, B.D., Shoal Lake, Man., has recently been giving a course of lectures in his church on child nature, with implications for parents and teachers. A Sunday School worker in Manitoba who has attended a large number of Sunday School Conventions this winter says, that "at practically every one the demand has been for something on child nature and child religion."

In a Child Welfare Exhibition lately held at the Olympia in London, England, upon one of the screens, which bore the arresting title of "Short Weight Education," a comparison was made of the time devoted to religion in a child's life with that devoted to other studies. It was stated that the time devoted to mathematics in the education of a boy or girl is equal to 41 years of Sunday School instruction, which is put down at "thirty minutes a week;" and the time given to instruction in writing is equal to nearly 14 years of Sunday School teaching.

In the Sunday School of St. Andrew's Church, Lanark, Ont., each class, in which

organization is feasible, is organized, and is reported every Sabbath as to attendance, those absent through sickness, and new members. The burden of keeping up the attendance is placed upon the class. Each class does supplemental work, including Memory

Passages, Catechism, Bible Drill and Missions. Amongst the boys is an Order of Recruits for the Ministry, and also a Boy Scout organization. For the teachers there is a Teachers' Meeting and a Teacher Training Class.

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Lesson Calendar: Second Quarter

1. April 6....Jacob and Esau. Genesis 27 : 22-24.
2. April 13....Jacob at Bethel. Genesis 28 : 10-22.
3. April 20....Jacob's Meeting with Esau. Genesis 33 : 1-15.
4. April 27....Joseph Sold Into Egypt. Genesis 37 : 23-36.
5. May 4....Joseph Interprets Dreams. Genesis 40 : 9-23.
6. May 11....Joseph Made Ruler of Egypt. Genesis 41 : 25-40.
7. May 18....Joseph Meets His Brethren. Genesis 42 : 3-17.
8. May 25....Joseph and Benjamin. Genesis 43 : 18, 19, 23-34.
9. June 1....Joseph Tests His Brethren. Genesis 44 : 4-17.
10. June 8....Joseph Forgives His Brethren. Genesis 45 : 1-15.
11. June 15....Jacob Before Pharaoh. Genesis 47 : 1-12
12. June 22....The Blinding Effect of Sin (Temperance Lesson). Amos 6 : 1-8.
13. June 29....REVIEW—The Victories of Faith. Read Acts 7 : 9-16 ; Hebrews 11 : 20-22.

*AN ORDER OF SERVICE: Second Quarter

Opening Exercises

I. SINGING.

Saviour, blessed Saviour,
Listen whilst we sing,
Hearts and voices raising
Praises to our King ;
All we have to offer,
All we hope to be,
Body, soul, and spirit,
All we yield to Thee.

—Hymn 210, Book of Praise

II. PRAYER. All remain standing.

III. RESPONSIVE SENTENCES. Psalm 34 : 1-5.

Superintendent. I will bless the Lord at all times:

School. His praise shall continually be in my mouth.

Superintendent. My soul shall make her boast in the Lord :

School. The humble shall hear thereof, and be glad.

Superintendent. O magnify the Lord with me, and let us exalt His name together.

School. I sought the Lord, and He heard me, and delivered me from all my fears.

All together. They looked unto Him, and were lightened : and their faces were not ashamed.

IV. SINGING. Hymn 474, Book of Praise. [It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter..

V. PRAYER.

VI. BIBLE WORK. From the Supplemental Lessons.

VII. SINGING.

True-hearted, whole-hearted, faithful,
and loyal,
King of our lives, by Thy grace we
will be !

Under Thy standard exalted and royal,
Strong in Thy strength, we will battle
for Thee.

—Hymn 245, Book of Praise

VIII. READING OF LESSON PASSAGE.

IX. READ RESPONSIVELY. See SPECIAL SCRIPTURE READING IN THE TEACHERS MONTHLY, in connection with each Lesson.

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 from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from the Supplemental Lessons.

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Selected.

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, Lesson Title, Golden Text and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)

III. RESPONSIVE SENTENCES. 1 Thessalonians 5 : 21-23.

Superintendent. Hold fast that which is good.

School. Abstain from all appearance of evil.

Superintendent. And the very God of peace sanctify you wholly ; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

IV. SINGING.

Lord, let mercy now attend us,
As we leave Thy holy place ;
And from evil still defend us,

While we run our heavenward race,—
Hallelujah !—

Till in bliss we see Thy face. Amen.

—Hymn 606, Book of Praise

V. SILENT PRAYER. All remain standing.

Lesson V.

JOSEPH INTERPRETS DREAMS

May 4, 1913

Genesis 40 : 9-23. Study Genesis, ch. 40. Read Genesis, chs. 39, 40. *Commit to memory vs. 14, 15.

GOLDEN TEXT—The breath of the Almighty giveth them understanding.—Job 32 : 8 (Rev. Ver.).

9 And the chief butler told his dream to Jo'seph, and said to him, In my dream, behold, a vine was before me ;

10 And in the vine were three branches : and it was as though it budded, and her blossoms shot forth ; and the clusters thereof brought forth ripe grapes :

11 And Phar'ah's cup was in my hand : and I took the grapes, and pressed them into Phar'ah's cup, and I gave the cup into Phar'ah's hand.

12 And Jo'seph said unto him, This is the interpretation of it : The three branches are three days :

13 Yet within three days shall Phar'ah lift up thy head, and restore thee unto thy place : and thou shalt deliver Phar'ah's cup into his hand, after the former manner when thou wast his butler.

14 But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Phar'ah, and bring me out of this house :

15 For indeed I was stolen away out of the land of the Hebrews : and here also have I done nothing that they should put me into the dungeon.

Revised Version—1 its ; 2 within yet ; 3 thin; office ; 4 give ; 5 have me in remembrance ; 6 three baskets of white bread were on ; 7 the head of.

LESSON PLAN

- I. The Butler's Dream, 9-15.
- II. The Baker's Dream, 16-19.
- III. The King's Feast, 20-23.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England)

M.—Joseph in prison, Gen. 40 : 1-8. T.—Joseph interprets dreams, Gen. 40 : 9-15. W.—Joseph interprets dreams, Gen. 40 : 16-23. Th.—The source of true wisdom, Prov. 2 : 1-9. F.—Suffering wrongfully, 1 Pet. 2 : 18-25. S.—Solomon's dream and request, 1 Kgs. 3 : 3-12. S.—Wisdom cometh from God, Job 28 : 20-28.

Shorter Catechism—Ques. 54. What is required in the third commandment? A. The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word, and works. Ques. 55. What is forbidden in the third commandment? A. The third commandment forbiddeth all profaning or abusing of any thing whereby God makes himself known.

The Question on Missions—5. What are some of the present forms of work? Preaching the gospel and training native evangelists, pastoral supervision of the churches that have not yet called native or-

16 When the chief baker saw that the interpretation was good, he said unto Jo'seph, I also was in my dream, and, behold, I had three white baskets on my head :

17 And in the uppermost basket there was of all manner of bakemeats for Phar'ah ; and the birds did eat them out of the basket upon my head.

18 And Jo'seph answered and said, This is the interpretation thereof : The three baskets are three days :

19 Yet within three days shall Phar'ah lift up thy head from off thee, and shall hang thee on a tree ; and the birds shall eat thy flesh from off thee.

20 And it came to pass the third day, which was Phar'ah's birthday, that he made a feast unto all his servants : and he lifted up the head of the chief butler and of the chief baker among his servants.

21 And he restored the chief butler unto his butler-ship again ; and he gave the cup into Phar'ah's hand : 22 But he hanged the chief baker : as Jo'seph had interpreted to them.

23 Yet did not the chief butler remember Jo'seph, but forgot him.

dained ministers, educational work, medical work, work for women and children. Also, there are mission buildings to be erected and other mission business to be attended to.

Lesson Hymns—Book of Praise: 474 (Supplemental Lesson), 295, 297, 26 (Pa. Sel.), 240 (from PRIMARY QUARTERLY), 293.

Special Scripture Reading—Acts 10 : 9-23. (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. 449, Joseph In Prison Interprets Dreams. For Question on Missions, F. 1, Dr. Mackay and Students on a Missionary Tour; F. 47, Dr. Ferguson and Mr. Jack Ready to Start on Their Itinerary. (These Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, The Road to the Pyramids (Underwood & Underwood, Dept. D., 62 Adelaide St. East, Toronto), set of 11 stereographs for this Quarter's Lessons, \$1.84. Four for May, 67c.; less than four in one order, 20c. each; stereoscopes, 85c. (postage paid in all cases). In ordering please mention THE TEACHERS MONTHLY.

THE LESSON EXPLAINED

By Rev. Professor W. R. Taylor, Ph.D., Vancouver, B.C.

Time and Place—Probably a few years after the events of last Lesson ; in a prison in Egypt.

Connecting Links—The ability of Joseph soon commended itself to his Egyptian master, Potiphar, and he was advanced to the highest position in that great officer's household. But he did not enjoy his honors long, for he was basely accused of a wrong by Potiphar's wife and was cast into the prison. Here, again, he wins favor, and the

keeper of the prison puts him in charge of all the prisoners. Ch. 39.

Two of Pharaoh's officers, for some offence against their royal master, became Joseph's fellow prisoners, and each of them having had a dream, asks Joseph to interpret it. Vs. 1-8.

I. The Butler's Dream, 9-15.

Vs. 9-11. *The chief butler* ; one of the very highest officers in ancient courts, employed not only to serve the wine at the royal table

*The Scripture Memory Passages of the Supplemental Leaflets are recommended as a substitute for those here given Sabbath by Sabbath. Their recitation leads to the obtaining of a beautiful Certificate or Diploma.

and guard the king, but also to advise the king on matters of state. (See *Light from the East*.) *His dream*. All ancient nations attached much importance to dreams, and professional interpreters were employed amongst the Babylonians, Assyrians, Arabs and Egyptians. (See *Light from the East*.) *Behold, a vine*. Inscriptions on monuments show that the cultivation of grapes and the art of making wine were known by the Egyptians from a very early period. *Budded . blossoms . clusters . ripe grapes*. As in a kinemacolor picture, all the processes of growth were seen in rapid succession. *Pharaoh's cup was in my hand*; the sign of his restoration to office. *Took the grapes . pressed them*. After the fashion of a dream, the juice swiftly becomes wine as the grapes are pressed, or the king drinks fresh grape juice.

Vs. 12, 13. *And Joseph said unto him*; with keen interest in those who are in his charge, and ready willingness to serve them. Perhaps "Joseph's willingness to interpret the dreams of his fellow prisoners, proves that he still believes in his own—he reverences as a man the dreams of his youth" (Marcus Dods). *Three days . Pharaoh lift up thine head*; release thee from prison. (See 2 Kgs. 25: 27.) *Restore . unto thine office* (Rev. Ver.); with its enjoyment of the king's confidence.

Vs. 14, 15. *Have me in . remembrance* (Rev. Ver.). The butler, as one of the officers who stood nearest Pharaoh, would have many opportunities for calling his master's attention to Joseph's case, and it would have been most natural for him to do this. *Out of this house*; that is, out of Potiphar's house, attached to which was the prison where important state prisoners seem to have been confined (see ch. 39: 20). *Stolen*; and therefore not lawfully a slave (see ch. 37: 28). *Done nothing*. Joseph asked no favor that was not founded on his rights. What he desired was justice, not reward for his services. *The dungeon*; a dark, unwholesome, sunless hole: the Hebrew word is the same as that used of the pit into which Joseph had been cast, ch. 37: 24.

II. The Baker's Dream, 16-19.

Vs. 16, 17. *The chief baker*; like the chief

butler, one of the highest officers of Pharaoh's court. An ancient monument speaks of a delivery by a chief baker of no fewer than 114,064 loaves, which indicates the importance of his office. *The interpretation was good*. He was encouraged by Joseph's words to tell his dream. His dream was so similar to the chief butler's; ought it not to portend a similar good fortune? *In the uppermost basket*; that which contained the special confections for the king's own use. *All manner of bakemeats*; pastry. It was the custom of Egyptian bakers to exercise their ingenuity in inventing a variety of shapes and colors for their confections. *Birds did eat them*; so that he was not able to deliver them to Pharaoh's table. This is where the baker's dream differs from that of the butler. The butler was able to discharge his office, but the baker was hindered by an ominous something—what was it?

Vs. 18, 19. *Lift up thy head*. The baker, too, would be released from prison, but for a sorry end,—not merely out of the prison, but *from off thee*. *Hang thee* (after the beheading). *birds . eat thy flesh*; a fate most abhorrent to the Egyptians, who employed every means possible for the preservation of the body after death.

III. The King's Feast, 20-23.

Vs. 20-23. *Pharaoh's birthday*; a time, as we learn from Egyptian sources, for special court celebrations and the granting of pardons. All that Joseph had predicted was literally fulfilled. Each of the officers received his appropriate fate, and the power of Joseph to interpret dreams was demonstrated. Incidentally, also, his hope in the fulfilment of his own dreams must have been strengthened. *Chief butler . forgot him*. So the one avenue which Joseph saw for the realization of his hopes was closed. Man's time and God's time, as we shall see, are not always the same. But there was no excuse for the base ingratitude of the butler. How often our best benefactors are forgotten or neglected!

Light from the East

By Rev. James Ross, D.D., London, Ont.

DREAMS—Primitive heathens regarded all dreams as omens, and used them in divination.

The Hebrews looked on them as we do, as the result of physical conditions where the experiences of the day, or the food eaten, furnishes material for the fancies of the night. Yet they recognized that God did sometimes send dreams which were foreshadowings of things to come, and occasionally vehicles of revelation. When God did send symbolic dreams the best heathen interpreters were helpless before them, their meaning must come from a divine source.

BUTLER—In a modern house is a man servant who has charge of the dining room, the wine and the plate, and is usually the

head servant. In Egypt he was the cup-bearer at the king's table. Because he guarded the king against poison he shared his confidence in an uncommon degree and many sought his influence to further their schemes.

BAKER—The process of baking is pictured on a monument, the kneaders of dough are tramping it in a large vessel and leaning on long sticks to jump on it more easily; some are moulding the loaves into the shape of cows and other things, others are sticking them on the outside of the ovens which are cylinders of Nile mud narrowed towards the top out of which the flames appear.

THE LESSON APPLIED

By Rev. P. M. MacDonald, M.A., Toronto

Joseph had come through very trying experiences—ill treatment from his brethren, ill treatment from his master, ill treatment in the prison where he was confined. The hard road that he had to travel might have made him hard and bitter. He might have said: What is the use of serving a God who permits me so to suffer? Why should I try to help others when others have behaved so scurvily to me?

But Joseph evidently believed that one can suffer real harm only through his own acts. You may find much evil at your door, but unless you bring it in, or allow it to come in, it must remain without. "Who is he that will harm you, if ye be followers of that which is good?" Joseph held fast to his trust in God, and kept his kind feelings for men so much to the front, that they brought him into friendly and helpful relations with his fellow prisoners. He refused to let others spoil his life.

When the butler and the baker saw that Joseph had a will to suffer and still to be kind, they confided in him the worry that their dreams had caused them. Joseph had seemingly trouble enough of his own; but it is an old truth, that the troubles we carry for others make our own troubles lighter and easier to bear. To serve another for his comfort is to be a worker with God.

It was not much that Joseph did! Two men were anxious to find out the meaning of a dream, and Joseph told them what it was! It was not much in a sense, but it

was all they needed then. What Joseph gave to them was all he was asked to give. They were anxious through ignorance and lack of understanding. He made the difficult, plain and gave light in darkness. "The Lord was with Joseph," and guided him, as He will also guide us, to do the right thing at the right time and in the right way.

"The Lord was with him," explains the heroisms of this and that man in the place of peril and stress and strain, who appears to be the victim of circumstances. Joseph was really the victor of circumstances. The mighty God was his strength and the breath of the Almighty gave him understanding, so that in his work as an interpreter he points the right way for all who have to guide others.

Jesus Christ is the great interpreter of life's perplexities. He came, the better Joseph, to set before men the meaning of life's weariness and woe, its hunger and thirst, its aims and ambitions and longings. To the butler, who seems to have been innocent of any crime, and had been faithful to his royal master, Joseph announced his coming restoration. So Jesus came to tell those who sought to do the will of God, that they would hear at last God's "Well done." He came to bring men out of their prison house of fear, by assuring them that death was not the end of life, but that He could raise them up to be with Him forever.

By Him also those who sowed iniquity were shown that they would reap what they

sowed. The baker whose dream Joseph interpreted is a representative of that class who keep safe that which they gather for themselves, but are careless about the things that belong to the great King. The sin of the baker was his disregard for his master's goods, his exposure of them to the birds of prey. His punishment was to be as his sin. "Whoso sheddeth man's blood, by man shall his blood be shed." "They that love the

sword shall perish with the sword." The rich man of our Lord's parable, Dives, refused to think of Lazarus' needs, the rich man's own needs are ignored. Jesus has made it plain that unrepented or unforsaken sin will prove the executioner of that sinner. But He does more than that, and more than Joseph did, He takes our sins upon Himself, and sets us free from them, when we turn to Him with living faith.

THE LESSON GRADED

This section embraces teaching material for the various grades of the School.

For Teachers of Bible Classes

By Rev. W. H. Smith, Ph.D., Fredericton, N.B.

A brief review is necessary to lead up to the Lesson. Bring out the proud position of Egypt, its marvelous fertility due to the Nile, the outstanding intellectual life, advance in architecture and military organization. Picture Joseph in this environment, with his pure life, strong faith in God and rapid rise to positions of trust and power. Guide the discussion along the following lines:

1. *The righteous in trial.* Dwell upon: (a) The fact that faithfulness often leads to suffering because of the methods of wicked men to take revenge upon the godly, whose very life rebukes their own sin. Elicit illustrations of how to-day this same suffering for integrity is going on in connection with business, social and political issues. Point out that the patient suffering of malice is a mark of the true martyr spirit, and that in such a case a good conscience is a priceless treasure. (See Ps. 105: 17-19.) (b) The attitude of the just in suffering. Bring out by questioning how Joseph retained his integrity, preserved his cheerful disposition and continued to render assistance to his companions. Emphasize the fact that, as Joseph did splendid work, so opportunities of service are still found in most unlikely places. Lead the class to see, that it was his sympathetic heart and interest in his fellows which led to a desire to cheer them. Present Joseph as the picture of a young man beginning life with high ideals, only to find that vice, corruption, and treachery can temporarily crush righteousness. The keynote of conduct in such a

case is: Be true to yourself and God.

2. *Joseph as an interpreter of dreams.* The points to elicit are: (a) that character determines a man's attitude to the needy and that sympathy is the open door to helpfulness; (b) the recognition of God as the Interpreter of dreams; (c) the imagery of each dream as in keeping with the work of the dreamer, the use of known facts to reveal the unknown. Discuss the supreme value of faithfulness everywhere. Joseph won, not by talent or genius, so much as by willingness to serve others. Call attention to his faithfulness in declaring the sentence of death to his companion. Dwell upon a close personal walk with God as the condition of knowing the will of God. Bring out the teaching of Jesus regarding the presence of the Holy Spirit as a revealer of the will of God.

3. *The training of the prison.* Draw out the results of Joseph's training: (a) a broadening knowledge of men and customs, especially those concerning the court and methods of Pharaoh; (b) the growing knowledge of God which added strength of soul and deepened his appreciation of right motive and action; (c) the reliance upon moral means for his deliverance. Joseph's deliverance depended upon his kindness and truthfulness to his fellows.

Press home the truth, that nothing is small or useless in the plan of God, and the duty of faithfulness in little things as well as in great things.

For Teachers of the Senior Scholars

By Rev. A. Wylie Mahon, B.D., St. Andrews, N.B.

Question the class about where we left Joseph last Sabbath and what happened to him in Egypt,—how as a slave in the service

of Potiphar everything he did prospered, till his master began to realize that God was with this handsome young Hebrew slave, and that he could without anxiety leave everything in his charge. Like Gareth, in Tennyson's *Idylls of the King*, "he wrought all kinds of service with a noble ease that graced the lowliest act in doing it." In our Lesson to-day we find him in prison. How was this? We are to study to-day an incident in Joseph's prison life which led to his promotion, to his becoming prime minister of that greatest kingdom of that day.

1. *Two Fellow Prisoners*, vs. 1-8. Who were they? What relation did Joseph sustain to them? Bring out how Joseph could not be anywhere without winning the confidence of those about him. This is a grand way to live. Ask some one to tell what happened one morning when Joseph visited the two prisoners in their cell. Why were they sad? Was there anything in their dreams to make them sad? They felt that they meant something and there was no one to interpret the meaning. What encouragement did Joseph hold out? Direct attention to his reminder that God alone could interpret dreams.

2. *The Two Dreams*, vs. 9-13, 16-29. Ask the scholars to tell the dreams and Joseph's interpretation of each. Through divine insight Joseph saw at once that the butler's dream was a good one, and that the baker's dream was a bad one. Was Joseph glad or sorry to tell the baker the meaning of his dream? It is a great joy to tell good news, and a great grief to be the bearer of evil tidings.

3. *A Request Made*, vs. 14, 15. Note how plaintive, how pathetic this request is. This is the nearest approach to a complaint we ever hear Joseph utter. The false accusation which had landed him in prison had touched his sensitive soul and made him long to be free again. It takes a good deal less to make the most of us complain more bitterly.

4. *The King's Birthday*, vs. 20-23. Question about the royal birthday celebration, with the fulfilment of the two dreams, and call attention to how short the chief butler's memory was. Was a base ingrate like this worthy of his good fortune?

Apply v. 23. The butler is in some way related to the most of us. We are prone to forget God's goodness and sometimes human kindnesses. We have a wonderful memory for injuries received but not so good for benefits.

For Teachers of the Boys and Girls

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

Begin with a little chat about the purpose of prisons in our day,—to punish those who have committed crimes, to keep them from doing further harm and give them a chance of learning to do better. Now ask the scholars whether, if Joseph were living now, he would deserve to be put in prison.

How then did Joseph come to be in prison in Egypt? The full answer to this question will bring out Joseph's faithfulness in Potiphar's house as a servant, his promotion and the wicked lie of Potiphar's wife.

The next question is, How did Joseph behave in the prison? Get the scholars to tell you about Joseph's so pleasing the keeper of the prison, that the young Hebrew was put in charge of all the other prisoners.

Now the Lesson tells of two men who were put into the prison, and so found themselves in Joseph's care. The scholars should be able to tell who these were, how Joseph found them very sad one morning, and how, on his asking the reason, they told him their dreams which he offered, with God's help, to explain. Now direct the conversation to the two dreams:

I. THE CHIEF BUTLER'S DREAM, vs. 9-15. Have the scholars picture the details of this dream. Then turn to Joseph's explanation. Be sure that the scholars understand what the office of the chief butler was and what great influence he had over the king. Next, question about Joseph's explanation of this dream, and bring out the bright prospect set before the butler. How should he have felt towards Joseph? Grateful, surely every scholar will say. Now bring out Joseph's request and ask the scholars what they would think of the baker if he should not do what he was asked to do.

II. THE CHIEF BAKER'S DREAM, vs. 16-19. The scholars will be interested in following out the all curious details of this dream.

Bring out the hopefulness of the baker (v. 16) and his terrible disappointment at the interpretation which Joseph gave of his dream.

The closing topic of discussion is:

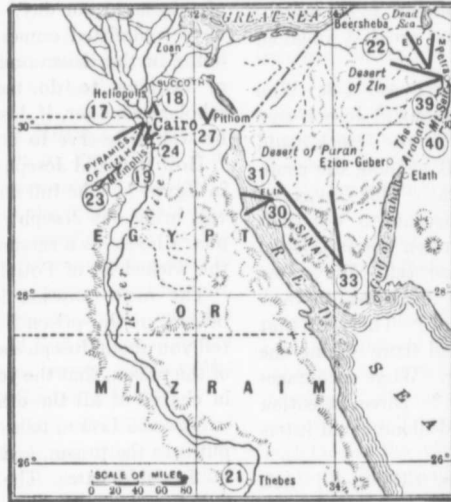
III. PHARAOH'S BIRTHDAY, vs. 20-23. Question about the great feast made on this occasion and the custom of pardoning prisoners. Then have the fate respectively

of the chief butler and chief baker described, and, finally, bring out the black ingratitude of the butler towards Joseph.

Emphasize Joseph's patience, cheerfulness and fidelity as an example for us all. Get the scholars to see how hard it was for him to show these qualities, and how the same God who helped him will also help us.

THE GEOGRAPHY LESSON

Notice, on our Egyptian map, how the point of a V rests near Cairo with its arms extending southwestward. If you stand to-day at the V's point and look off over the space between the arms, you find yourself on a level road which reaches off ahead, bordered with shade trees. Travelers with camels are coming along the road. At the left a small canal is crossed by a bridge giving access to the few houses of a shabby little village. Then, beyond the canal and a broad stretch of level fields, you see four or five miles away the gigantic mass of the Great Pyramid, with another al-



most as high just beyond, and some smaller ones close by. The yellowish sands of the desert have formed great banks like enormous snowdrifts, all around their bases. If Potiphar lived in the old city near here, or if his official position caused him to come here on business, Joseph must have seen that largest pyramid and heard it talked of as a marvel of stone construction. It was old even in Joseph's time—the splendid memorial of a dead-and-gone monarch of Egypt. Use a stereograph entitled, The Road to the Pyramids.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Lesson Points

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

As a magnet attracts the iron, so goodness attracts confidence. v. 9.

What we do by day largely determines what we shall dream by night. v. 10.

Fidelity in doing God's will gives quickness in understanding God's message. v. 12.

Our memory should be long for benefits and short for injuries. v. 14.

There is no consolation like that of a good conscience. v. 15.

The best friend is the one who tells us the truth. v. 19.

No agent is too weak for God to use and none is too powerful for Him to control. v. 20.

Every position of influence has its corresponding responsibility. v. 21.

It is worse to deserve punishment than to suffer it. v. 22.

Ingratitude for good received is the surest proof that it is undeserved. v. 23.

Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET.]

1. "The fear of the Lord is the beginning of wisdom." Where is this saying?

2. Who was the Jewish boy who became cupbearer to a Persian king? Read the story.

ANSWERS, Lesson IV.—(1) Jesus; Matt. 26: 15. (2) 1 John 4: 21.

For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET.]

1. To which does the world owe most—"dreamers" or "practical" people?
2. How much weight should we give to present day prophecies of future events?

Prove from Scripture

That goodness brings true wisdom.

The Catechism

Ques. 54, 55. *What the Third Commandment requires and forbids.* How should the name of God be treated? The Catechism answers that this name should be used reverently. "Reverent" is derived from a Latin word meaning to "fear" or "stand in awe of." Both in the Old Testament (Ps. 34: 11; 111: 10), and in the New (2 Cor. 7: 1; 1 Pet. 1: 17), this feeling towards God is enjoined as becoming in us. In Ques. 55, two words were used to describe the improper use of God's name, "profaning" and "abusing." "Profane" is derived from the Latin word which means "forth from the fane or temple." Hence it comes to signify "not

sacred," "common," "secular," and, finally, "irreverent." We "abuse" the name of God, when we employ His name carelessly in conversation for emphasis, in expressions of surprise, or in profane swearing.

The Question on Missions

By Rev. M. Jack, M.A., B.D., Tamsui, Formosa

Ques. 5. *What are some of the present forms of work?* Preaching the gospel and training native evangelists; pastoral supervision of the churches that have not yet called native ordained ministers; medical work; work for women and children; and educational work. Besides, there are mission buildings to be erected and repaired, there is mission business to be transacted, much correspondence and conference and meetings with the Chinese Christians. Meetings of the native Presbytery and Synod are regularly held, at which the missionary must be present and assist by his advice and counsel. The many problems of mission work which constantly present themselves also require much time spent in conference and careful deliberation on the part of the missionaries in their regular Council meetings. These varied activities occupy a great deal of the missionary's time, but they are essential to the right growth and development of the Formosan Church.

FOR TEACHERS OF THE LITTLE ONES

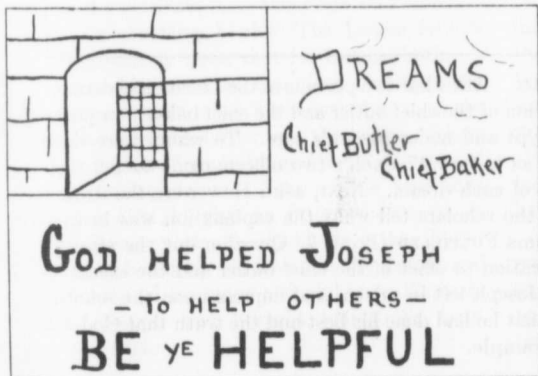
By Mrs. Jessie Munro Johnston

Lesson Subject—A good man helping others.

Introduction—One day Frank was taking a walk with his uncle. They passed a large

stone building with a high stone wall around it. The windows had bars of iron, something like this. (Outline a prison window.) Frank wondered what that dreary looking building could be. His uncle told him it was a prison. "Do they only put bad people in prison?" Frank asked. "Well, that is what a prison is for, but once in a while a good person gets in because he is blamed for something he did not do."

Lesson—That is just what happened to Joseph (recall last



Lesson). He was blamed for something he did not do, and Potiphar had ordered him to be put in prison. So to-day we shall see him in prison.

Joseph in Prison—He is not treated like the other prisoners, for the keeper has taken a liking to the young Hebrew and has given him charge over the other prisoners.

Two Prisoners from the Palace—Here are two new prisoners sent from the palace of Pharaoh,—the chief butler and the chief baker (explain). One night they each had a dream. When Joseph came in the morning to see them, he found them very sad. "What is the matter?" Joseph asks. (Explain the belief of the people of that time in dreams and signs of all sorts.) "We have no one to tell us our dreams." "Tell them to me," Joseph says.

Dreams—Tell the dream of the chief butler (outline a vine and branches, etc.). Tell Joseph's interpretation of it. Joseph tells his own story, and asks the help of the chief butler when he is able to give help.

Tell the dream of the chief baker (outline three baskets). Tell Joseph's meaning of the dream and how the dreams came true. vs. 20-23.

Golden Text—Repeat and explain.

Who gave Joseph wisdom to tell the meaning of dreams? We shall see that God gave him this wisdom, so that he might be able to do and be what God meant him to be. We shall see why his telling the dreams of Pharaoh's servants led to him becoming chief man in Pharaoh's kingdom.

Wisdom from God—I wonder if you remember who is said to have been the wisest man that ever lived? Print SOLOMON. Tell of the young king's humble words to God, "I am but a little child," etc. (1 Kgs. 3: 7), and God's reply, 1 Kgs. 3: 10-14. Let us each ask God to help us to "know things" that will be helpful to ourselves and to others. Are your lessons difficult at school? Ask God to help you to learn them. God will help you each to learn all you need to fit you for whatever He means you to be and do.

Helping Others—Even in prison Joseph made himself helpful to others. Jesus wants us to be helpers, helping in His work, helping others in all little, kind ways. (Mention ways in which little people may be helpful.)

Something to Think About—I should be helpful.

FROM THE PLATFORM By Rev. J. M. Duncan, D.D.

T
W
O DREAMS TOLD
EXPLAINED
FULFILLED

Print on the blackboard, **TWO DREAMS**. Ask what two persons in the Lesson had dreams. Bring out, by further questions, the position of the chief butler and the chief baker: in prison for some offence against the king of Egypt and under Joseph's care. To whom were these dreams **TOLD** (Print)? Question here as to how Pharaoh's two officers came to tell their dreams to Joseph, and elicit the details of each dream. Next, ask: How were the dreams **EXPLAINED** (Print) by Joseph? Have the scholars tell what the explanation was in each case. Lastly, ask: How were the dreams **FULFILLED** (Print)? Question out the story of Pharaoh's birthday feast, with the restoration to office of the chief butler and the execution of the chief baker. Then turn back to Joseph left in prison, and impress upon the scholars the value of his satisfaction in knowing that he had done his best and the truth that God will look after those who follow Joseph's example.

Lesson VI.

JOSEPH MADE RULER OF EGYPT

May 11, 1913

Genesis 41 : 25-40. Study Genesis 41 : 1-45. Read Genesis, ch. 41. Commit to memory vs. 39, 40.

GOLDEN TEXT—God giveth grace to the humble.—1 Peter 5 : 5.

25 And Jo'seph said unto Phar'ah, The dream of Phar'ah is one : ¹ God hath shewed Phar'ah what he is about to do.

26 The seven good kine are seven years ; and the seven good ears are seven years : the dream is one.

27 And the seven ² thin and ill favoured kine that came up after them are seven years ; and ³ the seven empty ears blasted with the east wind ⁴ shall be seven years of famine.

28 ⁵ This is the thing which I ⁶ have spoken unto Phar'ah : What God is about to do he ⁷ sheweth unto Phar'ah.

29 Behold, there come seven years of great plenty throughout all the land of E'gypt :

30 And there shall arise after them seven years of famine ; and all the plenty shall be forgotten in the land of E'gypt ; and the famine shall consume the land ;

31 And the plenty shall not be known in the land by reason of that famine ⁸ following ; for it shall be very grievous.

32 And for that the dream was doubled unto Phar'ah twice ; ⁹ it is because the thing is established by Go¹, and God will shortly bring it to pass.

Revised Version—¹ what God is about to do he hath declared unto Pharaoh ; ² lean ; ³ also ; ⁴ they shall ; ⁵ That ; ⁶ spake ; ⁷ hath shewed ; ⁸ which followeth ; ⁹ overseers ; ¹⁰ these ; ¹¹ for food in the cities, and let them keep it ; ¹² the ; ¹³ a store ; ¹⁴ Omit ; ¹⁵ spirit (small s) ; ¹⁶ Omit art.

LESSON PLAN

I. Joseph the Interpreter, 25-32.

II. Joseph the Counselor, 33-36.

III. Joseph the Prime Minister, 37-40.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England)

M.—Joseph made ruler of Egypt, Gen. 41 : 25-37. T.—Joseph made ruler of Egypt, Gen. 41 : 38-43. W.—Joseph's wise rule, Gen. 41 : 46-57. Th.—Stephen's narrative, Acts 7 : 9-16. F.—Give God the praise, Ps. 89 : 8-18. S.—God exalteth the righteous, Ps. 37 : 23-34. S.—God's mindfulness of His children, Ps. 105 : 1-22.

Shorter Catechism—Ques. 56. *What is the reason annexed to the third commandment?* A. The reason annexed to the third commandment is, That whoever the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

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 ⁹ 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 ¹⁰ those good years that come, and lay up corn under the hand of Phar'ah, ¹¹ and let them keep food in the cities.

36 And ¹² that food shall be for ¹³ 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 ¹⁴ is, a man in whom the ¹⁵ Spirit of God is ?

39 And Phar'ah said unto Jo'seph, Forasmuch as God hath shewed thee all this, ¹⁶ there is none so discreet and wise as thou ¹⁷ 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.

The Question on Missions—6. How is the work of preaching the gospel chiefly carried on? Largely through Formosan evangelists, sometimes in the regular Sunday church services, sometimes in the buildings rented especially for this purpose alongside of busy thoroughfares, sometimes in the open air. The missionary, wherever he can, works with them and guides them.

Lesson Hymns—Book of Praise: 474 (Supplemental Lesson), 67, 69, 52 (Ps. Sel.), 513 (from PRIMARY QUARTERLY), 70.

Special Scripture Reading—Ps. 72. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 450, Joseph Interprets Pharaoh's Dreams. For Question on Missions, F. 3, Preacher Thong See Who Gave His House When All the Village Was Opposed; F. 50, Opening of the New Chapel at Tong Kan. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, The Sole Survivor of a Great City—Obelisk of Heliopolis—On (Underwood & Underwood, see page 213).

THE LESSON EXPLAINED

Time and Place—Two years after the butler's release ; at the court of Pharaoh.

Connecting Links—The Lesson follows immediately upon that for last Sabbath.

Joseph remained unnoticed in the prison for two years after his interpretation of the dreams of the butler and the baker. Then, one night, Pharaoh himself had a strange and disturbing dream. None of his wise men were able to give an interpretation to its ominous portents. Suddenly, the butler remembered his old friend in the prison, and mentioned his name and ability to Pharaoh. So Joseph was brought before the king. Vs. 1-24.

I. Joseph the Interpreter, 25-32.

Vs. 25, 26. *And Joseph.* It is a vivid and interesting picture which is here presented,—the young Hebrew captive, clean shaven, after the Egyptian fashion and carefully dressed, standing before the king seated on his throne in the royal palace, with the officers of state and the baffled dream interpreters for on-lookers. *Said unto Pharaoh ;* after Pharaoh had related his dream (see vs. 15-24). *Dream . . . one.* What seemed like two dreams was really the doubling of one dream. The "ears" and the "kine" stood for the same thing—a period of seven years. *Seven* (a sacred and magical number amongst the Egyptians)

good kine (sows). *Seven good ears* (see v. 5, where "corn" is, of course, a general name for grain); of the many-eared variety of wheat still grown in Egypt.

Vs. 27, 28. *Lean and ill favoured kine* (Rev. Ver.); starved for lack of pasture. *Came up*; like the seven good kine, "out of the river" (v. 2), that is, the Nile, upon whose annual overflow, due ultimately to spring rains on the Abyssinian uplands and the melting of the mountain snow, the fertility of Egypt depends. *East wind*; "the dreaded sirocco which blew from the southeast from February to June, destroying vegetation and even killing the seed-corn in the clods." *Seven years*. Since the cow was sacred to the goddesses Hat-hor and Isis, both of whom seem to represent, at times, the land fertilized by the Nile, the "good kine" coming out of the Nile would be a natural emblem of fruitful seasons and the "lean kine" of the opposite. *Famine*. History tells of famine in Egypt, due to the failure of the Nile's overflow, so severe that the poor ate carrion and dogs. *What God is about to do*. In the presence of Pharaoh who was himself a high priest of the religion of Egypt, Joseph makes a quiet confession of his belief in the supremacy of his own God.

Vs. 29-32. *Seven years of great plenty*. No country knows so well the meaning of this phrase as Egypt knows it. "Egyptian wheat often brings forth the 'hundredfold' of which Christ speaks in His parable" (Matt. 13: 8). During these years the rains in Abyssinia would be abundant, causing the Nile to reach an unusual height, and perhaps, also the mud deposits of the river would be unusually rich and widespread, while the people would sow more than the ordinary quantity of grain. *Seven years of famine*; caused, so far as Egypt was concerned, by a succession of low Niles. Notice the words used to denote the utter vanishing of the surplus,—*forgotten...consumed...shall not be known* (compare v. 21). *Established by God*. No prayers or petitions can avail; the thing must come as God has decreed it. *Shortly*. The doubling of the one dream shows that its fulfilment is at hand.

II. Joseph the Counselor, 33-36.

Vs. 33, 34. *Now, therefore*. Joseph unfolds

to the king a policy to meet the impending situation. *Look out a man*; whose business it shall be to provide for the coming famine. *Overseers* (Rev. Ver.); to work under the chief's direction. *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. "Joseph's advice was far more remarkable in the improvident East than it would be with us."

III. Joseph the Prime Minister, 37-40.

Vs. 37, 38. *The thing was good*. The plan which Joseph outlined, commended itself to the mind of Pharaoh and his counselors. *Such a one*. Who could carry out the proposed policy more effectively than its author? *The Spirit of God is*; who had shown Joseph the meaning of the king's dreams, and who might, therefore, be trusted to show him the way out of other difficulties. 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, 40. *Over my house*; no longer a prisoner but thenceforward premier. *Only in the throne...I...greater*. Joseph was to be next Pharaoh himself. 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.

Vs. 41-45 tell of Joseph's entering on the duties of his high office and of his marriage. Marks of his exalted position were the king's signet ring, the robes of fine linen, the chain round his neck and his riding in a royal chariot. His wife was the daughter of a powerful priest.

Light from the East

FAMINE—In other countries is due to the want of rain, but in Egypt it is due to the

failure of the Nile flood to rise to the average level. The Nile rises in Lake Victoria Nyanza, which covers an area of 30,000 square miles and drains a territory 200 miles all round it. It forms a vast reservoir which rises and falls with the season. The Nile also receives many tributaries from the mountains of Abyssinia and from an immense country eastward to the watershed of the Congo, but for 1,200 miles it flows through a rainless country and does not receive a single stream. The height of the flood has been recorded annually for 5,500 years. At Assuan it begins to rise about the first of June, reaches

its maximum about the first of September and falls slowly through October and November. At Cairo the dates are about a month later. From the lowest to the highest gauge the rise is on an average $25\frac{1}{2}$ feet at Assuan. The highest flood was $3\frac{1}{2}$ feet above this, which meant disaster in Lower Egypt, and the lowest $5\frac{1}{2}$ feet below the average, which meant famine and death, nearly a million acres being left barren. The government has now built a granite dam across the river at Assuan which controls the surplus water, so that a low Nile does very little damage.

THE LESSON APPLIED

There is an undying interest in the story of Joseph's life. Generation after generation of men come to it, read it, wonder at it, talk about it, learn from it to be braver, better and bigger. Why is it so fascinating? What is there in it that holds and helps men to richer and fuller life? Joseph was not a king's son, nor was he in any way connected by birth with earth's great and mighty ones. He was properly related to the king of kings, however, and in this lies the answer to the question we have put. Joseph teaches the thoughtful of every age that the man in whom the king dwells, is bound to have something royal about his character and conduct.

In the last analysis of Joseph's success, we face the fact that it was because he was diligent in the business of God that he came to stand before Egypt's king and rule with beneficent and ennobling power. The secret of the Lord had been whispered into the ear of Joseph as he reverently walked before Him in truth. Joseph was wise through his waiting upon God. Upon the vexing problems of our human life he brought the light of heaven to bear, and so they were solved. To be wise above others we need the wisdom that cometh from above, and if any man lack that wisdom and asks God for it He will give it liberally. Joseph had no patent rights to the helping wisdom of God.

When Pharaoh's time of perplexity came and his heart was overwhelmed as a result of Joseph's interpretation of his dreams, he sought for a man to carry out the plans of

Joseph to defeat the coming famine. The man he found was not a product of the heathenism of Egypt. Egypt did not produce such men as Joseph. The true men of all ages have been the pupils of the true God. A young lawyer became a Christian just as he commenced to practise. Men said to him, "You are a fool to spoil your career, but if you are going to be a Christian, keep quiet about it." However, he would not keep quiet. His practice grew. The saloon keeper would not employ him, but engaged an atheist lawyer. But when the saloon keeper wished to make his will he sent for the Christian lawyer, because, as he said: "I must have a lawyer upon whom I can depend."

The annals of missionary life abound with instances that parallel the history of Joseph. How many of these brave souls have gone out to dark, foreign lands to suffer first as Joseph did and then later to be exalted to places of power. Dr. Martin, who became president of the Chinese Imperial University at Peking, won that position by his humble display of intelligence and force of character in days of strong hostility. Alexander Mackay, of Uganda, was at first tabooed and persecuted, and afterwards rose to be the great authority in the kingdom because of his unselfishness and wise goodness in the face of the ill-treatment he received. The king of Siam said, a few years ago, "Christian missionaries have done more to advance the welfare of my country and people than any other foreign influence." Oh! yes,

true men are the product of the teaching of the true God.

Joseph was God's agent in providing a place for His people where He might train them to inherit the promised land. As God's agent, Joseph was not involuntarily driven and pushed to the success which he found. He was a free agent. We all are free agents in God's service. We are the architects of our own treasure house. The three things that gave Joseph his place of opportunity to do great good are available to us all. Our station may not be outwardly what Joseph's was, but it will be *our* place of service. These are the three things:

1. His trust in Jehovah. In days dark or bright, peaceful or alarmful, painful or

joyous, Joseph held to God and put his trust in Him. A like trust strengthens, establishes, settles us. Try it.

2. His trust in himself. There is a species of self-distrust that does not honor God, while it breeds a cowardice that encourages defeat. Like Nehemiah, who said in a day of danger, "Should such a man as I flee?"

3. His trust in his fellow men. He had many reasons for distrusting men, but he rose above these and cultivated a cheerful confidence in humanity. We need more of this to-day. Suspicion and distrust of others is the cause of strife between capital and labor and war between nations.

Blessed are they that trust, for theirs is the road to true success.

THE LESSON GRADED

This section embraces teaching material for the various grades of the School.

For Teachers of Bible Classes

Briefly review the weary years in prison, the seeming hopelessness of rescue, the growing consciousness of God's presence, the growing knowledge of Egyptian life. The Lesson is an account of the sudden exaltation of Joseph because of his ability under God to interpret Pharaoh's dreams. Discuss with the class the following points:

1. *Joseph remembered*, vs. 25-32. Deal with: (a) The dream of Pharaoh, its local Egyptian setting and its essential message. Some account of the magicians and their methods will add vividness to the study. (b) The action of the butler in relating his experience with Joseph. Direct attention to the gross ingratitude of this man in forgetting Joseph who had helped him when in prison. (c) The calling of Joseph and his interpretation of the dream. Elicit the practical truths this incident illustrates, such as the fine devotional spirit of Joseph in giving God the first place in his message, the supreme value of the spiritually minded man in society, the permanent value of service for others, which returns its harvest even after many days of forgetfulness, the benefit of keeping oneself unspotted from evil and the opportunity which comes to the man God keeps safe for service.

2. *Joseph exalted*, vs. 33-45. Bring out two points: (a) The sudden exaltation of Joseph, especially his authority over the people, over Pharaoh's household, his sign of authority, his priestly raiment, his marriage and admission to the royal family. (b) Compare this with the treatment received from his brothers, his imprisonment and his years of life hidden from the world. Discuss it as the realization in part of his dreams. Teach that promotion in God's plan may be long delayed, but the best way to prepare for it is by fidelity to present tasks.

3. *Joseph preparing for the famine*, vs. 46-57. Take up his sane and far reaching policy of meeting a fearful national distress. How far was this an inspiration? Bring out the wisdom which took care in production and garnered the surplus for times of need. The method and the foresight were alike admirable. Present this truth in its national setting as the wisdom of wisely conserving national resources in times of prosperity and developing a reserve which will stand emergencies. Apply it also to individual life. Regard youth as the time for husbanding the powers of life, the storing of the intellect with precious truth, the cultivation of those tastes socially and morally which will bless when the growing time becomes limited. Quote Emerson's saying, "Few men have any next, they live from hand to mouth, they

are without plan and soon come to the end of their line."

Turn, in closing, to the spiritual aspect of the truth, and urge all to lay up treasures in heaven as the abiding provision of the soul when decay and death cut short human activity here.

For Teachers of the Senior Scholars

Remind the class that we left Joseph last Sabbath in prison, hoping, no doubt, that the butler would remember him and that he might be set at liberty. But the butler forgot all about him, and for two long years Joseph remained a prisoner. We know nothing about these two years except that we are sure that Joseph was doing the work which was given him to do so well that he enjoyed the confidence and esteem of those about him. Our Lesson to-day reveals to us how he got out of prison and became prime minister of Egypt.

1. *Pharaoh's Dreams Interpreted*, vs. 25-32. Ask the scholars to tell Pharaoh's two dreams, vs. 1-7. None of the wise men of Egypt could interpret them. How did the king find an interpreter? (Vs. 9-14.) What was Joseph's interpretation of these two dreams? (Vs. 25-32.) Note how he disclaims in the most humble way that he possesses any wisdom in himself to enable him to interpret the king's dreams. He gives God all the glory, even in the presence of those who worshiped other gods. Impress upon the class how loyalty to God, loyalty to our truest convictions, under all circumstances, are the finest things in human character. Do not let the scholars miss Joseph's wonderful composure of manner and speech in the presence of the Egyptian court. 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 the pomp and pride of Pharaoh's court. The culture of society is often a helpful thing, but it is lacking in the finer qualities of the culture of grace.

2. *A Prisoner Advises a King*, vs. 33-36. What was the advice which Joseph gave Pharaoh that day? Was there anything remarkable about such advice? Would not some such course as this suggest itself to almost any one? (See the suggestions

in Lesson Explained on vs. 35, 36.) The king was impressed with the wise statesman-like policy recommended by this young Hebrew prisoner who had no experience of public affairs. He saw at once that this was a wise policy.

3. *A Prisoner Made Prime Minister*, vs. 37-40. What was Joseph's chief qualification for this position in the eyes of the king? Note that his nationality was against him, for the Egyptians hated the Hebrews,—his position as a slave and a prisoner was against him, but his personality, the Spirit of God which was in him, outweighed all these things.

Talk about other Hebrews, like Daniel and Nehemiah, who rose to eminence in heathen lands because the Spirit of God was in them. Make very clear that the Christian graces are all conducive to true success in the world.

For Teachers of the Boys and Girls

A good way of approaching the Lesson will be to ask who represents the king in Canada, Likely some of the scholars will answer, "The Governor-General." Next, ask what title is given to the Governor-General's chief adviser. With a little help, the scholars will get an idea of the place and power of the prime minister in Canada. Now tell them that our Lesson pictures Joseph as the prime minister, the man next in power to the king, Pharaoh, himself. Why, in the last Lesson we saw Joseph in prison. How did he get to be prime minister? That is what we are going to see in the Lesson.

To see how all this came about, we shall have to start at the very beginning of the Lesson chapter. There we have the story of how (two years after last Lesson) Pharaoh, one night, had two dreams. Bring out the details,—how, in the first dream the "seven good kine" were eaten up by the "seven lean kine" (do not let the point pass that both sevens "came up out of the river," and have a little talk about the Nile and what Egypt owes to it), while in the second it was "seven good ears" of grain that were devoured by "seven empty ears." Vs. 1-7.

Now, what had all this to do with Joseph? Guide the scholars to the answer of this question by bringing out the story of the

failure of the Egyptian wise men to explain the king's dream, the mention of Joseph by the chief butler and the royal command to send for the young Hebrew. Vs. 8-14.

At last, Joseph,—clean, carefully dressed, respectful and polite—stands before Pharaoh in the presence of court officials and the baffled dream interpreters, and Pharaoh tells him his dreams. All this is to be elicited by questions. Vs. 15-24.

Then comes Joseph's explanation of the king's dreams. "Seven good kine" and "seven good ears,"—why these mean seven years of plenty. Talk about how this would come to pass,—through the unusual height of the Nile, etc. (see Lesson Explained). "Seven lean kine" and "seven empty ears,"—

why these mean seven years of famine,—bring out how dreadful this would be. Vs. 25-32.

But Joseph did more than tell the king about the seven plentiful years and the seven years of famine. Question about the advice which he gave, the acceptance of this advice by the king and his counselors, and Joseph's appointment to carry out his own plans, vs. 33-40. Refer briefly to the contents of vs. 41-45.

Now the scholars see how Joseph became prime minister. The point to press home is that he reached this position by being faithful in little things as well as in big things. And the way to success for us is just the same.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON V.]

About six miles northeast of Cairo there used to be, in Joseph's time, the town of On, with its specially sacred temple. The town buildings were demolished, many centuries ago, in the course of wars. A good deal of the building-stone was long afterwards dug out of heaps of rubbish and used to construct the houses and shops and mosques of Cairo. One very old monument, which used to stand near an entrance to the temple, was left by the Cairo people and it still remains, on its old site. A good view is had by standing at the point of that small V which our map shows at Heliopolis (page 218). What

we see is a four-sided shaft of reddish brown stone, about sixty feet high and eight feet thick, growing slightly smaller towards the top and then finished by slanting in the four sides so as to bring them together in a sharp pyramidal point. Pictures of birds and drawings of circles, crosses and various other symbolic marks were deeply cut in the stone. We see them now as clear and sharp in line as if the chisling had been done yesterday. Use a stereograph entitled, The Sole Survivor of a Great City—Obelisk of Heliopolis—On.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Lesson Points

The servant of the king of kings has no cause for fear before any earthly sovereign. v. 25.

What God has purposed no human power can prevent. v. 28.

Years of outward prosperity are years of spiritual peril. v. 29.

It sometimes requires the withdrawal of God's gifts to bring us near to the giver. v. 30.

Man's confidence can rest securely upon God's certainties. v. 32.

Crises are meant, not for our defeat, but for our development. v. 33.

Wise planning is as truly religious as devout praying. v. 34.

Fitness for doing God's work depends upon the indwelling of God's Spirit. v. 38.

Every revelation from God requires prompt and unquestioning obedience to God. v. 39.

God can make of us the best possible on condition that we yield ourselves utterly to Him. v. 40.

Something to Look Up

1. James says if any man lack wisdom he

should ask God for it and it will be given. Where is this written?

2. "All things work together for good to them that love God." Find these words.

ANSWERS, Lesson V.—(1) Prov. 9 : 10. (2) Nehemiah ; Neh. 1 : 11, etc.

For Discussion

1. What place has chance in human lives?
2. Care for the future—is it right or wrong?

Prove from Scripture

That faithfulness to duty is rewarded.

The Catechism

Ques. 56. *Why the Third Commandment should be obeyed.* All states, both of ancient and modern times, have treated perjury as a most serious crime, to be visited with severe punishment. Two elements enter into this offence, namely, (1) profaneness, and (2) falsehood. False swearing and its kindred crime of blasphemy were, under the Mosaic law, regarded as insults to the majesty of Israel's King. In Lev. 24 : 10-16, we have recorded the death of Shelomith's son for the crime of blasphemy. In the New Testament no such penalties are prescribed for breaches of this law. But it teaches that a man will reap what he sows (Gal. 6 : 7) and the character produced by irreverent words and deeds is its own sufficient penalty.

"Before the manifest glory of the divine, man's becoming attitude is one of reverential awe and fear. In this fear, or religious veneration, lies the indispensable basis of true religion." (Dr. Oswald Dykes.)

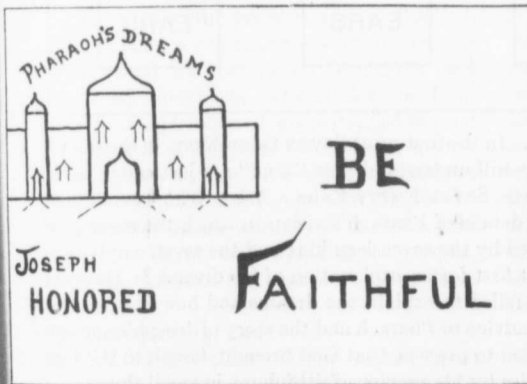
The Question on Missions

Ques. 6. *How is the work of preaching the gospel chiefly carried on?* It is carried on largely by means of Formosan evangelists, who are trained for the work in the Mission Theological College. The missionary, wherever he can, works with these evangelists and guides them. One way in which the work is done is in the regular Sunday service in the churches, where a native evangelist or pastor presides. Another way is to rent buildings in busy thoroughfares and hold special preaching services for the benefit of non-Christians. Still another important method is the open air service, at which large crowds are often gathered together, often under some spreading banyan tree at the roadside. Many also hear the gospel for the first time when they come to the mission hospital to have their bodies healed. The personal work of Chinese Christians is, perhaps, the most effective way of all. A man who has heard the gospel, tells about it to his neighbor, and induces him to come to church and hear the truth for himself. In this personal way the number of believers steadily increases.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—A good man honored.

Introduction—Who can remember where we saw Joseph in our story last Sunday?



To-day we are going to make a picture of a palace because it is in the palace of Pharaoh, king of Egypt, that we see Joseph to-day.

Do you little people sometimes dream? Some of you may tell me what you were dreaming about.

Review—Last Sunday we were talking about dreams (recall).

Pharaoh's Dreams—Now King Pharaoh has a dream. Let all close eyes while I tell you the dream. Pharaoh dreamed he saw a river and coming up out of the water he saw seven nice, fat

cows, and they went into a meadow to feed, and directly after these came seven other cows, but quite different. These seven cows were lean and poor and sickly and hungry looking. They went to the meadow and ate up the seven nice, fat cows. Then Pharaoh awoke (all open eyes now). What a strange dream, you say! (Sketch a river with marks for the cows; erase the first seven cows).

Have you ever seen grain growing? Tell me how it looks. Now close your eyes again. Next night Pharaoh dreamed again. This time he dreamed he saw a stalk of wheat with seven ears of grain upon it, large and full and good. Near this stalk another grew up, but very different. These seven ears were poor and small and they ate up the good, fat ears of grain. Then Pharaoh awoke (open eyes). (Sketch the stalk of wheat; erase the first seven ears.) It was only a dream, but Pharaoh thinks it must mean something. He is troubled about it. He sends for all the wise men (explain) in Egypt, and tells them his dreams, but none of them can tell the meaning of them.

The Chief Butler Remembers Joseph—Ah! Here we see the chief butler again. He has asked leave to speak to the king. He bows low before Pharaoh's throne (sketch) and

tells him, ch. 41:10-12. He tells of the dreams and of the young Hebrew who told them the meaning of the dreams (vs. 12, 13) and how it all came true just as young Joseph had told them.

Joseph Before Pharaoh—The king sent at once for Joseph. He is brought from the prison to the palace. Now we see him in Pharaoh's palace (sketch). Pharaoh tells Joseph his dreams, vs. 15-24. Joseph said both dreams had the same meaning. It was God's way of showing Pharaoh what God is about to do.

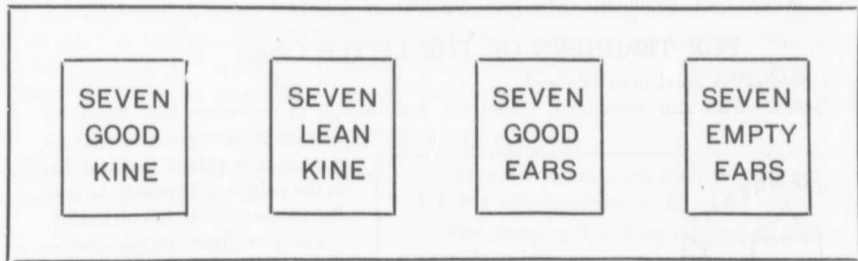
Meaning of Pharaoh's Dreams—Explain vs. 26-32. Sketch rapidly a field with good grain and another field with empty stalks. Joseph tells Pharaoh to seek a wise man who will look after all the land and in the seven good years store up enough grain to let the people have food during the seven years of famine that will follow.

Joseph Honored—Tell vs. 38-45. Let us outline a great barn or storehouse as we talk of Joseph going about the land getting the grain stored up till every place is full. Joseph was faithful in doing his duty. We see how his faithfulness led him to great honor and power.

Golden Text—Repeat and explain.

To Think About—I should be faithful.

FROM THE PLATFORM



Draw on the blackboard four squares. In the first print SEVEN GOOD KINE, in the second, SEVEN LEAN KINE (of course, the scholars will understand that "kine" are just cows), in the third, SEVEN GOOD EARS and in the fourth, SEVEN EMPTY EARS. Ask: Who saw all these things in his dreams? and bring out the details of Pharaoh's vision in which the seven good kine and the seven good ears were devoured by the seven lean kine and the seven empty ears. Next ask: To whom did Pharaoh turn at first for an explanation of his dreams? Have the scholars tell how the Egyptian wise men failed to explain the dreams and how it came that Joseph was sent for. Now elicit Joseph's advice to Pharaoh and the story of Joseph's appointment to carry out his own plan. The lesson to press is, that God brought Joseph to this high office because he was prepared for its duties by his previous faithfulness in small things.

Lesson VII.

JOSEPH MEETS HIS BRETHREN

May 18, 1913

Genesis 42 : 3-17. Study Genesis, ch. 42. Commit to memory vs. 15, 16.

GOLDEN TEXT—Whoever a man soweth, that shall he also reap.—Galatians 6 : 7.

3 And Jo'seph's ten brethren went down to buy corn ¹ in E'gypt.

4 But Ben'jamin, Jo'seph's brother, Ja'cob sent not with his brethren ; for he said, Lest peradventure mischief befall him.

5 And the sons of Is'rael came to buy ² corn among those that came : for the famine was in the land of Ca'nan.

6 And Jo'seph was the governor over the land, ³ and he it was that sold to all the people of the land : and Jo'seph's brethren came, and bowed down themselves ⁴ before him with their faces to the earth.

7 And Jo'seph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly ⁵ unto them ; and he said unto them, Whence come ye ? And they said, From the land of Ca'nan to buy food.

8 And Jo'seph knew his brethren, but they knew not him.

9 And Jo'seph remembered the dreams which he dreamed of them, and said unto them, Ye are spies ; to see the nakedness of the land ye are come.

Revised Version—from ; ¹ Omit corn ; ² Omit and ;

LESSON PLAN

- I. The Meeting, 3-8.
- II. The Accusation, 9-13.
- III. The Test, 14-17.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England)

M.—Joseph meets his brethren, Gen. 42 : 1-17. T.—Simeon detained, Gen. 42 : 15-28. W.—Forebodings, Gen. 42 : 29-38. Th.—Truthful lips, God's delight, Prov. 12 : 13-22. F.—Forebearing and forgiving, Col. 3 : 12-17. S.—Repentance and forgiveness, Luke 17 : 3-10. S.—Be not angry, Matt. 5 : 21-28.

Shorter Catechism—*Ques. 57. Which is the fourth commandment ?* A. The fourth commandment is, Remember the sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work : but the seventh day is the sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates : for in six days the Lord made heaven and earth, the sea, and all

10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

11 We are all one man's sons ; we are true men, thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

13 And they said, ⁶ Thy servants are twelve brethren, the sons of one man in the land of Ca'nan ; and, behold, the youngest is this day with our father, and one is not.

14 And Jo'seph said unto them, That is it that I spake unto you, saying, Ye are spies :

15 Hereby ye shall be proved : By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be ⁷ kept in prison, that your words may be proved, whether ⁸ there be any truth in you : or else by the life of Pharaoh surely ye are spies.

17 And he put them all together into ward three days.

to him ; ⁵ with ; ⁶ We thy ; ⁷ bound, that ; ⁸ Omit any. that in them is, and rested the seventh day : wherefore the Lord blessed the sabbath-day, and hallowed it.

The Question on Missions—7. What educational work is carried on by the Mission ? The Theological College, where Formosan Chinese are trained to be evangelists and ministers ; the Girls' School, where girls of twelve years and over are given a six years' course of study ; and the Women's School, where Christian women may get an education.

Lesson Hymns—Book of Praise: 474 (Supplemental Lesson), 129, 132, 44 (Ps. Sel.), 79 (from PRIMARY QUARTERLY), 138.

Special Scripture Reading—Ps. 32. (To be read respectively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 804, Jacob Sends His Sons to Buy Corn. For Question on Missions, F. 65, Class and Teachers of Theological College ; F. 55, Bang-kah Church At the Ordination of Rev. Tan Chhenggi. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, The Winnowing of the Grain After Threshing—Field Work in Egypt (Underwood & Underwood. see page 213).

THE LESSON EXPLAINED

Time and Place—Probably nine years after Joseph's elevation ; one of the grain cities of Egypt

Connecting Links—Joseph's prediction of seven plentiful years was duly fulfilled, and he laid up great stores of grain. During this period his two sons, Manasseh and Ephraim, were born. The famine also foretold by Joseph followed, and extended beyond the borders of Egypt to other lands, including Canaan, and people from other countries came to buy grain in Egypt. Ch. 41 : 46-57.

Somehow Jacob learned of the abundant stores in Egypt, and despatched his sons, with the exception of Benjamin, to buy food. Vs. 1, 2.

I. The Meeting, 3-8.

V. 3. *Ten brethren* ; now middle aged men with wives and children (see v. 37).

The greater the numbers, the stronger the appeal they present. "So many, in order that they may obtain more and bring more away." *Went down* ; from Hebron (ch. 35 : 27), over 3,000 feet above sea level, amidst the hills of southern Palestine. Their route would lie westward to the seacoast plains, then along the great caravan route southwest, and across the desert with its hot suns and burning sands. *To buy corn* ; grain, here, of course, wheat. The want of something to eat was the first step on the way to the transformation of Joseph's brethren. In the midst of their struggle to keep body and soul together, the spectre of their past must have risen before them accusingly.

V. 4. *Benjamin*. See ch. 35 : 17, 18. Since Joseph's departure he had, not unnaturally, taken the chief place in his father's

affection, for he was the youngest of all Jacob's sons, and the only remaining son of the beloved Rachel. *Mischief*. The fate of Joseph is still vivid in Jacob's memory. It may be that a suspicion of foul play lurked in his mind and that he feared a like fate for Benjamin. The old man's words, though innocently uttered, must have carried a sting for his sons. "Conscience is harder than our enemies, knows more, accuses with more nicety" (George Eliot).

Vs. 5, 6. *Israel* ("Perseverer with God"); Jacob's ("Supplanter") later name (see ch. 32 : 28). *Among those that came*. According to ch. 41 : 57, they came to Joseph from "all countries, including Ethiopia, Arabia, Syria and Palestine,—the whole known world to the Egyptians and Hebrews," to buy corn. *Joseph..governor*, etc. See Light from the East. *Sold*; not personally, but he ordered the selling and fixed the price. *Brethren came*. So large a company of foreigners would naturally be introduced to Joseph personally, that he might make enquiries about them and fix the terms of sale. *Bowed down*; bending their knees and bringing their foreheads to the ground. And so his dreams begin to be fulfilled—a dramatic movement in the story.

Vs. 7, 8. *Joseph..knew them*. They would be less changed than he, and besides their dress was the same as formerly and they spoke their old language. *Made himself strange..spake roughly*. No doubt two motives were struggling for expression—one to exact vengeance, the other, to effect a reconciliation. At any rate, the roughness of Joseph's manner served to conceal his emotions. And, by delaying a disclosure of his identity, he was able later to prove to them that when he had them in his power he had returned kindness for cruelty. *Whence come ye?* It was Joseph's place to question foreigners for political purposes. *Knew not him*. Many years had elapsed since they sold him to the Midianites and, in the meantime, he had grown from a boy of seventeen (ch. 37 : 2) into a man of at least thirty-seven. His strange dress, foreign name and strange language were additional disguises.

II. The Accusation, 9-13.

Vs. 9, 10. *Ye are spies*. Egypt was con-

stantly watchful against attacks from its neighbors on the northeast, and there was a natural suspicion of all companies of men who came from that direction. Joseph's accusation was, therefore, a good ruse to conceal his purposes. *Nakedness*; "not its poverty, but its open and defenceless spots." *Thy servants*. Note their humility. How unconsciously they were fulfilling the dreams of Joseph.

Vs. 11-13. *One man's sons*; and so many spies would not be picked from a single family. *Youngest..with our father*. So Joseph, without asking any suspicion-breeding questions, learned that his father and Benjamin were alive,—the very information he was seeking. *Nay*; Joseph pretends that it is impossible to believe their story. They must surely be spies. *One is not*. They evade an exact statement of the facts by this indefinite phrase or euphemism. How busily they have had to employ their wits during all these years to keep the old wrong covered up.

III. The Test, 14-17.

Vs. 14-17. *That is what I spake*. As an important official, he wishes to gain his point. *Proved*; tested, to see whether their story was true or a trumped-up tale. *By the life of Pharaoh*. In Egypt, the king was regarded as a god, therefore an oath by his name was a very solemn and binding one. In using it Joseph kept up his character as an Egyptian. *Your youngest brother*. Joseph's real purpose was to see his brother Benjamin. *Send one of you*, etc. They had the choice of presenting Benjamin or suffering the punishment of spies. *Put them..into ward*; a light form of imprisonment, inflicted, perhaps, because they had rejected the proposal of v. 16.

The remainder of the chapter tells of Joseph's second proposal which was carried out and of the return of the nine brethren to Canaan, leaving Simeon behind as a hostage for the coming of Benjamin.

Light from the East

GOVERNOR—The premier of Egypt held the highest judicial and administrative power; he was the chief justice, as well as

the first politician. The god Amon was said to be as gracious to the poor as a good governor. Even the sun god needed a governor, and for this he chose Thoth, the god of wisdom. The governor possessed the greatest sagacity in the empire and the monuments are full of the sage sayings of these great men. One of them boasts that he had charmed the heart of the king more than all the dwellers in the two countries, he was beloved among the friends of the king and mighty against his enemies, full of power in the two countries and first in the valleys of the desert. He was the only one loved by

the king, without an equal, great men bowed before him and all the people rejoiced in his light. It was his duty to give laws, to promote men in their appointments, to adjust boundary stones and to settle the quarrels of the officials. He made peace through the country by the words of his mouth, the writings of truth were in his lips and he surpassed in righteousness the little tongue of the balance. He knew the secrets of every one, he listened well and spoke wisely, he made those hostile to the king to tremble, he kept the barbarians in check and made even the Bedouins live in peace.

THE LESSON APPLIED

The famine that afflicted Egypt spread itself to the adjacent countries. The whole of the afflicted region, including his own homeland, became dependent on the far-sightedness and sagacity of one man, the Hebrew slave Joseph, who had become prime minister of Egypt. Joseph is a shining example of the union of wise forethought with unquestioning faith.

This fact of famine in Canaan and the fact of food in Egypt, where Joseph was ruler, together signify much in the history of the chosen family. In this way Joseph was to inherit the blessing of Jacob. Joseph it was from whom "the shepherd, the store of Israel," was to come. But Joseph was lost to Jacob, who thought him dead. The hunger of Jacob's household drove them to Joseph. The heir who is to carry on the great line from Abraham is brought, under the hand of God, to receive Jacob's blessing, and famine and food are the agents that serve God's purposes. If our eyes were only keener, we should see God's guiding hand working out His loving purpose in many of the most untoward happenings of our life. In God's government of our lives nothing is useless or low. Upon all that comes to us we may see the marks of His directing care.

Joseph instantly recognized his brethren. They were all there except Benjamin, whose presence filled the old father's heart with such comfort, that he had to remain at home. Joseph knew them and likely without any difficulty. He had reason to remember

these strong, fierce, cruel men who had made a sale of him some twenty or more years ago. Aristotle called memory "the scribe of the soul." Joseph's memory had recorded such things about his brothers and so many of them that when the men came bowing before him he remembered them. He remembered also the dream he once had about the sheaves of his brothers bowing to his sheaf (ch. 37 : 6). They could not escape from their identity. No one can. We shall surely be found out at last—recognized by Him to whom we must answer for wrongs done.

But Joseph did not at once make himself known to his brethren. Why? Perhaps he saw cheering signs of change in them and wished to verify the evidence of his eyes. The men they once were, could not live in Egypt. They were too lawless and wild. But if, as it would appear, they are done with their old violent ways, he could have them come and make their home with him. Therefore he wisely kept quiet about himself, and set about ascertaining what sort of men they were.

The tests he used were four in number. He "spake roughly unto them." He knew how quickly they resented that style of speech in the old days. They were dreaded and softly addressed by their countrymen when Joseph was a lad at home. So he tries them now with that rough speech that in the past so swiftly used to inflame their anger. The result must have gladdened him. They do not rashly and roughly give him answer. When the gentle answer rises

from the heart that once said harsh and angry things, there has been some changing grace at work. What he said as well as how he spoke was a trial for them. "Ye are spies," he sternly says, not once but three times; "ye are spies." What they say in reply is nearly the truth, as he knows. The frankness and fulness of their statement about themselves goes far to assure him that perhaps they are now the "true men" that they claim to be. Only in one particular do they seem to deceive—"One is not." Did they really regard him as dead? If he had asked for particulars about the death of that "one" what would they have said? We are not true men until we have been "purged from our old sins." He will try them in another way to know if their hearts are really changed.

The nine are imprisoned on a charge of being spies. This treatment will affect them very deeply. The surface and formal behavior that they had perhaps practised will disappear when this serious trouble seizes them. Our character comes out in

days of calamity. We throw conventionality away at such times. Then Joseph demands that one of them go and bring Benjamin down to Egypt. He wishes to know if they are telling the truth, and he wishes to see how they will treat Benjamin if he is trusted with them.

Does all this work of testing seem hard and unkind? Joseph's heart was kind to these men. He was doing this for a great end. Let us see the matter aright for it is God's way. He tests us that He may burn away all dross and leave only the pure gold of a perfect character.

Their imprisonment led Joseph's brethren to a deep and sincere penitence, which secured for them forgiveness from Joseph and from God. But it did not do away with those two decades of wrong and sorrow. A horse, it is told, ran away in the morning and returned only in the evening. "Here I am, safe and sound," he said, when his master upbraided him; "you have your horse." "Yes," replied the master, "but my field is unplowed."

THE LESSON GRADED

This section embraces teaching material for the various grades in the School.

For Teachers of Bible Classes

Elicit, in answer to questions, a statement of the past relations of Joseph and his brethren, especially the important part which his dreams had to do with their treatment of him. Make clear how much has been fulfilled and the part yet to be fulfilled. Get the class to consider:

1. *The physical conditions making a meeting imperative.* Bring out: (a) the fact that Joseph's wise policy made Egypt the store house of food for the whole country; (b) that on account of the great distress in Canaan it was necessary to buy in Egypt. Question, Why did not the brethren wish to go to Egypt, so that their father's initiative is necessary? Did they remember their treatment of Joseph, or were they afraid of their sin? Notice how Jacob remembers the tragedy, v. 4. Take up the truth that physical conditions are the medium through which God works His moral and spiritual ends, and by means of which His word is

fulfilled. Teach that nature is one of God's agents co-operating in His great purpose of moral elevation and spiritual redemption.

2. *The meeting of Joseph and his brethren.* Dwell upon two main facts: (a) The prominent place Joseph held as governor, wearing white robes, golden chain, his Egyptian appearance, customs and use of an interpreter, all of which made it practically impossible for them to have any suspicion of his identity. (b) His determination to improve the occasion for moral education and tokens of assurance before making himself known. Make clear that he remembered the dreams and uses his position to lead up to their fulfilment. Take up his method of self-concealment, his searching inquiry and rough criticism and claim that they were spies, seeking information which would be of use in raiding the land. Turn to the attitude of his brethren, which discloses true manhood and vast improvement. Show his determination to test the strength and sincerity of their character, which reveals the grandeur and nobility of Joseph's life, and

his determination to get to the heart of his brethren in order to help them.

Dwell on the practical lessons: (1) The necessity of keeping moral ends in the forefront and sentiment secondary in dealing with issues affecting character. (2) The readiness to suffer and cause pain in order to lead others to repentance. (3) The penalty sin brings long after the actual transgression has been forgotten. Note how it appears at the crises of life.

For Teachers of the Senior Scholars

Last week we saw Joseph invested as prime minister of Egypt. Question the class about the ceremony of investiture—the signet ring, the fine linen, the gold chain, the royal chariot, the people prostrate before him. What new name did Pharaoh give Joseph, and whom did Joseph marry? (Ch. 41: 45.) How many sons had he and what were their names? (Ch. 41: 50-52.) Note how strictly as prime minister he carried out the national policy which he had suggested to the king, ch. 41: 46-49; 53-57. Note the extent of the famine.

1. *Joseph's Brethren Go Down into Egypt for Corn*, vs. 3-5. Who suggested this? (See vs. 1, 2.) Bring out the following points: (1) Although Jacob was now an old man he was not the one to sit down and die of starvation when corn could be obtained in Egypt. He seems to have had more force of character than any of his sons. What would the world do if it were not for the people who are always ready with wise suggestions in the perplexing times? (2) Jacob's sons seem to have fallen in readily with their father's suggestion. This is something to their credit. They were not wiser than the old man,—they were willing to expose themselves to the hardships of such a journey in order to save their families from suffering. They are better men than they were in their younger days, vs. 21, 22. It is something to grow better as we grow older.

2. *Joseph's Brethren Meet the Governor*, vs. 6-13. Ask some one to describe the interview. Joseph recognized them at once but they did not recognize Joseph. Why was this? It was fully twenty years since they had seen Joseph. He must have

changed a good deal in that time. His position and dress would serve as a disguise. What thought came to Joseph as his brethren bowed themselves before him? (V. 9.) What charge did he bring against them? Why did he do this? (See Lesson Explained.)

3. *The Governor's Decree*, vs. 14-20. How did Joseph propose to test his brothers' sincerity? What proposition did he first make? (V. 16.) This was a severe test. How did he afterwards modify it? (V. 19.) Which was the severer test, for one to return, leaving the others behind in prison, or for nine to return leaving one behind? Call attention to the kindness of allowing the nine to return; in that way the wants of those at home could be supplied more fully. Have the story briefly told of the return, and the bitter grief of Jacob over the loss of another son, v. 36.

Impress the Lesson of the Golden Text. Get the scholars to see that, in the treatment which the ten brethren received from Joseph, they were suffering the just penalty of the wrongs which they had inflicted on him so many years before. Press home the truth that the only way to avoid the terrible consequences of sin is to shun sin itself.

For Teachers of the Boys and Girls

Call for the Lesson Title. Then question as follows:

How many brothers had Joseph older than himself? How long was it since he had seen them? (See Lesson Explained.) What great wrong had they done to him?

Now, in the Lesson, we see the ten brothers of Joseph in Egypt. The purpose of their coming, the route followed by them from their home in Canaan, the name of their youngest brother, and the reason of his being kept at home, should be brought out by questions (see vs. 3-5).

The meeting of the ten brothers with Joseph, the powerful governor of Egypt, is vividly pictured in vs. 6-8. The points to bring out are the humble approach of the visitors to the great ruler, his "rough" manner to them, their failure to recognize him, while he knew them instantly (see Lesson Explained), Joseph's question and their answer.

Next (vs. 8-13) comes the charge of being spies which Joseph brought against his brethren and their answer. Refer to Egypt's danger of invasion from the northeast and the force of the brothers' reply. Spies would not be all chosen from one family, but would be picked men from different families. But the chief point to bring out here is the information (see v. 13) which Joseph, without asking for it, got about his father and Benjamin.

But Joseph insists that the ten are spies and proposes a test of their good faith. Bring out the details of this proposal, namely, that one of the ten should be sent back to Canaan to bring Benjamin, while the other nine should be imprisoned in Egypt until his return.

Make it clear that Joseph's great anxiety was to see his brother Benjamin. V. 17 tells how Joseph put the whole ten in prison for three days. Why did he do this? Apparently

it was because they had refused his proposal of v. 16, that they should send one of their number back to Canaan for Benjamin while the rest remained in Egypt.

Ask the scholars what would likely have happened to Jacob and Benjamin if Joseph had kept the ten in prison. The answer is that they would have starved for lack of food. Did Joseph desire this? Of course not, and so vs. 18-24 tell how Simeon alone was kept in Egypt, while the rest of the ten returned to Canaan. This should be brought out by questioning, and also the story of the putting back each man's money into his sack (vs. 25-35) and Jacob's grief when he knew that the great ruler of Egypt had demanded that Benjamin should be brought down to him.

The lesson to emphasize is that of the Golden Text, how we can never get away from our sin once it is committed. How careful, therefore, we should be, to avoid sin!

THE GEOGRAPHY LESSON

What you see as you look out through the stereoscope for to-day, is a broad piece of level ground with clusters of tall palm trees here and there. A few rods away, directly ahead of you, a man seated on a sort of rough sled is driving a pair of bullocks around and around in a circle, over ground thickly spread with grain stalks. The animals' hoofs and the sledge runners together break up the heads of wheat or barley so that the grain is loosened, though of course it is mixed with a great deal of refuse—hulls, bits of straw,

etc. A man close by us has gathered up a quantity of the grain thus mixed with rubbish, and is winnowing it. He takes up the crude grain in big handfuls and tosses it in the air; the wind blows the lighter chaff away and the grain, being heavier than the hulls and specks of straw, gradually collects in an irregular pile near his feet. The process has to be repeated several times to get rid of all the chaff. Use a stereograph entitled, The Winnowing of the Grain After Threshing—Field Work in Egypt.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Lesson Points

The wrongdoer always weaves a lash for his own back. v. 3.

Abuse of God's gifts is punishable by their loss. v. 4.

Self-mastery is the key that opens the door to authority over others. v. 6.

No one can rightly claim consideration until he has deserved it. v. 7.

Those who would avoid suspicion must shun evil. v. 9.

Pride, sooner or later, is sure to be humbled. v. 10.

Sin must be faced before it can be forgiven. v. 13.

A liar's word is doubted even when he speaks the truth. v. 14.

As we treat others so must we expect to be treated by them. v. 16.

Suffering is blessed if only it drives out sin. v. 17.

Something to Look Up

1. "He which soweth sparingly shall reap

also sparingly." Paul wrote this to the Christians at Corinth. Find the verse.

2. "Let us not be weary in well doing: for in due season we shall reap, if we faint not." Where is the verse found?

ANSWERS, Lesson VI.—(1) James 1 : 5.
(2) Rom. 8 : 28.

For Discussion

1. Why did not Joseph send for his father at once?
2. Did Joseph treat his brothers with undue harshness?

Prove from Scripture

That our sins detect us.

The Catechism

Ques. 57. *The Fourth Commandment.* The first four Commandments have to do with worship. The first is concerned with the Object, the second with the form, and the third with the spirit, of worship. The Fourth Commandment deals with the time for worship. As the temple was set apart as the place for God's worship, so provision is made in this Commandment for time in which to worship. It claims one day in every seven of our time for God. Clearly it was intended that this sacred day should be observed, not by the Jews alone, but by all men, everywhere, and always. For the worship of God

is a duty binding upon all in every age; and without the setting apart of a definite portion of time, this duty could not be properly performed.

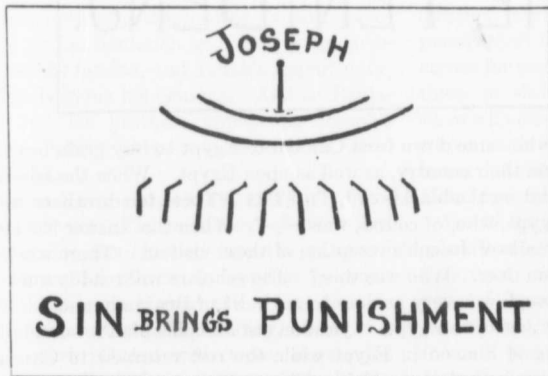
The Question on Missions

Ques. 7. *What educational work is carried on by the Mission?* The educational institutions that have so far been organized are: the Theological College, the Girls' School, and the Women's School. In the Theological College, Formosan Chinese young men are trained to be evangelists and ministers among their own people. The Theological College is of great importance in the work of all missions, because in it are trained the young men who are to be the leaders in the native churches. In the Girls' School, girls who are over twelve years of age are taken in and given a six years' training. They study reading, writing, scripture, geography, history, mathematics, and most of the other subjects that are ordinarily taught in Girls' Schools, including sewing, cooking and singing, and in some cases English and music. In the Women's School women who have often had little or no opportunity in their lives to study, come in to take a few months of training. A Boys' School has not been organized yet. It has been needed for a great many years, and we hope that it will be organized by the end of this year.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—A good man and evil-doers.

Introduction—Yes, this is a real loaf of bread, that I am holding in my hands.



You may tell me something you know about bread. What would you little people do without bread and butter? How thankful we should be to God that He sends the rain and sunshine to make the grain, etc., grow for our food. God sends famine in some countries. God sent a famine to the land of Egypt where Joseph lived, and to many other countries near it, at the same time.

Review—You remember Joseph told Pharaoh that his dreams meant that God was go-

ing to send a famine in their land. The seven years of plenty came (recall last Lesson), and now the seven years of famine have come, ch. 41 : 46-57.

The Famine—If we had been in Egypt then we should have seen crowds coming along all the roads leading to the palace, coming to beg that Joseph would sell them grain, for they and their families were starving. Joseph opened the storehouses (sketch) and sold grain to all the people of Egypt. People also came to Joseph from all countries, for the famine was bad in all lands.

Joseph's Old Home—Let us go away to Canaan (map) and take a peep into the tents of Jacob and see how they are getting on in Joseph's old home, where his father Jacob and his eleven brothers live. Ah! their table is bare! No food for their little ones! No food for anybody! Their grain is all gone. What shall they do?

The Journey to Egypt—Jacob has heard about the grain in Egypt. He tells his sons to go away down to Egypt and buy grain, so that they may not all die of hunger. We see Joseph's ten brothers going down to Egypt (marks) to get grain. Do you know the name of the brother who stayed at home with their old father? (V. 4.)

The Brothers Before Joseph—Here we see Joseph upon a high throne (sketch). Here are the ten brothers bowing low before him. They do not know that he is Joseph, the brother whom they so cruelly sold, years ago (recall), but Joseph knows them. He remembers his own dreams long ago, about the sun, moon and stars (brothers) bowing down to him, and how angry the brothers were because of his dreams, and now it has all come true. He does not tell them that he knows them, vs. 7-9. They tell their story, vs. 10-13. Then Joseph makes a bargain with them, vs. 15-20.

Punished for Sin—The brothers remember their sin against their brother long ago, and say one to another that they are being punished now for that sin, vs. 21-24.

Golden Text—Repeat and explain. Tell the story, vs. 25-38. Outline the sacks as you tell the story.

Sowing and Reaping—When you are making your garden beds what seeds do you put in? What do you think will come from each kind of seed? Sins are like bad seeds in our heart. If we sow sinful thoughts a crop of bad words and acts will grow.

Something to Think About—Sin brings punishment.

FROM THE PLATFORM

JO. | THE TEN | BENJ.

The Lesson tells of ten men who came down from Canaan to Egypt to buy grain because of the famine which had come upon their country, as well as upon Egypt. When the scholars have told you who these were, print on the blackboard, THE TEN. These ten brothers were brought before the governor of Egypt, who, of course, was —? When the answer has been given print Jo. Bring out the details of Joseph's reception of these visitors. There was one whom he missed, as he looked them over. Who was this? The scholars will readily answer, Benjamin (Print BENJ). Now Joseph was very anxious to get news of Benjamin and to have him brought down, with his father Jacob, to Egypt. Question out Joseph's plan for obtaining his wish, ending with the keeping of Simeon in Egypt while the rest returned to Canaan. The main truth to impress in closing is that of the Golden Text.

Lesson VIII.

JOSEPH AND BENJAMIN

May 25, 1913

Genesis 43 : 18, 19, 23-34. Study Genesis, ch. 43. Commit to memory vs. 29, 30.

GOLDEN TEXT—He that loveth his brother abideth in the light.—1 John 2 : 10.

18 And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house.

23 And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth.

27 And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive?

Revised Version—¹ spake unto; ² down themselves; ³ he; ⁴ with.

LESSON PLAN

- I. Fears Removed, 18, 19, 23-25.
- II. A Welcome Extended, 26-30.
- III. A Feast Enjoyed, 31-34.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England)

M.—The second journey, Gen. 43 : 1-14. T.—Joseph and Benjamin, Gen. 43 : 15-25. W.—Joseph and Benjamin, Gen. 43 : 26-34. Th.—Paul's plea for Onesimus, Philemon 10-18. F.—Unity and love, 1 Pet. 3 : 8-17. S.—Be ye kindly affectioned, Rom. 12 : 9-18. S.—A new commandment, 1 John 2 : 1-11.

Shorter Catechism—Review Questions 54-57.

The Question on Missions—8. What medical work is done in the Mission? There is a hospital at the Mission headquarters, where sometimes more

28 And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

30 And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there.

31 And he washed his face, and went out, and refrained himself, and said, Set on bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.

33 And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

34 And he took and sent messes unto them from before him: but Benjamin's mess was five times as much as any of their's. And they drank, and were merry with him.

Revised Version—¹ said; ² well; ³ the head, and; ⁴ youngest; ⁵ came out;

than 5,000 patients have been treated in a year. Formerly this hospital was at Tamsui, but recently a new and more up-to-date building has been erected at Taipeh.

Lesson Hymns—Book of Praise: 474 (Supplemental Lesson), 70, 67, 16 (Ps. Sel.), 229 (from PRIMARY QUARTERLY), 240.

Special Scripture Reading—Isa. 55. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 805, Joseph Sets His Brethren Free. For Question on Missions, F. 66, Consulting Room in Mackay Hospital; F. 67, Operating Room in Mackay Hospital; F. 19, Patients Waiting Their Turn For Treatment at Tamsui. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, In the Court of a Syrian Home, Cana of Galilee (Underwood & Underwood, see page 213).

THE LESSON EXPLAINED

Time and Place—On the return of the brethren to Egypt; Joseph's palace.

Connecting Links—The present Lesson follows close upon the last. The loss of Simeon naturally emphasizes Jacob's reluctance to let Benjamin go. But under pressure of the famine, and Judah's importunity, he finally gives his consent. And so Benjamin and his brothers appear at Joseph's palace, where they are invited to dine. Vs. 1-17.

I. Fears Removed, 18, 19, 23-25.

Vs. 18, 19. *The men were afraid.* This inexplicable introduction into the palace of the stern and powerful Egyptian governor must forbode some great evil. *Into Joseph's house;* that is, palace, standing, likely, in a large court planted with trees, surrounded by lofty walls and entered by a high, stately

doorway, with most of the doors on the ground floor opening on a veranda which ran the full length of the building. *They said, Because of the money.* See ch. 42 : 35. *Seek occasion,* etc. They feared that their apparent theft of the money was to be made an excuse for seizing their property and reducing them to slavery. *Steward;* a confidential slave who directed the household details, and whose authority was marked by a curved baton of office. *Communed (talked) with him.* See vs. 20-22.

Vs. 23-25. *Peace be to you;* a common salutation in the East, where greetings are so important, the response being, "And upon you." *Treasure;* the discovery of which was to be regarded as the height of good fortune (see Job 3 : 21; Matt. 13 : 44). *Your God, and... God of your father.* Evidently

men could not work for Joseph without learning something of the God of his fathers. *I had your money.* The steward wishes them to believe that the finding of the money was a wonderful blessing for which they can thank God, and not a calamity, on account of which they must tremble. *Brought Simeon . . . unto them* (see ch. 42 : 19, 20, 24); a graceful act at this juncture, in order to inspire them with confidence. *And gave them water.* Oriental etiquette required the offering of this refreshment, so necessary after walking on the hot, dusty streets, as a duty to guests. It was a further proof that they were not invited to the palace as suspects, but to be entertained. *Made ready the present* (see v. 11); "set in order (to display its value) a present." According to Eastern ideas, it was only befitting that they should offer a present to so high a dignitary.

II. A Welcome Extended, 26-30.

Vs. 26, 27. *Joseph came home*; from his public office, where the brethren had already seen him. *Bowed down* (Rev. Ver.). The old dream of ch. 37 : 5-8 is completely fulfilled. *Is your father well. . . yet alive?* The reversing of our order,—“Is he alive? Is he well?” is quite Egyptian.

Vs. 28-30. *They answered*; following Joseph's order. *Bowed down*, etc. They thus associated their father in the homage at Joseph's feet and so fulfilled the dream of ch. 37 : 9. *His mother's son*; that is, his full brother. *Is this your younger brother. . . ?* etc. Benjamin must have been quite young when Joseph left home. *God be gracious unto thee.* Joseph's special interest in Benjamin is shown in this particular attention he bestows on him. The blessing of a dignitary was, of course, highly regarded. Through all this story, we see Joseph's tender care for his only brother. *Joseph made haste*, etc. He found great difficulty in controlling his feelings, but as his plans were not yet fulfilled, he seeks to regain his composure.

III. A Feast Enjoyed, 31-34.

Vs. 31, 32. *By himself*; because of his dignity and perhaps because he had become a member of the priestly caste (see ch. 41 : 45). *For the Egyptians. . . by themselves*, etc. The Egyptians would not eat with foreigners because these killed and ate cows, which the

Egyptians held in reverence. *The Hebrews* were specially offensive as being shepherds and herdsmen.

Vs. 33, 34. *Sat before him*; not round a table, as with us, but on rows of chairs facing a sideboard from which the food was handed by servants. *Marvelled*; at the arrangement of the brothers in order of their ages. This must have made them feel that they were in the presence of some magic power which, perhaps, could read more of their lives than they wished. *Benjamin's mess* (portion) . . . *five times*; that is, the tray handed to Benjamin contained five times as many dishes, offering him greater variety in food and drink. In this way Joseph showed his affection for Benjamin, and also tested the ten to see if they were yet free from the spirit of jealousy.

Light from the East

SET ON BREAD—In an Egyptian feast several kinds of meat were used. The goose was the most common delicacy, and was prepared in a variety of ways. Most of the cooking was done on an open fire, but a cover was held over the meat to reflect the heat back upon it. The various foods did not remain always the same as among primitive peoples, but was subject to fashion as amongst ourselves. Some of the festive lists which have come down to us contain ten different meats, five kinds of birds, sixteen kinds of bread and cake, six different wines, four kinds of fruit as well as all manner of sweet things. The common people squatted around low tables, ate with their fingers and tore off pieces of the goose without much style. Their common drink was beer made from ground barley. The upper classes sat on high cushioned chairs, were waited on by slaves and after the meal had their hands washed by means of a basin and ewer just like ours. The guests were garlanded with flowers, furnished with bouquets, wore lotus buds in their hair and the tables were profusely adorned with blossoms. The wine jars were decorated with beautifully embroidered covers and sometimes with floral wreaths. Culture and elegance marked the beginning of every feast, but were not so apparent at its close.

THE LESSON APPLIED

A striking truth is taught by this narrative right at once. We see in the fear that possesses Joseph's brethren one of the consequences of wrong-doing. They carried punishing consciences, because they had deceived their father. The constant consequence of deceiving is the dread of being deceived.

The kindness of the Egyptian ruler in inviting the brethren to his house had roused both suspicion and fear in these men with the bad past. They thought that some trap had been laid for them. They now knew how Joseph had felt when he was helpless in their hands. In using the power we have over others we should consider how we should like to have that power used over us.

When we are in perplexed fear and free of blame for the cause of it, our trouble finds expression in the first willing car. So it was with these distressed ones. Joseph's steward, speaking comforting words to them and treating them with kind courtesy,—how he pictures the great Saviour upon whose loving sympathy we can always count.

The remarkable words the steward had spoken do much to calm the fears of the visitors. And when he restores Simeon to them and they hear how he had fared while they were gone, their hope that all may yet be well revives again. None of us is placed in a position so subordinate and lowly, that a word of good cheer from him will not help those who are in trouble.

The steward's care of the brethren puts them in condition to give Joseph the present of fruits which his father had unwittingly sent to his son. How these home things would move the tender heart of Joseph! They were from his father's hand, the growths of the fields in the dear land of his home. The value of them was small in one way, but great in another, and Joseph prized them highly as he took them from his brethren. They were eloquent reminders of

home, and Joseph looked lovingly upon this present from Canaan. There is something wrong with the man who forgets or ceases to love his boyhood's home.

When Joseph had accepted the gift, he began to ask kindly questions about the one who had sent it to him. These inquiries about home are the evidence of affection. Joseph gets good news in answer to his question. His father is alive and well. Grief and care had wrestled with him, but he has survived their assaults. Joseph is a pattern to all sons in his concern for the welfare of his aged father, his joy on being assured of the well-being of Jacob and his eagerness to provide for the declining years of one to whom he owed so much.

What a change the years bring in the station and circumstances of men! When you visit the place where you lived years ago, and look about you, the fact of life's transiency is painfully evident. The old familiar faces almost all are gone. But we are rich, as gold can never enrich us, if our minds and hearts are filled with precious memories of the strong and noble lives of those who have gone, and of their unconquerable trust in God.

The sight of Benjamin standing there with the rest makes another question necessary, but before it can be answered affection bursts in blessing from Joseph's lips and he hastens away to give vent to his tears of joy in the quiet of his own chamber. When he comes to them again, it is at a feast. While it was a feast of brethren it pretended to no equality. Joseph is kind to all his brethren, but he is also just, and will not treat the nine as he treats Benjamin. We are to learn here from Joseph's treatment of Benjamin, that the consequences of evil-doing can never be escaped. It is impossible that those who have gone far in the ways of evil, can ever be the same in their own eyes or the eyes of others.

THE LESSON GRADED

This section embraces teaching material for the various grades in the School.

For Teachers of Bible Classes

The whole chapter should be covered in

the course of the class discussion.

Begin with the scene in Jacob's home at Hebron. Bring out the extremity to which famine had brought his household, and his urging his sons to go back to Egypt for more

grain. Follow up the discussion between Jacob and Judah, eliciting the father's unwillingness to let Benjamin go, Judah's becoming surety for Benjamin's safe return, the father's unwilling consent, his directions about the present meant to win the favor of that hardhearted ruler down in Egypt, and his heart-rending grief. Get the class to trace all the father's distrust and grief back to the brethren's cruel treatment of Joseph and their deceit towards himself. Impress the lesson of the far-reaching effects of sin. Vs. 1-14.

Follow the brethren down to Egypt, questioning about the "double money" (v. 15) and the strange invitation to dine with Joseph. Vs. 15-17. Now begins the printed portion of the Lesson, in which the following points are to be considered.

1. *The fear of the ten and its removal*, vs. 18-24. Bring out the cause of the dread that filled the hearts of the ten, as they were brought to Joseph's house, and its removal, first by the assurance of the steward, then by his courteous treatment and finally by the bringing of Simeon out of prison.

2. *The approach of the brethren to Joseph*, vs. 25-28. After questioning out the details, emphasize how, in this meeting, both of Joseph's dreams were fulfilled (see Lesson Explained). Lead the class to see how impossible it is for human wickedness to prevent God's plans from being carried out.

3. *The meeting of Joseph and Benjamin*, vs. 29, 30. (a) The tender meeting and Joseph's gracious attitude toward Benjamin. Bring out Joseph's desire concerning his father, and the deep emotion stirring in his heart. (b) The gradual restoration of the brethren's confidence in the goodwill of Joseph.

4. *The feast*. Question out the story.

The lesson to enforce is the obligation of family ties. Set over against the misery of the ten brethren's disregard of this obligation, the blessings which sprang from Joseph's fidelity to it.

For Teachers of the Senior Scholars

Remind the class that last week we saw nine of Joseph's brethren return from Egypt

with grain to keep their families alive, leaving Simeon behind as a hostage till they should bring their youngest brother Benjamin down. Question the scholars about vs. 1-17. The printed portion of the Lesson to-day tells the first part of the story of this second visit.

1. *Favor Awakens Fears*, vs. 18-23. What kind of a reception did the nine meet with at the hands of the governor? How did this differ from his way of treating them during the first visit? What effect did this have upon them? How can we account for kindness producing such an effect? Warn the class against allowing any fear or suspicion to creep into the heart to misinterpret kindness. We often wrong others in this way and we always wrong ourselves. Get some one to tell about the scene which occurred at the door of Joseph's house—the explanations of the brethren and the comforting assurance of the steward.

2. *Fellowship Starting Tears*, vs. 24-30. Bring out by questioning what took place in Joseph's house that day,—the courteous treatment by the steward—how the time was employed until the governor should return—the presentation—the governor's kindly enquiries about themselves and especially about their father—the deep, uncontrollable emotion awakened in his heart by the sight of Benjamin—his hasty retreat to his own chamber to weep—how the brethren must have wondered at the strange conduct of this great man. Remind the class that here we have a revelation of brotherly love which is very beautiful, and that there is a Friend that sticketh closer than a brother.

3. *The Banquet*, vs. 31-34. Ask one of the class to describe the meal—the appearance of the governor who could not altogether wash away the traces of his tears—the arrangement of the guests at the table and the reason for it—the special favor shown Benjamin. The love of the governor has cast all fears out of the hearts of his Hebrew guests. It was a happy party. Love has always been the greatest thing in the world. The more of it we possess the greater will be our influence for good. The more completely we live up into the Christ life, the more of it we shall possess.

Make the closing application turn upon the

fact that the Lesson shows the beautiful sight of a united family. Impress the mutual obligations of brothers and sisters.

For Teachers of the Boys and Girls

How was Jacob prevailed upon to permit Benjamin to accompany his nine brothers to Egypt? What present did Jacob send to Joseph? What provision was made for returning the money found in the sacks? What invitation did the nine and Benjamin receive in Egypt. After these opening questions covering vs. 1-17, the questions on the printed portion may continue along the lines of the Lesson Plan, as follows:

I. FEARS REMOVED, vs. 18-25. Of whom were the brethren afraid? What reason for fear had they? To whose house were they brought? Describe this house. What did the brethren suspect? Who received them? What did they say to him? What salutation did Joseph's steward use? What was the usual answer? How did the steward explain about the money in the sacks? Whom did he bring out to the brethren. What act of courtesy did he show to them? How did they prepare for meeting Joseph? At what hour was he expected?

THE GEOGRAPHY LESSON

The feeling of kinship was greatly strengthened in old times by the custom of having the married sons of a family remain with the father and bring up their own children under his roof. Many Syrians to-day live in the same patriarchal fashion. We get a suggestive glimpse of life under such circumstances if we visit (with the stereoscope) the home of a prosperous householder at Cana. We find a good many members of the family in a big, airy courtyard, which gives the women plenty of air and sunshine, while yet keeping them decorously sheltered from the sight of passers-by. Various doorways lead

II. A WELCOME EXTENDED, vs. 26-30. How did the brethren greet Joseph? What question did he ask? What peculiarity was there in the form of this question? Give the answer of the brethren. Why did they again bow down before Joseph?

What did Joseph ask about Benjamin? What did he say to him? Why was this a fitting mode of address? How was Joseph affected by meeting Benjamin?

III. A FEAST ENJOYED, vs. 31-34. Why did Joseph delay making himself known? Why did Joseph eat by himself? Why would the Egyptians not eat with the Hebrews? Describe the Egyptian manner of sitting at table. At what were the brethren of Joseph surprised? What special kindness did Joseph show towards Benjamin? Of what would this be a test as regards the ten? What is said of the way in which the meal went on?

Speak, in closing, very earnestly, about the test to which Joseph put the ten brethren. Get the scholars to apply this test to themselves. Are they free from jealousy when they see some companion enjoying things of which they are deprived or winning success greater than theirs?

from the court into rooms, but it is evident that the rooms must be too dark to be pleasant for everyday use. The grain supplies which Jacob's sons brought home from Egypt were probably stored in rooms like those. A stone staircase leads to some second story rooms, which are lighter, being provided with windows—mere openings without glass. The head of this household, a bearded man, wearing a long cloak of striped stuff, is overlooking a variety of work done by his wife and his sons' wives.

Use a stereograph entitled, In the Court of a Syrian Home, Cana of Galilee.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Something to Look Up

1. Jesus taught, that, if we do not forgive

one another, we cannot expect God to forgive us. Find the chapter and verse.

2. Joseph's brothers suffered because of an old sin. Where is it said in the Bible, "Be sure your sin will find you out?"

ANSWERS, Lesson VII.—(1) 2 Cor. 9 : 6.
(2) Gal. 6 : 9.

For Discussion

1. Did Joseph in sending for Benjamin show lack of consideration for his father ?
2. To what extent should we conform to the customs of society ?

Prove from Scripture

That fear is a consequence of guilt.

The Catechism

Ques. 54-57 (Review). Observe six things mentioned in Ques. 54 as involved in the Third Commandment. "Names" means the personal names of God. They are such as God, the Almighty, Jehovah, and, most precious of all, Father. "Titles" are descriptive terms, expressing what God is, for example, Creator, Preserver, etc. "Attributes" are qualities or characteristics of the divine nature. These are mentioned in Ques. 4. "Ordinances" are God's appointments in the church, in the home, and in society, as prayer, praise, preaching, sacraments, the Christian ministry, civil magistracy, etc. "Word" signifies the scriptures. "Works" are all God's doings in creation, providence and redemption. All these things are to be treated reverently, on pain of God's judgment. In the Fourth

Commandment (Ques. 57), count up the various creatures whom God intends to be blessed by the Sabbath.

The Question on Missions

Ques. 8. *What medical work is done in the Mission ?* There is a Mission Hospital at the central station, where each year about five thousand patients are treated ; and as many of these come back a great number of times for treatment, there may be as many as thirty thousand treatments in one year. Formerly the hospital was at Tamsui, but a new and more modern building has been recently opened at Taihoku (Taipeh), the capital of the island and the new headquarters of the Mission. The opportunities for medical work here should be much greater even than they have been at Tamsui, for the population in the immediate neighborhood is more than ten times as great. There are two mission doctors connected with our medical work, and one missionary nurse. A large Chinese staff is employed, including several Chinese doctors and dispensers and a number of nurses in training. The Mission Hospital is an important element in mission work, because it bears witness to the ministering power of the gospel, and also because through it some are reached who might not otherwise be brought in touch with Christian truth.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—A good man and his brother.

Introduction—Two ragged urchins were trotting down the street in front of me one

JOSEPH
BENJAMIN

LOVE

BROTHERS AND SISTERS

day. They were bare-footed and bare-headed and dirty, but they were hand in hand, and the older boy seemed to be taking very good care of the younger. They stopped before the window of a candy and fruit shop, and the bigger boy helped the little fellow up so he could get a peep at the good things in the window. I stopped also, and said, "You seem very fond of this little lad." "Yes," said the older boy, with a beaming face, "he is my brother, and I love him." I thought how nice it was to hear these lov-

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ing words, and wished that all our boys and girls would remember the words of the disciple whom Jesus loved: "Little children, love one another." Our Lesson story is about two brothers who loved each other.

Review—Recall last Lesson. The nine brothers went back to Canaan, leaving one as a pledge that they would return with their youngest brother.

Lesson—Tell how Benjamin went down to Egypt with the rest of the brothers, vs. 1-17. When Joseph knows that Benjamin has really come with them, he orders his servants to get ready a feast at his house, for he is going to have these men from Canaan to have dinner with him.

The Brothers in Joseph's House—Describe the fear of the brothers when they are ordered to come to the house of the great man Joseph. "He is surely going to punish us because of the money found in the sacks" (v. 18), they say. They explain to the steward of Joseph's house, vs. 19-22. Tell his reply, v. 23. He brings them into the house and gives them water to wash their feet (explain), and then he gives food to the asses which they had brought to carry the sacks of corn home. The brothers now get ready the presents they had brought for Joseph, ch. 42: 11.

All the while they were full of fear, wondering how the great man Joseph would treat them.

Joseph and Benjamin—Tell of their meeting, vs. 26-28. When Joseph's eyes rested upon his young brother Benjamin, he was ready to cry and left the room and went to his own bed-room to weep. He loved his brother very much. He was so happy to see him again after all these years. Joseph is not ready yet to tell them he is their brother. He goes back to them and they all sit down at his table to dine. He puts meat and good things on their plates, but Benjamin's plate had five times more on it than on the other plates. They ate and drank and were merry with Joseph. He was so kind and happy with them. Outline a table, with Joseph and the eleven brothers around him.

Repeat—(Hymn 70, Book of Praise)

"One there is above all others,

Well deserves the name of Friend ;

His is love beyond a brother's,

Costly, free and knows no end."

Golden Text—Repeat Golden Text. Print LOVE YOUR BROTHERS AND SISTERS. What can you do to show your love for your brothers and sisters (teachers may suggest ways).

Something to Think About—I should love my brothers and sisters.

FROM THE PLATFORM

AFRAID

FEASTED

TWELVE BROTHERS

WELCOMED

WONDERING

Mark off sufficient space in the blackboard and print in the middle of it, TWELVE BROTHERS. Also write in the four corners of the space the words, Afraid, Welcomed, Feasted, Wondering. Then question somewhat as follows: Who in the Lesson were afraid? What was the reason of their fear? Why did they suspect they had been brought to Joseph's house? To whom did they make an explanation? What was the steward's reply? What courtesies did he show to them? What preparation did they make for Joseph's coming? About whom did Joseph enquire? What reply did he receive? How did he greet Benjamin? Why did he have to leave the room? Describe the arrangements at the feast. At what did the brethren of Joseph wonder? To whom did he show special kindness? In what way did he do this? The lesson to press home is the beauty of love and good will amongst brothers and sisters, and the ugliness and sin of jealousy.

PATRIOTIC DAY

PATRIOTIC DAY is observed on June 29th, the Sunday nearest to Dominion Day.

The subject for the day is **TEMPERANCE**. The Service as prepared will contain fresh facts. It is planned also to make this a great pledge signing day.

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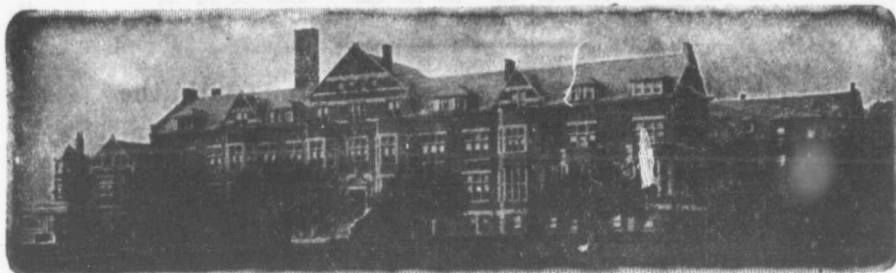
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THE BOOK PAGE

It is a period of extraordinary interest in Canadian public life, the twenty years before Confederation and the forty-five years since. It has been the time of the making of Canada. The Hon. James Young was during all these sixty-five years a keen observer of public affairs and in close touch, first as a newspaper reporter and editor, and later as a member of the Dominion Parliament and of the Legislature of Ontario. Mr. Young's wide and first-hand knowledge well fitted him to write the two substantial volumes, **Public Men and Public Life in Canada** (Wm. Briggs, Toronto, Vol. I., 367 pages, \$2 net; Vol. II., 481 pages, \$2.25 net, both freely illustrated). The first volume issued in 1902 and now appearing in a new edition, brings the story down to Confederation; volume two, published a few weeks before the author's lamented death last fall, continues the story almost to the present time. Mr. Young was a Reformer of the old type, and not without his prejudices. These, however, have not prevented him from giving a lucid and, on the whole, fair, account of men and events. Every page of the two bulky volumes is interesting and instructive, but especially so the story of the dawn of the railway age in Canada, the great battle for responsible government in the thirties and forties, and the contests and deadlocks between the old Provinces of Upper and Lower Canada which led to Confederation in 1867; and this followed by the acquisition of the Great Lone West and the extension of the Dominion from the Atlantic to the Pacific. "There were giants in those days," and the writer gives an intimate picture of such as Lord Elgin, Sir Alan McNab and Wm. Lyon Mackenzie and Sir John Macdonald and George Brown, and of how these two last named buried their antagonism for a while in order to bring Confederation about. The later sketches of Lord Dufferin and of Tupper and Mackenzie and Blake and Thompson and Laurier are not less interesting. The "old-timer" will follow Mr. Young in his account of the contests and struggles of all this half-century and more, with the personal interest of one who "was there," and the younger reader will get a first-hand knowledge of very high value, of Canadian public affairs and public men. The money put into these two substantial volumes will be well invested.

A recent issue of **THE TEACHERS MONTHLY** contained a notice of Professor J. E. McFadyen's, *A Cry for Justice*, with the sub-title, *A Study in Amos*, in The Short Course Series edited by Rev. John Adams, B.D. (T. & T. Clark, Edinburgh, U.C. Tract Society, Toronto). Other volumes of the Series received, are: **The Song and the Soil**; Or, *The Missionary Idea of the Old Testament*, by Professor W. G. Jordan, D.D., who, in eight luminous expositions, shows how the great prophets of Israel kept alive, in spite of the prevailing exclusiveness and hatred of heathen nations, the faith in a coming time when Jehovah should be recognized as the God of all nations and peoples of every race should pray to Him. The expositions, with the exception of the first, which gives its title to the volume and is based on Ps. 137, are from the prophetic books. *The City of the Ever-Open Door* (Isa. 60: 11, 12) and *The City Without a Wall* (Zech. 2: 1-5) are

a pair of interesting and suggestive chapter headings. **The Psalm of Psalms**: Being an Exposition of the Twenty-Third Psalm, by Professor James Stalker, D.D. Opening Dr. Stalker's book at the last page, one lights on an Index containing the names of seventeen authors quoted, including Homer and Shakespeare, and coming down to Burns and Browning, and a list of twenty-two topics referred to in the Exposition. This Index is a true measure of the wealth of Dr. Stalker's materials, and as for his arrangement and style, one does not need to paint the lily. **The Higher Powers of the Soul**, by Rev. Geo. McHardy, D.D. The scope of this volume in suggested by its opening quotation from Socrates' entreaty to old and young "first and chiefly to care about the greatest improve-ment of the soul." There is a sound psychology, and, better, the insight of an experienced pastor, behind this discussion of how the spiritual powers,—Conscience, Reason, Memory, Imagination, Faith and Hope, The Will, Love—may be developed under the guidance and inspiration of Christ. Each of the volumes contains an Appendix with a carefully selected list of books and a full and convenient index, and the price of each is 60c.

The Goodly Fellowship (The Macmillan Co. of Canada, Toronto, 325 pages, \$1.25) is a love story by Rachel Capen Schauflier, in which Jean Stuart, of New York and Bar Harbor, a fashionable society girl touring the world, has adventures in Persia and is thrown into contact with Thorley Prescott, a young man who "does things." After many ups and downs, the story has the inevitable ending. A chief interest of the book is the Persian background and the intimate description of travel and of missionary life in that but little known country.

On Board the Beatic, by Anna Chopin Ray (McClelland & Goodchild, Toronto, 379 pages, \$1.30 net), is a romance of a trip across the Atlantic and back with a glimpse of London and Belgium, the principals being Carl Clode, a middle-aged successful man of business and Aileen Warburton, a self-assured woman of thirty-two. The plot is worked out with the deft and sure touches of the real artist, while each of the subordinate characters grouped about the two chief figures possesses a distinct personality. The story is one of absorbing interest greatly enhanced by its exquisite literary finish.

The sub-title, *The Experiences of a Young Emigrant Told from His Letters*, of **A Manitoba Chore Boy** by E. A. Wharton Gill, M.A., Honorary Canon of St. John's Cathedral, Winnipeg (The Religious Tract Society, London, 83 pages; illustrated; price 35 cents, postage paid), aptly sums up this brisk little book. The young emigrant is a son of a clergyman in England, and the letters, written to his mother, describe his first ten months on a Manitoba farm, with its many new experiences. The boy is good stuff, ready to learn; the farmer, capable and kind, is willing to teach, and the lad quickly grows to like the life, and looks forward to a farm of his own. It is in this way that many of Canada's valuable citizens are made.



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