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Sabbath School Publications.  
Presbyterian Church in Canada

Rev. R. Douglas Fraser,  
Editor & Business Manager  
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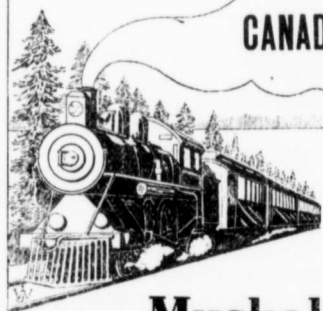
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# The Teachers Monthly

Rev. R. Douglas Fraser, D.D., Editor  
Rev. J. M. Duncan, B.D., Associate Editor

Vol. XIII.

May, 1907

No. 5

The "Men's Movement" continues to spread rapidly. In our Canadian cities it is taking chiefly the form of Adult Bible Classes and Men's Associations. These stand back of the Prayer Meeting, the evening service, the gathering in of non-church goers, the increase of Missionary interest and Missionary givings, and aggressive work generally.

Dominion Day comes this year on a Monday. The Sabbath immediately preceding, namely, the last Sabbath of June, affords an unusually good opportunity for inculcating the cardinal virtue of love of country. The General Assembly's Sabbath School Committee have therefore prepared a Patriotic Service for that Sabbath, which may be used as an alternative to the ordinary Lesson for the day, or in any other way that may be arranged. It is, typographically, a little gem, worthy of the day and subject. Sample copies will be sent free, on application; and the Service will be sent in quantities, post paid, at 50c. per 100. Address R. Douglas Fraser, Confederation Life Building, Toronto.

## The Gospel of the Commonplace

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

The dullest eye can see God in the miraculous: it demands far keener vision to discover Him in the commonplace. When the Healer in Cana speaks the word and the courtier's son at Capernaum, twenty-five miles distant, begins to recover of a deadly sickness, the divine power is clear to all. But not less really is the same power active in the health that comes from the bright sunshine and sweet pure air of these spring days, with their soothing for jangled nerves

and renewal for flagging energies. "Except ye see signs and wonders," said the great Teacher, "ye will not believe." But far more pleasing to Him and full of blessing to us, than a faith resting on miracles, is the faith that feels in all the ordinary processes of nature, the touch of the divine Hand, the pulsing love of the divine Heart.

This sense of God gives a new suggestiveness to all the operations of nature. They bring home to us spiritual truth with a clearness and power all their own.

## Growing Up and Growing Down

By Rev. John D. Gillam, M.A.

In British Columbia we have magnificent trees, some of them 200 or 300 feet high. We wonder how they can stand before the howling tempest; we discover why, when we begin to clear the land and find roots running in all directions and to a wonderful distance underground. The root of the tree lays hold of the ground and says to the wind, "It will take more than you to pull me up."

You cannot have the steadfast tree without the deep root. The same law holds in nature and in human nature. The boy who grows up, without at the same time growing down, becomes a boaster and a swaggerer, with plenty of promise, but nothing more. He is apt to go down before the fierce blast of temptation, like a tree with no hold of the ground, for he lacks the essence of stability.

The root is principle, and the tree is character. Principle is that by which we lay hold of things that endure, like the root taking a firm grip of the solid earth. Principle is hidden away deep down out of sight, and, like a root, usually out of mind; but a

most essential part, after all. "Honesty is the best policy"—there is a principle: the moment a boy or a man severs his conduct from that, invisible decay falls on his character. The point of contact between God and man is not where man towers, like some forest giant, above his fellows; but, "Thus saith the high and lofty One that inhabiteth eternity, I dwell with him that is of a contrite and humble spirit." Strange to say, it is humility, a ladder on which we step down, that leads us to the highest. In our thoughtlessness, we despise the roots because, for the most part, they are not seen, and not pretty when seen; and lavish all our praise on the splendid trunk and glorious foliage of the tree, forgetting that the life of the tree depends on those dirty roots' gathering food in the black earth. The first lesson we have to learn in judging our fellow men is, to measure the principle that lies at the root of their lives. By this we all either stand or fall.

The safe height of a tree is measured by the depth and extent of its roots. The reason why so many men have so ingloriously failed in life is, because they have paid too much attention to height and too little to depth; and when the trial came they fell, spreading desolation in their path. The trees are wiser, for they strike their roots into the earth before they show above it.

The lesson from the tree is, not to neglect the hidden things of life, such as principle, prayer and spirituality, ever remembering that in the course of nature, depth of principle precedes height of renown, and that principle, being the root, comes first in order of time.

Vancouver, B.C.

### Bidding Jesus Good-By

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

The time was Saturday morning: the place was a manse. An incident occurred that Saturday morning in that manse, which led the minister to fear that he was losing his hold upon spiritual things, that he was drifting away from Christ.

The week had been a disheartening one, full of a multitude of petty, perplexing cares,

which led him at times to long, like the prophet, for a lodging-place in some vast wilderness, or, like the psalmist, for the wings of a dove, that he might fly away and be at rest. There had been scarcely any time to think about sermons, and now Saturday had come. He went to his study with a weary, troubled expression on his face, and with a feeling of utter failure in his heart, and sat down at his desk, above which hung a copy of Hofmann's beautiful picture of Christ and the Rich Young Man. He placed his elbow upon the desk and bent his head upon his hands, and tried to think, tried to pray.

Just then the door of the study opened gently, and the sweet little face of a child peeped in to see what his father was doing. The minister turned in a nervous, irritable way, and told the child to go away. As the child turned to go, he waved his little hand, and said with a tear in his voice, "Dood-by, papa," and then catching a glimpse of the tender, loving face in the picture above his father's desk, looking down so graciously upon him, he said, "Dood-by, Jesus."

In a moment the child was gone, but his last words had strangely roused the minister and started an unexpected train of thought. Was he not himself, all unconsciously, but not so innocently as the dear little child, bidding Jesus good-by? He began to feel that he was becoming more fretful and impatient and irritable. Every little thing seemed to annoy him, to put him out of sorts, and make his work an unendurable burden.

As he looked up at the picture over the desk, he thought that he could see in that face so wondrously human and divine, in those great loving eyes so full of tender, yearning pity, the sorrow which fills the Saviour's heart, as one whom He loves turns away from Him and bids Him a conscious or unconscious good-by.

The minister bowed his head and, like the erring disciple of old, wept bitterly. With a heart-cry to God for help, he looked up into the face of his great, tender, loving, forgiving Friend, and consecrated himself anew to Christ. As his whole soul went out in the strong emotion of that hour, there came into his heart such a sweet sense of the

divine Presence, that he realized that heaven could be found without seeking the solitude of the wilderness, or taking flight on the wings of a dove.

There are many to-day who know something of the power of work and worry to make the heart less sensitive to spiritual things, to rob the soul of that special grace which gives a touch of heavenliness to the most trying experiences of life. Whenever George Müller

of Bristol felt that his spiritual nature was becoming less sensitive to the touch of God, to the breath of heaven, to the divine voices and visions of life, he went aside and waited with open heart for God's Spirit to fill him. This is a plan which never fails to give our lives a touch of heavenliness, and which never fails to keep us from bidding Jesus good-by.

St. Andrew's, N. B.

## Teaching that Tells

### Getting a Knowledge of the Lesson

*By W. W. Miller, Esq.*

Faithful preparation gives the teacher courage and confidence. It enriches his own mind; for, as he studies, new beauties come beaming up from the lesson, and he is anxious to meet his class, that he may impart to them the rich treasure he has found. His own pleasure is thus heightened, his work becomes a delight instead of a burden; and no consideration, short of absolute necessity, would keep him from school, or tempt him to give up his class. Such being the profit and the joy of thorough preparation, how can it best be made?

Begin early in the week. Everything favors the early beginning of preparation. As the lesson is kept simmering in the mind all the week, many points come out bright and clear that were at first dim and hazy. When the mind is carrying about within it certain great truths, it is apt to catch on to any good illustrations that may be suggested by the week's experiences.

One important branch of preparation is the memorizing of the lesson. In almost all our schools the International series of lessons is used, and these lessons are never long, but consist of from ten to twenty verses. Readiness in the class is an essential element in good teaching, and one way of attaining readiness is to get the lesson securely lodged in the heart and memory. This readiness is more easy and natural to some than to others, but it is within the reach of all who earnestly make the attempt.

Here is a plan for studying the lesson.

Study carefully, first, the connecting links between the present lesson and the one preceding. The places where the recorded events occurred should also receive attention, also the time at which events took place, and the prominent historical facts therewith connected. In this way, we are enabled to get a more vivid picture of the lesson before our mind. Study also parallel passages; for one such passage often throws light upon another, and helps us to a better understanding of it.

In consequence of the frequent abuse of Lesson Helps, some have gone to the other extreme and object to them altogether. To such I would say, that the same argument which would exclude all printed Helps in the investigation of the scriptures, would also exclude all lesson helps such as we receive from the minister or from one another in our teachers' meetings, and I am sure no teacher is prepared to give up the stimulus and aid he obtains from these sources.

Utilize the minutes. One of the stereotyped excuses for not knowing the lesson is, "I am so busy; I have no time to study." No doubt this is a busy world, and most Sunday School teachers are busy people, but are we too busy to spend a few minutes each day on the lesson? Think of the idle moments we throw away. Who are the great Sabbath School workers of the day? Are they not very often the busiest men in the country? But they have learned to utilize the minutes. Be thrifty of time in lesson study, and you will be astonished how thoroughly you will be prepared when you come

before your class, and more astonished still at the vast amount of scripture knowledge you will be sure to accumulate every year.

Portage la Prairie, Man.

### Planning the Lesson

*By Professor Frederick Tracy, Ph.D.*

Several things should be taken into account in planning the lesson: that is, in pre-arranging the order and method of its presentation.

(a) The sort of lesson material you have in hand, and its connection with preceding and succeeding lessons. If the lesson is historical, forming a link in a chain of events, then your plan must provide for keeping that historical connection clearly before the pupils' minds. Other sorts of material would probably require a different plan.

(b) The sort of pupils to whom you are to teach the lesson. With maturer pupils, you can take some things for granted which cannot be taken for granted with younger pupils.

(c) The aim which you have in view in all your teaching. That supreme aim will determine the plan to be followed in realizing it.

(d) Your own limitations, as to time, ability, and the like. Other things being equal, the manner in which you most clearly present a subject to your own mind will be the manner in which you can most clearly present it to the minds of others.

Speaking generally, then, the plan should have three things in view, as follows:—

1. The facts. Marshal in your own mind all the relevant facts, whether contained in the lesson, or throwing a side-light upon it. Plan to teach these facts in their logical order, and in their relations to one another as causes and effects. Be clear as to which of them shall be told to the class, and which you may hope to elicit from the class by questioning.

2. The truths or principles wrapped in the facts. If the facts are skilfully taught, these truths will "come tumbling out at your feet," as Socrates would say. The teacher's task is not so much to inform his pupils of them, as to develop in their minds a clear consciousness of them.

3. The application. Plan to make the lesson impinge upon the conscience and will of the pupils; to get the living meaning of it applied to their lives. Plan to do this, not as a labored effort, but as a natural and irresistible consequence of the facts as presented. Our teaching should have a cumulative force, like the course of a great river towards the sea. Many rivulets conspire to form the Amazon, but they are all heading in the same general direction. And by and by they mingle their waters; until at last, where the mighty river enters the ocean, its single stream is many fathoms deep, and broad enough to carry on its bosom the commerce of the world.

University of Toronto

### How to Frame a Question

*By M. Parkinson, Esq.*

Editor, Canadian Teacher

To question well is to teach well. In the skilful use of the question, more than in anything else, lies the fine art of teaching; for in it we have the guide to clear and vivid ideas, the quick spur to imagination, the stimulus to thought, the incentive to action.

For convenience, questions may be grouped in three classes, as follows:—

1. Tentative or Preliminary Questioning.
2. Instructive or Socratic Questioning.
3. Examination Questioning.

The object of the first is to find out precisely the extent of the pupil's knowledge of the subject. What the teacher has to communicate must be joined on to what the pupil already knows; and he can only ascertain the proper point at which to commence his instruction by sounding the pupil's mind by preliminary questioning.

Socratic questioning leads the pupil to discover truth for himself. This kind of questioning should not communicate directly any of the facts which it aims at eliciting. The object of the teacher in "instructive" questioning is to carry the pupil along a succession of steps, in which he shall see before him the facts that it is wished he should learn. The means of reaching the facts are put into the pupil's hands, but not the facts themselves.

Lastly, "examination" questioning is designed to test acquired knowledge. It simply finds out the results of the pupil's study. It should be searching, so that superficial may not pass itself off for thorough preparation. It should not forget its own design and become suggestive, giving a clue to the answers, instead of leaving pupils to show distinctly the character of their preparation.

The essential features of the different kinds of questioning have been mentioned. Certain faults of structure in single questions, incident to all kinds alike, remain to be noticed.

(1) Questions should not be ambiguous or indefinite; that is, susceptible of more than one answer. Vague questioning gives the thoughtless and forward pupils the entire advantage over the thoughtful and modest, who are perplexed by not seeing the mark at which to aim their answers, and who are too honest to answer at random.

(2) Avoid leading or pumping questions: that is, questions which embody their own answers. They most commonly occur along with, and as a sort of reaction against, the indefinite questioning just referred to. They run about like this: Abraham was a — ? Ans. Shepherd. Wrong; he was a patri — ? Ans. Patriarch. These two kinds of questioning between them deprave the mental habits of a class.

(3) Questions which can be answered by "yes" or "no" are, as a rule, objectionable. In every case of this mode of questioning, the pupil's chance of being right is equal to that of being wrong, and, if he is wrong, his next neighbor will profit unjustly by his venture.

Toronto

### What Is a Good Illustration ?

By Principal William Scott, B.A.

Illustrations are the simplest and most efficient means of overcoming difficulties of apprehension. They stimulate active interest, and arouse curiosity in things otherwise dry and unattractive. Good illustrations must possess the following characteristics:

Illustrations, presented in words, must refer to such things as are now familiar and

well known. In many cases it would be useless to refer city pupils to things known only to rural pupils, and *vice versa*. Our Saviour drew His illustrations from the lives and occupations of those whom he taught. The first great requisite of an illustration is, therefore, that it should be sufficiently well within the pupil's knowledge and experience as to be readily conceived and clearly apprehended.

2. Illustrations must not be too elaborate. Too many details obscure the essential point, and there is danger in the thing illustrated sinking out of sight and being lost in the illustration. Hence, the simpler and more natural the illustrations are, the better they will serve the purpose.

3. When the curiosity of the child is effectively aroused and his interest awakened, the main difficulty of teaching him is removed. This can often be done by the illustration, when the truth or lesson itself has no immediate attraction for him. Hence, good illustrations should add to the pleasantness of the lesson and by suggestiveness, rather than exhaustive elaboration, lead the pupil to put forth effort; for it is well known that children like to work when the conditions for doing work of any kind are favorable. Good illustrations must leave the pupil to think for himself, and what the teacher sees and thinks must be almost completely subordinated to what the pupil can be made to see and think.

4. If the illustration is a drawing or picture, it should, in general, be prepared in presence of the class. The pupils see things growing; they believe in it; they understand it. Hence, blackboard illustrations are more effective as they are rapid, rough, and incidental.

5. If an object is shown, it should be pertinent to the question under discussion, and not tend by the prominence of its other qualities to divert attention from the particular subject to be taught. Thus, one who wishes to teach a certain shape and uses a very bright and attractive colored object for this purpose, diverts the attention from the form to the color, and thus defeats his purpose.

Provincial Normal School, Toronto



### Applying the Lesson

*By Rev. R. G. Strathie, B. D.*

The one central truth of the lesson is usually suggested by the title or the golden text ; often by both. Once in a while, the teacher may put these aside for the sake of a truth which seems to him more pertinent either to the needs of his pupils, or to the passage of scripture studied. But this central truth, whatever it may be, the teacher keeps in his mind all through his teaching. Better to apply that one truth in twenty ways, than to attempt to teach twenty different truths.

For the teacher who knows his class and knows his lesson, there will come many times in the course of the half hour, opportunity to press home the bearing of the scripture upon the every-day lives of boys and girls. Is the Bible an old book? No, it is a new book, a book of living truths for to-day—"Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work."

"Know ye what I have done to you?" asked Jesus, when He had washed the disciples' feet. The great Teacher is going to make an application; and, as usual, He does it in the best way—He does it by a question. "Know ye?" He had their attention; their minds were working. "I have given you an example, that ye should do as I have done to you." The lesson was clinched: it was theirs till death.

This is the most important moment in our half hour's teaching. This is the test of our success or failure. This is the point to which all our laborious work of preparation leads. Do we bring the lessons home to the consciences of our pupils? It is this necessity laid upon the Sabbath School teacher that makes his work infinitely harder than the work of the day school teacher—and infinitely more glorious too if we believe Dan. 12:3. The Sabbath School teacher must not merely impart information; he must mold character.

Character is changed by an inward impulse.

The pupil must make the application for himself, before it has much influence over him. Hence, it is far better to bring out the application by a question than to impart it through a moral. Pre-digested food is for invalids, not for growing lads.

For the teacher, two things are absolutely necessary: (1) To know the lesson thoroughly; (2) To know human nature thoroughly—especially as human nature is individualized in the loving hearts, and mischievous minds, and squirming bodies of those few immortals committed to his care.

Summerside, P.E.I.

### The Teacher's Personality

*By John B. Calkin, M. A.*

"It is not so much what you study: the question is, With whom you study." Such was the counsel given by Ralph Waldo Emerson to his daughter when she was leaving home to attend a famous school. In this he rightly estimated the value of the personal element in the make-up of the teacher. "Never man spake like this Man," was the testimony given regarding Him who "taught with authority". Was it not that the uniqueness of His teaching came largely from the strength and beauty of the personality of the Teacher? His teaching was Himself. He was "the Word made flesh"—truth personified.

The primary concern in education is its power over conduct. What the child can do, rather than what he knows, is the thing that counts. Especially should religious education aim to develop capacity for behavior. It derives its great value from its directive and impelling power. If it does not influence conduct and become a guiding force in controlling the life, it sadly fails of its object.

The personality of the teacher largely determines the dynamic effect of his teaching. Words may be received and may be held in the memory with little or no apprehension of their meaning. Ideas even may exist in the mind simply as abstract truth, without any notion of their relation to practical life. As the head of the woodman's axe gives effectiveness to the keenness of the edge,

so it is the man or the woman behind the teacher that emphasizes the teaching, and gives it power to influence the conduct and mold the character of the learner.

Personality is a complex thing. In part it is character, but it is more than character. It comprises all the various personal elements of the man or woman, physical, intellectual, emotional, moral and whatever else makes up the individual. It is a subtle force. It goes out from the person, not as part of a plan or purpose, but as an undesigned and unconscious influence, pervasive and irresistible. Children are generally keenly sensitive and impressionable. They instinctively feel where they cannot reason. They yield to this force of personality as a lower animal surrenders to the fascinating eye of the charmer.

Personality is the man or the woman. Hence it is not a thing that can be put on or off at will like a garment. Yet it does not follow that the individual self is inflexible or unyielding to modifying influences. It is quite practicable for one to become something very different in character and personality from what he is to-day.

Sunday School teachers desire a large measure of the forcefulness and winsomeness of the great Teacher. External manifestation is not the thing to be concerned about. We should give heed rather to the enrichment of the sources that lie back of the power of personality, and the power will then take care of itself. Let us cultivate in ourselves the spirit of Christ, and strive to mold our inner life from His image. The teacher, who, like the great Teacher, is earnest, patient, and ready to subordinate self to the well-being of others, will approach most closely to the ideal of excellence. "Take heed to thyself."

Truro, N. S.

### The Primary Class and the Home

IN TWELVE ARTICLES

By *Esther Miller*

#### V. THE BIBLE IN THE CLASS

A friend of mine interested in Sunday School work, recently visited the Primary Class of a well appointed Sunday School. About fifty bright, well-behaved little ones

were gathered in a prettily furnished room ; and there was plenty of useful equipment, and a kind and capable teacher.

First came the Bible lesson, occupying about ten minutes, and the rest of the time was spent in the reciting of little selections of poetry, interspersed with bright hymns. One little verse was repeated in concert, with motions by the children, and was very pretty and effective. Then, several curly-headed tots frisked up to the platform, and recited quite dramatically certain little rhymes learned on previous Sabbaths. The pieces rendered were quite poetical, all about birds and flowers and raindrops, the class conducted itself in a most exemplary fashion, and altogether the whole performance was very pleasing.

But when my friend came home, she had some acidulated remarks to make concerning that well regulated class ; remarks which finally culminated in the question, "Now, what on earth was the use of it all ?"

"But you said the children were interested", I ventured feebly, for being a Primary teacher myself, I was harrassed with guilty memories.

"Of course!" she agreed, "quite interested, highly amused, in fact ; but I don't see why she didn't take them to the Zoo ; it would have been so much easier."

If that teacher's aim was, as it should have been, the training of the child to walk in the Master's footsteps—outside the ten-minute lesson and the hymns, of what use, after all, was that hour spent with the class ? Were the little ones likely to be brought into vital connection with the One who died for them, by such a performance ? Or were their immortal souls likely to be raised nearer the great Pattern, through the medium of little rhymes and dramatic recitations ?

Indeed, taking as charitable a view as possible of that programme, one cannot but be forced to the confession that the teacher had turned her back upon the living Fountain, and was hewing out for her class broken cisterns, that could hold no water. For she had practically eliminated from her teaching the one thing needful, the one thing that should be made to absorb every instant of the child's time in Sunday School—God's

holy Word, and God's love, as that Word makes it known.

The Sunday School hour will be but a poor addition to the religious training of the home, if it is to be turned into a cheap little entertainment. The child must be interested, of course, if he is to learn; but there is nothing so thrilling as Bible stories. When the children have sung a few hymns, hymns that breathe the spirit of the Word, there is neither time nor place nor necessity for anything else.

And through it the teacher's task becomes simplified. If she sticks to the Bible as a class text-book, and the Bible alone, she is safe. She should use all the pictures, maps and objects available; but she should look to it carefully that they are made to explain the Bible and that only. And when she is tempted to introduce something new into her programme, she should ask herself, Does it bear strongly upon the particular Bible lesson to be taught? If not, it had better be omitted. Indeed, I know of one earnest teacher of a large class, who positively refuses to use even the most interesting story as an illustration, for fear it may detract from the force of the lesson itself.

When a teacher finds herself face to face with a class, the occasion is too solemn for anything but the very highest. For after all, man's word, even at the best, is but human, while God's is divine.

So, having decided to teach the Bible, and practically the Bible only, the teacher would be wise to see that the child first gets an intelligent idea of the whole story, from

Adam in the garden, to John on the Island of Patmos; this, accompanied with some very simple outlines of the geography of the Holy Land. The mind works naturally from the whole to its parts. And the child will understand the details much better when he has had a clear conception of the complete Bible story.

This is the time for memorizing. The teacher should not be satisfied if the child leaves her care at the age of say, eight or nine, without being able to repeat fairly the passages in the Child's Memory Bible (see previous article, II., February issue). The selections should be explained as far as possible; but they should be memorized, in any case: the full meaning will come later.

The Bible, then, the Bible first, last and always, must form the teacher's programme; and a bright, hopeful one it makes; for she has the promise of its divine Author, that, His word shall not return unto Him void.

The Executive Committee of the World's Fifth Sunday School Convention suggests that May 19 be observed as Sunday School Day all over the world. An Order of Service has been prepared for use on that day by the Convention, which will then be in session in the city of Rome. It is a further suggestion of the Committee, that all Sunday Schools use this order of service on Sunday School Day. Copies may be had from G. W. Bailey, Chairman of Committee, North American Building, Philadelphia.

### Lesson Calendar: Second Quarter

#### THE BEGINNINGS OF GOD'S CHOSEN PEOPLE AND OF THE HEBREW NATION

1. April 7.....Jacob's Vision and God's Promise, Gen. 28 : 1-5, 10-22.
2. April 14.....God Gives Jacob a New Name. Gen. 32 : 9-12, 22-30.
3. April 21.....Joseph Sold by His Brothers. Gen. 37 : 5-28.
4. April 28.....Joseph Faithful in Prison. Gen. 39 : 20 to 40 : 15.
5. May 5.....Joseph the Wise Ruler in Egypt. Gen. 41 : 38-49.
6. May 12.....Joseph Forgives His Brothers. Gen. 45 : 1-15 ; 50 : 15-21.
7. May 19.....Israel Enslaved in Egypt. Ex. 1 : 1-14.
8. May 26.....Childhood and Education of Moses. Ex. 2 : 1-15.
9. June 2.....Moses Called to Deliver Israel. Ex. 3 : 1-14.
10. June 9.....The Passover. Ex. 12 : 21-30.
11. June 16.....Israel's Escape from Egypt. Ex. 14 : 13-27.
12. June 23.....REVIEW.
13. June 30.....Temperance Lesson. 1 Cor. 10 : 23-33.

Lesson V.

## JOSEPH THE WISE RULER IN EGYPT

May 5, 1907

Genesis 41 : 38-49. Commit to memory vs. 38-40.\* Read Genesis, chs. 41 to 43.

GOLDEN TEXT—If any of you lack wisdom, let him ask of God.—James 1 : 5.

38 And Phar'ah said unto his servants, Can we find such a one as this <sup>1</sup> is, a man in whom the Spirit of God is?

39 And Phar'ah said unto Jo'seph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou <sup>2</sup> art :

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

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

42 And Phar'ah took off his <sup>3</sup> ring from his hand, and put it upon Jo'seph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck ;

43 And he made him to ride in the second chariot which he had ; and they cried before him, Bow the knee : and he <sup>4</sup> made him ruler over all the land of Egypt.

44 And Phar'ah said unto Jo'seph, I am Phar'ah,

Revised Version—<sup>1</sup>Omit is ; <sup>2</sup>Omit art ; <sup>3</sup>signet ring ; <sup>4</sup>set him over ; <sup>5</sup>his ; <sup>6</sup>Omit all ; <sup>7</sup>laid up.

## LESSON PLAN

- I. A Ruler Chosen, 38-41.
- II. A Ruler Proclaimed, 42-45.
- III. A Ruler at Work, 46-49.

## DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Joseph remembered, Gen. 41 : 1-13. T.—Pharaoh's dream, Gen. 41 : 14-24. W.—Joseph's interpretation, Gen. 41 : 25-37. Th.—Joseph the wise ruler in Egypt, Gen. 41 : 38-49. F.—Sent before, Ps. 105 : 5-22. S.—The Lord exalteth, 1 Sam. 2 : 1-10. S.—A mighty Helper, Ps. 37 : 25-40.

Shorter Catechism—*Ques. 54. What is required in the third commandment?* A. The third command-

ment 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.

and without thee shall no man lift up his hand or <sup>6</sup>foot in all the land of Egypt.

45 And Phar'ah called Jo'seph's name Zaph'nath-paane'ah ; and he gave him to wife As'enath the daughter of Poti'pherah priest of On. And Jo'seph went out over <sup>6</sup>all the land of Egypt.

46 And Jo'seph was thirty years old when he stood before Phar'ah king of Egypt. And Jo'seph went out from the presence of Phar'ah, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth by handfuls.

48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities : the food of the field, which was round about every city, laid he up in the same.

49 And Jo'seph <sup>7</sup>gathered corn as the sand of the sea, very much, until he left numbering ; for it was without number.

**The Question on Missions**—5. How is North Honan divided for mission purposes? In North Honan, there are three chief cities, Chang Te Fu, Wei Hui Fu, and Hwai Ch'ing Fu, each being the capital of a group of about eight counties. We have a mission in each of these cities. Wei Hui is the most central. Chang Te is 60 miles north, and Hwai Ch'ing 80 miles southwest of it.

**Lesson Hymns**—Book of Praise, 583 (Supplemental Lesson) ; 250 ; 263 ; 96 (Ps. Sel.) ; 127 (from PRIMARY QUARTERLY) ; 275.

## EXPOSITION

By Rev. Principal John Scrimger, D.D., Montreal

**Time and Place**—About B. C. 1800 ; the capital of Egypt, either On or Zoan.

**Connecting Links**—Ch. 40 : 16-19 gives Joseph's interpretation of the chief baker's dream. The chief butler is restored to office as Joseph had predicted, and the chief baker is hanged, ch. 40 : 20-22. The chief butler, however, makes no effort to secure Joseph's release, and for two years nothing occurred to change his fortunes. Then Pharaoh had two dreams (vs. 1-7), which none of his wise men could interpret, v. 8. This recalled Joseph to the butler's mind and he was sent for, vs. 9-15. Disclaiming all wisdom of his own and giving all glory to God (v. 16), Joseph explained the meaning of Pharaoh's dreams (vs. 17-32), and advised measures that should be taken to provide against the approaching famine, vs. 33-37.

## I. A Ruler Chosen, 38-41.

V. 38. *Pharaoh said ;* impressed, as all

his court must have been, with Joseph's wisdom and practical ability to devise and carry out plans for saving the country from many of the evils of the threatening famine. We can picture the jealous rage of the "magicians" and "wise men" of Egypt who had failed to interpret the king's dreams, v. 8. *Can we find a man?* For the important and difficult duty of providing for the approaching years of famine. Joseph can hardly have had any thought that he, an alien and a slave, would be chosen to carry out the plan he had proposed. But ancient Egypt seems to have been singularly ready to appreciate ability in its public service, irrespective of race or rank. Many other examples of it occur on the monuments. (Compare the sudden advancement of Daniel, Dan. 5 : 29, and Mordecai, Esther 8 : 15 ; see, also, Light from the East.) *The Spirit of God.* Joseph had attributed all his wisdom

\*The Scripture Memory Passages of the Supplemental Lessons are recommended as a substitute for those here given Sabbath by Sabbath. They will be found in the Supplemental Lesson Leaflets.

to God, and Pharaoh recognizes the truth of his assertion. Like Nebuchadnezzar under the influence of Daniel (Dan. 2: 47), he also becomes for the time a believer in the one living and true God.

V. 39. *God hath shewed thee all this.* Pharaoh had proof of Joseph's fidelity to God, and was assured that he would be equally faithful in the king's service. *None so discreet and wise.* Says F. W. Robertson, "There are three things required to fit a man to rule: intellectual power, a sense of dependence upon God, and unselfishness. All these were combined in Joseph."

Vs. 40, 41. *Over my house.* This made Joseph the virtual ruler of all Egypt, and shows the completeness of the confidence which he inspired by his appearance and bearing. *Only in the throne. I be greater.* It was a tremendous leap from a slave's cell in the prison to a place next the throne, and it might have turned Joseph's head. But his long discipline so patiently borne had settled his character, and he stood it well.

#### II. A Ruler Proclaimed, 42-45.

Vs. 42-44. *His ring . . . upon Joseph's hand.* This was the king's signet ring, and its possession by Joseph practically gave to him the king's authority. *Vestures* (robes) *of fine linen*; made from the byssus, a kind of flax which grew on the banks of the Nile, and worn by men of high rank. A piece of this cloth found at Thebes was so finely woven that it had 152 threads to the inch, while the linen woven at Dacca, in India, the finest now made in the world, has only 100. *Gold chain*; "a peculiarly Egyptian form of decoration for services rendered to the crown". (Driver.) *Made him to ride* (doubtless in a splendid procession) *in the second chariot*; thus causing Joseph to be proclaimed publicly as the prime minister, second only to the king himself. *Bow the knee.* The meaning of the word thus translated is uncertain. Perhaps it means, "We are at thy service".

V. 45. *Zaphnath-paaneah.* Names sit lightly on all Orientals, and they are often changed. This was an Egyptian name, probably meaning "governor of the land of life", and may perhaps have been official rather than personal. Other interpretations

are, "revealer of secrets" and, "saviour of the world". *Asenath the daughter of Potipherah priest of On*; who stood next in rank to Pharaoh. Since the husband in Egypt shared the wife's rank, Joseph's marriage placed him at once on a level with the most aristocratic families in the land. "Potipherah" means "consecrated to Ra", the sun-god, of whose worship *On* (see, Geography Lesson) was the centre.

#### III. A Ruler at Work, 46-49.

Vs. 46, 47. *Joseph . . . thirty years old.* He had, therefore, been in captivity thirteen years (ch. 37: 2), probably ten years in Potipherah's house, and three in the prison. *Went throughout all the land of Egypt*; in order to decide, as a result of personal inspection, where to place the vast storehouses that would be required, and arrange for their being built. The new ruler was of a strenuous turn, with no time to waste in the idle frivolity of an Eastern court. *Seven plentiful years . . . handfuls.* The reason for this wonderful productiveness may have been exceptionally abundant rains in Abyssinia, causing the Nile to rise to an unusual height and to bring down more widespread and richer silt deposits. Consequently there would be very large sowings of grain, with correspondingly great harvests.

Vs. 48, 49. *Gathered up all the food*; that is, the surplus food, in addition to the king's tax of a fifth part, v. 34. *Left numbering.* The Egyptians were usually most precise in measuring and registering the amount of grain put in their granaries; but so vast were the quantities of grain received, that exact reckoning became impossible. Vs. 55-57 relate how Joseph, when the famine came, sold grain to the starving people of Egypt, and also to those of other countries.

#### Light from the East

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

RULER—Joseph's elevation to power, so far from being improbable, is in strict accordance with the policy of Egyptian kings. Distrust of their own people made them ready to raise foreigners, even slaves, to high positions, because these had no connection with political intrigues and were absolutely de-



pendent on the king. All the insignia of rank with which Joseph was invested are peculiarly Egyptian. The "vestures of fine linen" were the skirt with the rounded edges and gold embroidery, and the long loose upper garment, both a close imitation of the royal robes and permitted only to the highest dignitaries of the realm. The ring, engraved with the royal name, was the Great Seal of the kingdom, and carried supreme authority. The golden collar was a much prized decora-

tion, corresponding to the British Order of the Garter, the highest rank of knighthood, bestowed on men who have rendered some very distinguished service to the empire. The collar was placed round the neck by the king himself in a most public and solemn manner, and was accompanied by a eulogistic speech. The last step in Joseph's elevation is to give him a new name, and to marry him into a family of the high priesthood, the hereditary aristocracy of Egypt.

### APPLICATION

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

*And Pharaoh said. . . Can we find such. . . a man,* v. 38. A visitor to a large factory watched, with great interest, a workman

The Best that  
Can Be Made

fitting together two pieces of wood. "How close do you make the joint?" the visitor at last asked. The workman at first said he did not know, but finally mentioned an amazingly small fraction of an inch. "But is so close a joint necessary?" "No, I suppose not." "Why, then, do you take so much trouble?" The only reply was a look. It was the workman's business to make a close fit, and he took pride in making it as perfect as possible. Let every bit of work that comes to our hand be done in that spirit, and it will bring its own joy and reward. Besides this, it is sure to open up for us, as for Joseph, the way to larger and higher service. Everywhere eager eyes are looking for the man who is content only when his work is the very best that can possibly be done.

*A man in whom the Spirit of God is,* v. 38. There is as much difference amongst men as there is between a piece of coal, black and dead, and a piece of coal glowing and live; and that is all the difference in the world. A black coal is inert and useless, so long as it is black. It rests beside others like it, merely filling a place. The glowing one radiates power. It works, and sets others working. It is part of the motor force of the universe. The energy of the sun finds outlet through the heat and light of that little living coal. Now, the Spirit of God dwelling in the heart of a man brings him into vital relation with

God, making him God's willing servant and so part of the spiritual energy of the world.

*Joseph went out over all the land of Egypt,* v. 45. Success awaits him who quickly gets at close grips with his tasks. Professor

The Joy of  
Work

William James pictures one who sits down in the morning to a lesson that ought to be prepared by noonday. But he cannot bring himself to tackle the work with all his mind. He "will poke the fire, set the chairs right, pick dust specks from the floor, arrange his table, snatch up the newspaper, take down any book that catches his eye, trim his nails, waste the morning anyhow, in short, and all without premeditation," simply because he will not force himself to give undivided attention to the duty of the hour. If success comes to such a man, it will be through some happy windfall of chance. He has no right to expect it.

*He gathered up all the food of the seven years,* v. 48. "Spread wide thy skirts when it is raining gold," says an old proverb. And

When It Is  
Raining Gold

another, "Gather your shell-fish when the tide is out." Shakespeare wrote, "There is a tide in the affairs of men, which, taken at the flood, leads on to fortune." "Redeeming the time" is one of Paul's golden phrases; or, as it has been put, "making your market fully of the opportunity." Gladstone was called a "miser of minutes," so eagerly did he strive to make the most of every scrap of time. Thus, with many voices, the wisdom and experience of the past summon us to use with prudent and watchful care the precious now. So shall we lay up stores

of blessing for the years of the future.

*The food . . . which was round about every city, laid he up in the same, v. 48.* We need not go far afield for opportunities of service. These

are close at hand, in our own city, or town, or village, or neighborhood. A missionary from Madras, in India, traveling through crowded villages, was invited to one never before visited. Here the people pressed about him, and begged him to send them a missionary and schoolmaster to teach them "the Sacred Book". The missionary asked them, "What do you know about my sacred book?" In reply, an old blind man repeated the first two or three chapters of John's Gospel. These he had learned from a lad who had been taught in a mission school, and had been working for a few months in the village. He had read this aloud; the blind

man had learned much of it by heart; and had repeated it to his fellow villagers.

### Lesson Points

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

The man who believes in God is the man who is trusted by his fellows. v. 38.

Our business is to follow the Guide: He will see that we reach the goal. vs. 39, 40.

The art of governing is learned in the school of obedience. v. 41.

We should covet a kingly spirit more than kingly power. v. 42.

The loyalty of his subjects is the strength of a sovereign. v. 43.

Pure and God-fearing homes are the secret of a nation's true glory. v. 45.

For high and low alike, the sweetest joy springs from faithful work. v. 46.

God's mercies are like the stars: they cannot be counted. v. 49.

### TEACHING HINTS

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

#### For Teachers of the Older Scholars

By Rev. W. H. Smith, Ph.D., Sydney, N.S.

To get a full view of the important events leading up to the Lesson, study the whole section of history, chs. 39 to 41. Acts 7: 9-11 refers to these times (compare Ps. 105: 16-22). A good map of Egypt showing the places referred to will give new interest and reality to the teaching (see, also, Geography Lesson). Secular history and the testimony of the monuments throw fresh light on this period. Joseph was now thirty years of age, v. 46.

Review briefly Joseph's marvelous career. His thirteen years in Egypt (see ch. 37: 2), albeit for a time in prison, had brought him into touch with great leaders, and with military organization. He got an insight into the genius of the people. His personal experiences had served as a severe discipline. Note Pharaoh's dreams (vs. 1-7), Joseph's summons from prison (vs. 8-15), the interpretation (vs. 25-32), the magnanimous speech of Joseph, his unselfishness and the effect on Pharaoh, vs. 33-37.

1. Observe *Joseph's appointment* as governor of Egypt (vs. 38-45). Consider what this

means in view of his being a foreigner (compare Exposition and Light from the East). It was a testimony to his great ability, devotion to God and fidelity to men. Pharaoh saw his worth. The danger confronting Egypt was real, and keenly felt. Joseph was the only man equal to the emergency. It was seen that he had supernatural help, and this, too, was needed. We begin to see the fulfilment of God's promise, the reward of patient endurance. Study two facts: (1) Joseph was given authority over Pharaoh's household and palace, including the administration of the kingdom; (2) The confirmation of authority, the ring, raiment, chain, position in the royal procession (see Exposition), new name and marriage, which identified him with a priestly family (see Exposition and Light from the East). Let the teacher bring out these details, showing the wonderful recognition of Joseph's great power.

2. *His great work* (vs. 46-49). Rapidly sketch this work, the promptness, executive ability, method manifested in it, the picture of a master mind preparing for the worst. Note the splendid years of plenty, a kernel yielding "a handful", the years of ingathering (vs. 34, 49), and the great success of his plan.

This Lesson is an illustration of the over-

ruling providence of God in human life, accomplishing the fulfilment of His purposes. Joseph's day dreams are coming true. He had trusted God in his youth, in Potiphar's house, in prison. Now, when the years of preparation are over, his character is vindicated, and he enters upon his great work. Pharaoh, priests and people, all admit God's presence with him and acknowledge the value of his counsel. This is a fitting place to summarize Joseph's work : (a) He succeeded in saving the people in dire distress, vs. 55, 56. (b) He consolidated the power of Egypt by exerting a controlling influence when other nations were weakened, vs. 57. (c) He set an ideal of character which stood as a protest against paganism and was an invitation to faith in God.

The practical lesson is that, in order to enjoy God's blessing, we must surrender ourselves implicitly to Him. Joseph never let a lawful end justify unrighteous means. Ends and means were all viewed in the light of God, and he was true, though this involved suffering. There is need of exalting God to a supreme place in life. Seek to have the scholars do this.

### For Teachers of the Boys and Girls

By Rev. R. Douglas Fraser, D.D.

Last Lesson, it was Joseph the prisoner. Now, it is Joseph the prince. A quick way to get into the heart of the Lesson is to announce the two divisions:—How Joseph came to be made a prince ; and how Joseph behaved as a prince.

#### I. HOW HE BECAME A PRINCE.

Get some scholar in the class to picture Joseph in prison,—deprived of his freedom but holding on to his conscience, to his cheerful readiness to help others, and to his trust in God. Likely it will need a number of questions to bring all this out.

Then, let the story of the dreams of the chief butler and the chief baker be recalled, and how the dreams came true; and how sadly Joseph was forgotten for two long years (v. 1);—but he did not grow sour, or lose his trust in the Almighty.

Then have some one recount Pharaoh's dreams of the cattle and the ears of wheat (Don't spend too much time on the

questions that are certain to be asked) ; and on how Joseph came to be summoned, and how promptly and clearly he interpreted the dreams. What was his advice to Pharaoh ? vs. 33-36.

Was Joseph thinking of himself, when he made this recommendation ? The furthest from it ! But Pharaoh was thinking of Joseph. Question the class as to the ground on which Pharaoh selected Joseph for the enormous task of providing for the seven famine years. V. 38 gives the answer : let these two points be made : (1) The greatest treasure a nation can possess, is men to meet its emergencies (break up this big word); (2) The true secret and test of greatness is thinking God's thoughts. Add this point also,—if a person is keeping close company with God, even the godless come to know it, and are thereby led to honor God the more.

Now come the king's edict and investiture and proclamation, and Joseph's marriage, vs. 39-45. Full information will be found in the Exposition, etc. It is a stirring episode. Make it stand out clear and strong.

A good exercise here is that suggested by Peloubet :—Draw a circle representing Joseph's prison, and as the scholars name the reasons for Joseph's advancement, transform the circle into a signet ring, and write the reasons beside it. He was only thirty years old ; and it was only thirteen years since he had been brought down into Egypt as a slave.

#### II. AS A PRINCE, HOW HE BEHAVED.

"Plenty of money and nothing to do," is a very common dream of happiness. "If I were only rich, I wouldn't work," boys and girls are tempted to say. Spend the remaining part of the lesson period in seeing how Prince Joseph acted. He was rich and honored ; had gold and gems and palaces. What did he do ? Have the scholars pick it out from the verse.

1. He went out from the presence of Pharaoh—turned his back on the luxury of court life. His duty was his first pleasure.

2. He went throughout all the land of Egypt—spared no pains : took in the full meaning of his task, and carried it out thoroughly. "Thorough" thrives, in our tasks.

3. He gathered up the grain of the seven

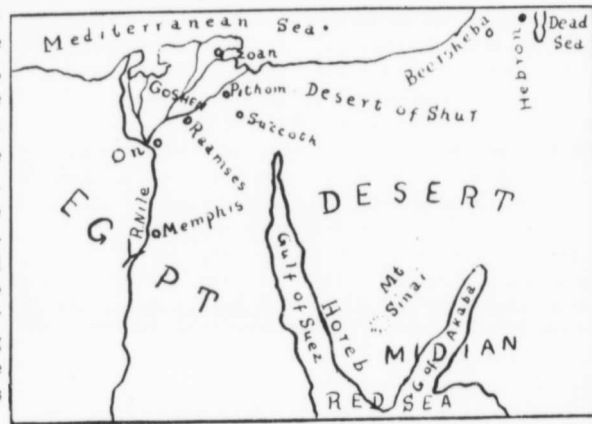
good years ; and in each city the grain which grew near by it. A prudent, far-reaching plan, calmly devised, and carefully carried out to a successful issue.

There was none higher in Egypt, next to the king, than Joseph, and none worked harder. The more we have in our hand, the more we owe to others.

### THE GEOGRAPHY LESSON

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

Egypt has been called, "the gift of the Nile". The overflow of the river begins towards the end of June, and for three months the waters continue to rise, reaching in some parts a height of twenty-five feet or more, and of course spreading out far and wide on either side. Towards the end of November the land has become sufficiently dry for sowing grain. The harvest time is March.



unproductive. From this point, Egypt extends northward 470 miles, a long, narrow valley on either side of the Nile, to the head of the Delta, a broad plain along the Mediterranean. It is 80 miles further to the sea. The valley from the First Cataract to the head of the Delta is called Upper, and the Delta itself, Lower, Egypt. The width of Upper Egypt varies from 14 to 32 miles,

Assuan is a town near the first, that is the farthest north, of the Cataracts which hinder the Nile in its course through Nubia. Here a huge reservoir has been constructed for the purpose of storing up the waters of the river, to be released during the dry season. This makes it now possible to raise crops at a season when the land was formerly altogether

though the cultivable land is only from 2 to 12 miles wide.

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

### ADDED HINTS AND HELPS

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

#### Some Test Questions

[NOTE : These Questions are not intended for use in the class, but as samples of questions by which the teacher may test the thoroughness of his own preparation of the Lesson. He will also find it of great advantage to be familiar with the Questions set for the scholars in the HOME STUDY, INTERMEDIATE, and PRIMARY QUARTERLYS and LEAFLETS.]

1. How long after he had interpreted the dreams of Pharaoh's officers did Joseph remain in prison ?
2. What led to his being summoned before Pharaoh ?
3. What was his interpretation of Pharaoh's dreams ?

4. What counsel did he give to Pharaoh ?
5. Why did Pharaoh choose Joseph as the one to carry out this counsel ?
6. Mention some qualities of a great ruler possessed by Joseph.
7. To what position did the king exalt him.
8. Give his Egyptian name.
9. Who became his wife ? How did his marriage help his advancement ?
10. Describe his method of making provision for the expected famine.

#### Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET]

1. There is another story in the Old Testament of a young man, a prisoner in a foreign

land, being faithful to his God, and interpreting a king's dream. Find the story, and read it all.

2. Find where it is said that the man who is a hard worker in business shall stand before kings.

ANSWERS (Lesson IV.)—1. Paul and Silas, Acts 16 : 25, 26. 2. John 18 : 12, 13.

### For Discussion

[From the HOME STUDY QUARTERLY and LEAFLET]

1. Joseph's policy of managing the grain supply (see v. 56 ; ch. 47 : 14-20) : just or otherwise ?

2. Laying up for the future. (See Matt. 6 : 31, 34.)

### Prove from Scripture

That God will give wisdom.

### The Catechism

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

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 a 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. John Griffith, B.A., Chang Te Fu,  
Honan, China

Ques. 5. The Chinese system includes a governmental division, midway in size between a county and a province. A group of seven or eight counties makes a "fu" (translated, "prefecture"), and a group of prefectures forms a province. Each county has its county town (a walled city) and county magistrate ; and the group of counties (that is, the "fu" or prefecture) has a larger walled capital with a still higher magistrate. Our mission field includes three of these "fu" (or prefectures), and we have established a mission in the chief city of each (Chang Te, Wei Hui and Hwai Ch'ing), because we regard them as strategic centres of influence. About four Canadian families live at each mission station, and work for thirty or forty miles on every side of the city.

### FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, North Bay, Ont.

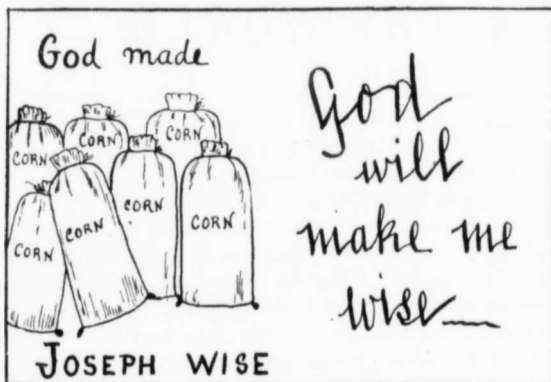
*Lesson Subject*—God showing how to rule wisely.

*Introduction*—One day a little girl stood beside a bird cage, listening to a pretty yellow

canary bird singing a sweet song. She thought of all the birds in the woods flying wherever they wanted to go. "Oh, birdie," she said, "you are just like a prisoner shut up in your cage prison."

Last Sunday we heard about a young man who was a prisoner (Can you tell anything about a prison? We'll draw a square and call it a "prison"); and we heard about two other prisoners. Who were all these prisoners? (Recall story briefly.)

*Story*—Print, JOSEPH, within





the square, which we'll call a prison. At the other side of the board we'll draw another square, and in it we'll print, PALACE, and we'll take "Joseph" out of the prison square and put him in the palace square; and our Lesson story will tell us how he got from the prison to the palace of Pharaoh.

*Pharaoh's Dreams*—Tell of Pharaoh's dreams, vs. 1-7. None of his wise men could tell the meaning of the dreams. But the chief butler tells about the young Hebrew prisoner, Joseph, who had explained his dreams.

*From Prison to Palace*—Joseph is sent for and God made him wise to tell the meaning of the king's dreams. Now you know how Joseph got from the prison to the palace.

*Joseph Honored*—Tell Joseph's wise words to Pharaoh, vs. 33-36. We see Joseph now, not with a prisoner's chain around him, but with a gold chain around his neck (v. 42), riding in a chariot, rich, honored, chief ruler over all the land of Egypt, next to Pharaoh himself in power, vs. 40-45. Describe the honor paid to him, and how wonderfully God had taken care of this young Hebrew lad! Sold as a slave by his brothers—now the chief man (next to the king) in Egypt!

*Joseph a Wise Ruler*—Have you ever seen the farmers bringing in the harvest? (De-

scribe.) Recall the meaning of Pharaoh's dreams. We'll draw two square fields. Over each we'll print, SEVEN YEARS. In this one, we'll put some ears of grain (Explain that "corn" in the Lesson is a general name for various sorts of grain, including wheat)—and in this one, nothing. If we had been with Joseph during those seven years of plentiful harvests, we should have seen him going all over the land of Egypt, each year buying up all the extra grain and storing it in great barns, till every barn and building was full. The sacks of corn brought to the barns were so many that they could not be counted (outline a sack of corn).

*Storing up Treasure*—God tells of us something we all can lay up for ourselves. Repeat. LAY UP FOR YOURSELVES TREASURE IN HEAVEN (explain). There is always an abundant supply of love and forgiveness.

*Golden Text*—Repeat and explain. Do you think God will help you to be wise? Will He help you to study? Will He teach you how to spend your time? Will He teach you right from wrong?

*Something to think About*—God will make me wise.

*Something to Draw*—Draw sacks of corn, and remember what a wise ruler Joseph was.

#### FROM THE PLATFORM

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

JOSEPH      S      A NATION  
 JESUS      A V E      THE WORLD  
                   V E      D

Print on the blackboard, JOSEPH SAVED A NATION. Follow with a rapid fire of questions such as these: Who were the nation? From what did Joseph save them? Who had dreamed that this evil would come? Who told him the meaning of his dreams? To what position had the king raised Joseph? Where had Joseph been before this? What counsel did he give the king? Why was he chosen to carry out his own plan? How many years of plenty were there? What was the cause of the plenty? How did Joseph take advantage of the plentiful years? Now print, JESUS. Whom did he save? Bring out the truth, that THE WORLD (Print) was saved by Him. From what did He save the world? How? What must we do to be saved by Him? Having made it clear once more, that Jesus came to save from sin, that to do this He died, and that we are saved by trusting Him, sing, "I am trusting Thee, Lord Jesus," Hymn 154, Book of Praise.

Lesson VI.

## JOSEPH FORGIVES HIS BROTHERS

May 12, 1907

Genesis 45 : 1-15; 50 : 15-21. Commit to memory vs. 4, 5. Read Genesis, chs. 44 to 50.

GOLDEN TEXT—Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Ephesians 4 : 32.

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

2 And he wept aloud : and the Egypt'ians<sup>1</sup> and the house of Phar'ah heard.

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

4 And Jo'seph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Jo'seph your brother, whom ye sold into E'gypt.

5<sup>2</sup> Now therefore be not grieved, nor angry with yourselves, that ye sold me hither : for God did send me before you to preserve life.

6 For these two years hath the famine been in the land : and yet there are five years, in the which<sup>3</sup> there shall neither be earing nor harvest.

7 And God sent me before you to preserve you a posterity in the earth, and to save<sup>4</sup> your lives by a great deliverance.

8 So now it was not you that sent me hither, but God : and he hath made me a father to Phar'ah, and lord of all his house, and<sup>5</sup> a ruler throughout all the land of E'gypt.

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

10 And thou shalt dwell in the land of Go'shen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast :

11 And there will I nourish thee ; for yet there are

**Revised Version**—<sup>1</sup> heard ; <sup>2</sup> And now he ; <sup>3</sup> shall be neither plowing ; <sup>4</sup> remnant ; <sup>5</sup> you alive ; <sup>6</sup> ruler over ; <sup>7</sup> come to poverty, thou, and thy household, and all that thou hast ; <sup>8</sup> And he ; <sup>9</sup> It may be that Joseph will ; <sup>10</sup> fully ; <sup>11</sup> message ; <sup>12</sup> transgression ; <sup>13</sup> that ; <sup>14</sup> And ; <sup>15</sup> meant ; <sup>16</sup> for.

## LESSON PLAN

I. Forgiveness Granted, 1-8.

II. Forgiveness Proved, 9-15.

III. Forgiveness Confirmed, Ch. 50 : 15-21.

## DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Seeking food, Gen. 42 : 1-20. T.—The second journey, Gen. 43 : 1-14. W.—Fears dispelled, Gen. 43 : 15-34. Th.—A sorrowful return, Gen. 44 : 1-17. F.—Judah's appeal, Gen. 44 : 18-34. S.—Joseph forgives his brothers, Gen. 45 : 1-15. S.—Joseph forgives his brothers, Gen. 50 : 15-21.

**Shorter Catechism**—*Ques.* 56. *What is the*

five years of famine ; lest thou, <sup>7</sup> and thy household, and all that thou hast, come to poverty.

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

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

14 And he fell upon his brother Ben'jamin's neck, and wept ; and Ben'jamin wept upon his neck.

15<sup>8</sup> Moreover he kissed all his brethren, and went upon them : and after that his brethren talked with him.

Ch. 50 : 15 And when Jo'seph's brethren saw that their father was dead, they said, <sup>9</sup> Jo'seph will peradventure hate us, and will <sup>10</sup> certainly requite us all the evil which we did unto him.

16 And they sent a <sup>11</sup> messenger unto Jo'seph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Jo'seph, Forgive, I pray thee now, the <sup>12</sup> trespass of thy brethren and their sin ; for <sup>13</sup> they did unto thee evil : and now, we pray thee, forgive the <sup>14</sup> trespass of the servants of the God of thy father. And Jo'seph wept when they spake unto him.

18 And his brethren also went and fell down before his face ; and they said, Behold, we be thy servants.

19 And Jo'seph said unto them, Fear not : for am I in the place of God ?

20<sup>15</sup> But as for you, ye <sup>16</sup> thought evil against me ; but God meant it <sup>17</sup> unto good, to bring to pass, as it is this day, to save much people alive.

21 Now therefore fear ye not : I will flourish you, and your little ones. And he comforted them, and spake kindly unto them.

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

**The Question on Missions**—6. What forms of mission work are carried on in Honan ? The Canadian ministers and their Chinese helpers preach the gospel. At each station is a hospital, where a doctor treats free the sick and blind who come. Missionary ladies teach and minister to Chinese women and children. Schools are conducted.

**Lesson Hymns**—Book of Praise, 583 (Supplemental Lesson) ; 404 ; 123 ; 32 (Ps. Sel.) ; 542 (from PRIMARY QUARTERLY) ; 162.

## EXPOSITION

**Time and Place**—About B. C. 1791 ; at the Egyptian capital (see Lesson V.).

**Connecting Links**—Ch. 41 : 50-52 narrates the birth and naming of Joseph's two sons. After the seven years of plenty had passed, the seven years of famine began. The famine affected, not Egypt alone, but surrounding countries as well, including Palestine, where Jacob still lived, with his sons and their families. Learning that there was grain to be had in Egypt, the ten brothers went thither to buy ; but being recognized by Joseph, were somewhat harshly treated as

spies, ch. 42 : 1-17. Simeon was retained as a hostage, and they were bidden to return, bringing Benjamin, their youngest brother, with them, ch. 42 : 18-0. The verses following (21-24) show how the consciences of the brothers smote them for their ill-treatment of Joseph twenty-two years before. Vs. 25-28 contain the episode of their finding, at the end of the first day's journey homeward, their money restored in their sacks. Jacob at first refused to send Benjamin (ch. 42 : 29-38) ; but the need increased, so that he was at last prevailed on to allow

him to go, ch. 43 : 1-15. This time, Joseph made a feast for his brothers (ch. 43 : 16-34); but a fresh charge was made against them of stealing Joseph's "silver cup"; and the cup was actually found in Benjamin's sack, where it had been placed by Joseph's own order, ch. 44 : 1-12. Judah pleads to be punished in his stead, ch. 44 : 18-34.

### I. Forgiveness Granted, 1-8.

V. 1. *Joseph could not refrain himself.* No wonder that Joseph was moved by Judah's appeal (see Connecting Links), with its touching reference to the old man his father; to the child of his old age, Benjamin, Joseph's own brother; and to the father's grief over the loss of the son believed to have been devoured by wild beasts. (See ch. 44 : 18-32.) At last, when Judah made his noble offer to suffer in Benjamin's stead (ch. 44 : 33, 34), such a flood of tenderness welled up in Joseph's heart as must find expression. *Every man* (of the Egyptians). . . *go out from me.* The moment of reconciliation with his brothers was too sacredly tender for the eyes of strangers.

Vs. 2, 3. *Wept aloud.* Orientals give freer outward expression to their feelings than Western peoples. *Egyptians*; the officials of Joseph's palace, who were standing outside. These would tell the strange happenings to the house of Pharaoh; the royal court. *I am Joseph.* "The natural voice, the native tongue, the long-remembered features, would all at once strike the apprehension of the brothers." (Murphy.) *Doth my father yet live?* The question is prompted by affection, for he already knew from Judah that Jacob was still alive. He longs to hear something more about him. *Brethren. troubled at his presence*; as well they might be, for, if he had so chosen, Joseph was in a position to revenge himself to the utmost.

Vs. 4-8. *Come near.* Fain would they, in the first impulse of their terror, have hidden themselves from him; but there was no thought of vengeance in Joseph's heart. *Be not grieved,* etc. He is willing to treat his brothers as if they had never done him wrong. Compare God's forgiveness of the sinner, Isa. 43 : 25 ; 44 : 22. *God did send*

*me*; turning their evil-doing to good, not only for themselves, but also for people of other lands. This did not make their sin really any the less, but reminding them of how it had turned out might help them to believe in the reality of Joseph's forgiveness. *To preserve life*; by providing a store of food for the years of famine. *Earing*; old English for plowing, from the Latin arare, Anglo-Saxon erian, "to plow". *Father to Pharaoh*; the title of Joseph's office.

### II. Forgiveness Proved, 9-15.

Vs. 9-15. *Haste . . . to my father*; to put an end to Jacob's sorrow, which had lasted for twenty-two years, and to satisfy Joseph's own longing to have his father near him, where he could provide for his needs. *God hath made me*; not fortune, nor Pharaoh, but God. *Lord of all Egypt.* The best proof that Joseph was worthy of his high place was his readiness to use the power it gave, for the good of others, and, especially, in this instance, of his own father and family. *Dwell in the land of Goshen.* See, Geography Lesson. *The eyes of my brother Benjamin*; his own dead mother's only other son. There is an overflowing flood of tenderness in the words, and in the embrace of v. 14. *Kissed all his brethren*; to assure them of his forgiveness. The story follows of the coming down to Egypt of Jacob and his whole household, and of their settling there, ch. 46, etc.

### III. Forgiveness Confirmed, Ch. 50 : 15-21.

Ch. 50 : 15-18. *Father was dead.* Jacob died seventeen years after his arrival in Egypt (see ch. 47 : 28). *Joseph will . . . requite us.* The brothers cherished the suspicion that his forbearance was due only to the regard which he had for his father, and that now, when Jacob was gone, he would take vengeance. *Thy father did command.* They knew that his father's word would have much weight with Joseph. *Joseph wept*; still sorrowing for his father, but also ashamed of his brothers' mean thought concerning himself.

Vs. 19-21. *Am I in the place of God?* So far as he was concerned, he would be no agent in their punishment, whatever God might see to be necessary for their discipline.

*Comforted them . . . spake kindly.* Such noble forgiveness is an example to all others, and makes it easier to believe in the possibility of God's forgiveness of penitent sinners.

### Light from the East

GOSHEN—Lay on the southeastern edge of the Delta, near the modern canal which carries the waters of the Nile to the towns on the Suez Canal. It follows the course of a canal which dated from the fourteenth century B. C., and which extended from Bubastis to the Bitter Lakes, and the branches of which watered all the land of Goshen. The edge of the desert which was included in Goshen, was better adapted for grazing than for cultivation; but some parts of the land excelled the rest of Egypt in fertility.

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

### APPLICATION

*Joseph could not refrain himself . . . and he wept,* vs. 1, 2. In a certain part of Scotland there is a granite quarry by the sea. One

day the quarrymen were engaged in blasting operations. The fuse had been laid and lighted, and the men had withdrawn to a place of safety. Presently, to their horror, they saw a little girl from one of the cottages near by, running towards the rock that was being blasted. They shouted and wildly waved her back, but she neither saw nor heard. By and by, the mother, attracted by the shouting, came to the cottage door. She took in the situation at a glance, and, without a moment's hesitation, ran and drew her child away from the place of peril. She risked her own life to save her child, as the noble-hearted Judah was willing to remain a prisoner in Egypt in the place of Benjamin. But there is a story of a sacrifice far more wondrous than that of the mother for her beloved child, or of the old-time brother. It is the story of Jesus who died for us, His enemies, on the cruel cross. When that love becomes real to us, it melts our hearts, be they never so hard, into penitence and trust. There is no power like that of the cross to conquer and control.

*Be not grieved, nor angry with yourselves,* v. 5. When the poet Dante Gabriel Rossetti was an old man, he became extremely

irritable. Every sound of joy became an

The Point of View

offence to him, and he even accused the birds of unkindness to him. One day he said to a friend, "That thrush is insulting me." Thus he wore himself out in resenting supposed insults and injuries. Most of us are too apt to allow wrongs real and imaginary to kindle in us angry and revengeful feelings. We need Joseph's cure. This is to look upon everything that comes into our lives, whether it is pleasing or painful, as sent of God and under His control. Then we shall be ready to forgive those who do us harm, since we know that God can bring good out of it.

*God sent me before you . . . to save your lives,* v. 7. During the invasion of Russia by Napoleon, the people of a little Russian

The Snow Shield

village received word that the French soldiers were coming to plunder their homes in the night. In terror of these cruel men of war, the villagers fled to places of safety. All but one person left the village. This was a crippled woman who could not walk. The night fell, and the soldiers came and plundered the houses along the village street. The lonely woman heard the dull tramp, tramp of their feet, but she was undisturbed. When the morning dawned, she saw how she had escaped. The hedge between her

cottage and the road was covered deep with snow. She knew that God had sent the screen of snow before the enemy came, and her life had been preserved by His providence.

“ Embosomed deep in His dear love,  
Held in His law we stand,  
His hand in all things we behold,  
And all things in His hand.”

*God hath made me lord of all Egypt*, v. 9. At Hampton Court near Old London, there is a wonderful and famous vine. A more beautiful sight can scarcely be seen in

The Vine and  
The River

all England than this vine when it is covered all over with the rich, luscious clusters of the vintage time. It is said that the extraordinary fruitfulness is due to the fact that its deep and wide-spreading roots have made their way down to the Thames, so that it draws continuous moisture and nourishment from the river. The vine is the picture of the life that is receiving constant supplies from the never-failing fountain of God's grace. Such a life is sure to abound in strength and joy, and in blessings to all around.

*Haste and bring down my father hither*, v. 13. To the true son it is no burden, but a joy, to care for his parents when they have

To the Work-  
house

become old and feeble. It is a mean soul, indeed, that grudges to aged father or mother provision for their declining years of life. The words of King Lear awaken a

responsive echo in every honest heart: “How sharper than a serpent's tooth it is to have a thankless child!” A traveler in England was in the vicinity of a poorhouse, when he met a stout young man carrying an old man on his back. The old man was weeping bitterly, and the young man was scolding him in rough language. The traveler asked what was wrong, as the young fellow rested for a moment on a wayside stone. “Oh! I am taking the old one to the workhouse, and he doesn't want to go.” At this the old man wept more bitterly than ever and said, “Stranger, this is my own son, and forty years ago I did to my father what my son is now doing to me, and I rested then on this very stone.”

### Lesson Points

In Christ, not only members of the same family, but all men are brothers. vs. 1-4.

“You sold me,” tersely says Luther, “but God bought me for His good purposes.” vs. 5-8.

When we trust God for His grace, He trusts us with His work. vs. 9-13.

Like ice under the glowing sun, human enmity melts away before divine love. vs. 14, 15.

It is the forgiving heart alone that knows the full sweetness of being forgiven. Ch. 40 : 15-21.

'Tis easier for the generous to forgive, Than for offence to ask it. v. 21.

### TEACHING HINTS

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

#### For Teachers of the Older Scholars

The intervening events since last Lesson are very important. Trace the growing power of Joseph, the famine in Egypt and surrounding countries (ch. 41 : 57), and especially in Canaan, ch. 42 : 1-5. Consider the situation in Canaan and the decision that Jacob's ten sons should go to Egypt to buy food. Note how the individual characters of Reuben (ch. 42 : 22, 37, 38) and Judah (ch. 44 : 18-34) stand out. Recall the cruel treatment of Joseph by his brothers, and his wisdom in preparing them for his

future plan. See how the memory of their sins distresses them, ch. 42 : 21. Study the whole history. A map will be helpful. The testimony of the monuments and other records is also valuable (see *Light from the East and From the Library*). The Lesson is very touching, and calls for meditation rather than exposition.

1. *Joseph reveals himself*, vs. 1-4. This he does only after a long process of testing, in which the brothers had shown that they were penitent and kindly disposed towards one another. Note the great emotion of Joseph, his desire for privacy, the astounding disclosure of his identity, the terror of the brothers, the inquiry for his father. It is



well to make prominent the consequences of their former sins and the way in which these now affected them.

2. *Joseph's reading of the whole affair*, vs. 5-8. Observe his generous spirit, his grasp of God's purpose, and the way in which he seeks to comfort his penitent brethren. Let the teacher emphasize the doctrine that human evil can be made to further the interests of humanity in God's way. The human motive and divine intention are entirely distinct, and the divine guidance does not excuse the human sin.

3. *Joseph's desire for his father*, vs. 9-15. Note his haste. Study his overflowing affection, his words of encouragement to his father, his special regard for Benjamin, his full brother, and his free social intercourse with all his brothers. The forgiveness was complete, the old wrong forgotten, and love restored.

4. *The confirmation of forgiveness*, ch. 50 : 15-21. Trace the connection through the intervening chapters, noting specially the death of Jacob (ch. 49 : 33), the funeral (ch. 50 : 1-13), and the second appeal of his brothers to Joseph. The memory of the old sin lingered, and it shows that the brothers were not so trustful of Joseph as he had been of them. Consider their request. It reveals suspicion ; they imagined that, after their father's death, Joseph would seek revenge. This was a hard blow to Joseph. His generous spirit is seen in his brotherly treatment. The story is now complete, and love and forgiveness have won their victory.

The practical lesson is, to show good overcoming evil. This is the ideal of the Golden Text. Our treatment of others is to be the same as God's treatment of us. The outstanding thing is love issuing in forgiveness. This is a matter of experience, and becomes a standard of conduct (compare Matt. 5 : 44-48 ; Rom. 12 : 14, 20, 21). It is interesting to observe how, in these early days, Joseph approached this standard. This is an opportune time to sum up the character of Joseph. Let the scholars see not only the outward conduct, but the inner secret of it—faith in God—so wonderful, that Joseph became one of the most remarkable types of the coming Messiah.

### For Teachers of the Boys and Girls

Run off on your fingers the Lessons on Joseph—Joseph Sold, Joseph a Prisoner, Joseph a Prince, and now, Joseph a Brother Indeed. The present Lesson is one that goes straight to the heart—no need of explaining Joseph's tears, either at the beginning of the story or at its close ; the scholars will understand, for young hearts are sensitive—very sensitive—to love. The lesson period may be well spent in bringing out these final episodes in Joseph's life in their order. Through them and in them shines out, with clearest ray, Joseph's marvelous tenderness and goodness of heart. There are *eight pictures* in all ; and the teacher should know his ground well, so as to give the class a glimpse of the whole eight within the allotted time. For the saving of space the references to chapter and verse are not given : but the story is readily followed.

1. *The Famine Years*—Draw the picture vividly. No overflow of the river in Egypt, no rain in Canaan ; therefore no crop, one year, two—the ground parched ; the people hungry everywhere except in Egypt, where, thanks to Joseph's foresight and energy, there was plenty of grain in store.

2. *The Ten Brothers*—The pinch of famine in Canaan ; Jacob's sending of the ten brothers to Egypt for grain ; his fear to send the tender, beloved Benjamin ; the arrival of the brothers in Egypt ; Joseph's recognition of them, and the strange way in which he dealt with them, especially his demand that they should, next time, bring Benjamin : let the scholars give a hasty view of all this.

3. *The Ten Brothers and Benjamin*—The old father's unwillingness to let Benjamin go ; his going at length ; Joseph's hurrying away to his own chamber to weep when he saw his own full brother Benjamin, whom he had left more than twenty years before, a mere child ; the story of Joseph's silver cup in Benjamin's sack : again, let all this be told ; and emphasize, that thus was Joseph testing the penitence and the trueheartedness of the ten brothers, who had so cruelly wronged him.

4. *The Whole Twelve*—This brings us into the Lesson passage for the day. A few well

directed questions will fetch out the account of Joseph's avowal of himself, the terror of the brothers, Joseph's full forgiveness of them, and his recognition of God's hand in all that had happened.

5. *The Message to the Father*—Try to have the scholars think of the joy it was to Joseph to send it, and the wonder and joy of old Jacob, who had long thought Joseph dead, to receive it; impress the thought that love never dies in the heart of a true father or a true son.

6. *The Emigration of a Family*—The whole

household came down to Egypt and lived happily there.

7. *The Father's Death Bed*—An old man of 147 years; surrounded by his whole family; blessing his sons; his body carried by them, with great honors, to his old home, for burial. Joseph, the good brother, is also the dutiful son.

8. *A Family Reunion*, ch. 50: 15, etc. Conscience still terrifying the brothers who had wronged Joseph; and Joseph's Christ-like treatment of them; will bring the class to the Golden Text.

### THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON V.]

Have the class follow Jacob and his caravan from Canaan down to Egypt, starting from Hebron, Jacob's home. Picture the company setting out on the journey—perhaps 3,000 in all, including Jacob and his sons, with all their households and followers. Call attention to the wagons sent by Joseph from Egypt, Gen. 45: 21. The first stopping place was Beersheba, about twenty-five miles, as will be remembered from previous Lessons, southeast of Hebron. Here the company offered sacrifices to God, who now appeared once more to Jacob, bidding him go to Egypt without fear and promising to make of him a

great nation there, Gen. 46: 1-4. Then comes the long journey of 150 miles straight away across the wilderness of Shur to the land of Goshen. A full description of Goshen will be found in, *Light from the East*.

Not far from the place where the Israelites settled was Zoan or Tanis (have this city pointed out) in the eastern part of the Delta, near one of the mouths of the Nile. It may have been in Zoan that Joseph was living, and in this city his presentation of his father Jacob to Pharaoh may have taken place (see Gen. 47: 1-10). From very early times Zoan was a centre of Egyptian worship.

### ADDED HINTS AND HELPS

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

#### From the Library

A succession of low Niles is no unheard-of event in Egyptian history. In the eleventh century (A. D. 1064 to 1071) there was a famine which lasted, like that of Joseph, for seven years, caused by a deficient Nile. A hieroglyphic inscription engraved in the age of the Ptolemies on a rock near the First Cataract, similarly tells us of another famine that was wasting the country, because "the Nile flood had not come for seven years." In the Middle Ages, indeed, famines took place, of such terrible severity that women even ate their own children for food.—Sayce.

#### Some Test Questions

1. How many sons had Joseph, and what were their names?

2. Describe the treatment of the ten brothers on their first visit to Egypt.

3. On their second visit, by what device did Joseph contrive to retain Benjamin?

4. Which of the brothers offered to stay in Benjamin's place?

5. How did this offer affect Joseph?

6. Why were Joseph's brothers so greatly troubled by his announcement as to himself?

7. Whose purpose, did Joseph say, his brothers' crime had served?

8. Did this make their guilt any the less?

9. What was Joseph's plan for Jacob and his family?

10. How long did Jacob live after coming to Egypt?

11. What did the ten brothers fear after his death?

12. How did Joseph remove their fears?

### Something to Look Up

1. Find in the New Testament the story of One who asked God to forgive His enemies even when they were putting him to death.
2. In what prayer, in the Bible, is forgiveness taught? Who gave us that prayer?

ANSWERS (Lesson V.)—1. See Daniel, chs. 1, 2. 2. In Prov. 22 : 29.

### For Discussion

1. God's purpose in bringing His people Israel into Egypt.
2. Should we ever seek to bring punishment upon those who injure us?

### Prove from Scripture

That we need forgiveness.

### 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

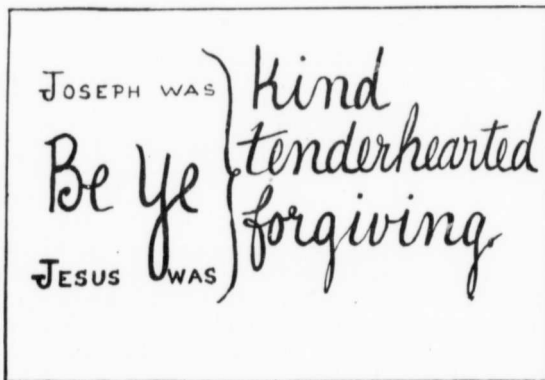
Ques. 6. *Evangelistic, Missionary and Educational Work.* The evangelistic missionaries at a mission station divide the surrounding territory among themselves, and each one, with two or three paid Chinese helpers, and voluntary workers from among the native Christians, seeks in every way possible to make God's character and His love in Jesus Christ known to the people. Each station has a Canadian doctor, a hospital and a dispensary, where free treatment is given daily to all who come. At Chang Te, there is, in addition, a hospital for women and children, presided over by a lady doctor. Educational work is not carried on very extensively yet; but there are two boarding schools for boys that at Chang Te having about fifty boys in attendance. The Christians have also established day schools for their children in a few towns. The larger part of the running expenses of all these schools is provided by the Chinese Christians themselves.

### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—God teaching brothers to love one another.

*Introduction*—Two boys, Ned and Jack, had quarreled. "I'll pay him back when I

get a chance," Jack said bitterly. That night when Jack prayed, "Forgive us our trespasses, as we forgive them that trespass against us," he stopped, and rising from his knees, he slipped into bed. Next morning on the way to school, he met Ned at the corner. "Forgive as we are forgiven," kept ringing in his ears. Turning quickly to Ned, Jack put out his hand, saying, "Come, Ned, let us be friends," and into Jack's heart came a happy ringing, "You've done right, you've done right."



## Joseph Forgives His Brothers

We are going to hear how Joseph "paid back" his brothers for their unkindness to him. Recall last Lesson. Here is the palace (outline). Here is Joseph (stroke). Here are people (strokes) coming from all over the country, and from other countries as well, to get grain for food for their starving families. They all carry sacks in which to take home the grain.

*The Coming of Joseph's Brothers*—Away up here in the land of Canaan (map) the famine is bad—no food is to be had in all the land. Let us look into the tent of a family we have seen before. An old man, Jacob, has gathered his eleven sons around him. He tells them that he has heard that there is corn in Egypt. He bids the ten brothers go down to Egypt, to see if they can buy any corn there, but the youngest son, Benjamin, he keeps at home with himself. Here we see the ten brothers (strokes) coming to the palace, each with a sack which he hopes to get filled with grain to take to the old father and Benjamin, and their wives and children.

We see them bowing before Joseph, begging him to sell them some grain. Joseph knew his brothers, but they did not know him. He remembered his dreams about them all bowing down to him. Ah! now the

dreams have come true! (Continue the story, chs. 42 to 44.) The brothers remembered their cruelty to Joseph, ch. 42 : 21-23. Tell of Simeon kept as a hostage till Benjamin should be brought, ch. 42 : 19, 20, 24. Tell of the finding of the money in the sacks on the homeward journey, of the coming of Benjamin, of the feast prepared by Joseph, of the "silver cup", of the brothers' unwillingness to leave Benjamin in Egypt.

*Lesson*—Just imagine the surprise of the brothers when the great man of Egypt, who had been so kind, stood up before them and said, "I am Joseph," etc., etc. Tell of his full and free forgiveness of his brothers, vs. 5-8.

Tell of the message he sent to his old father, Jacob, "Come down unto me," etc. Then he kissed all his brothers and wept, and they talked together. This is how Joseph paid his brothers back.

*Golden Text*—Print and repeat :

**BE YE**      KIND  
                    TENDERHEARTED  
                    FORGIVING

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

*Something to Draw*—Draw twelve strokes in a circle, and remember that Joseph forgave and loved his brothers.

## FROM THE PLATFORM

— WEPT ALOUD  
I AM —  
COME NEAR — — — — —  
BE NOT — — — — —  
GO UP — — — —

Print on the blackboard, — WEPT ALOUD. Ask the scholars of whom this is said. Do not fail to bring out the noble offer of Judah, which so deeply affected Joseph. Next, print I AM —, again getting the scholars to fill in the omitted name. Picture the feelings of the brothers on hearing this announcement,—their surprise, and self-reproach, and fear of immediate punishment. Now, print, COME NEAR — — — — —, having the five following words supplied as before. Show how these words, spoken doubtless in a calm and gentle tone, would allay the fears of the guilty company, and make them eager to hear what might follow. Print, BE NOT — — — — —, asking for the five words omitted. Dwell on Joseph's complete forgiveness. Lastly, print, GO UP — — — — —, once more getting the scholars to supply the three words left out. Question as to what Joseph told his brothers to do, and what he promised them. Impress, in a closing word or two, that our heavenly Father is far more willing to forgive us than Joseph was to forgive his brothers.

## Lesson VII.

## ISRAEL ENSLAVED IN EGYPT

May 19, 1907

Exodus 1 : 1-14. Commit to memory vs. 13, 14. Read the chapter.

GOLDEN TEXT—Then they cried unto the Lord in their trouble, and he saved them out of their distresses.—Psalm 107 : 13.

1 Now these are the names of the <sup>1</sup>children of Is'rael, which came into E'gypt; every man and his household came with Ja'cob.

2 Reu'ben, Sim'eon, Le'vi, and Ju'ah,

3 Is'sachar, Zebu'lun, and Ben'jamin,

4 Dan, and Naph'tali, Gad, and Ash'er.

5 And all the souls that came out of the loins of Ja'cob were seventy souls: <sup>2</sup>for Jo'seph was in E'gypt already.

6 And Jo'seph died, and all his brethren, and all that generation.

7 And the children of Is'rael were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 Now there arose <sup>3</sup>up a new king over E'gypt, which knew not Jo'seph.

9 And he said unto his people, Behold, the people

**Revised Version**—<sup>1</sup>sons; <sup>2</sup>and; <sup>3</sup>Omit up; <sup>4</sup>Omit on; <sup>5</sup>also join themselves; <sup>6</sup>Omit so; <sup>7</sup>store cities; <sup>8</sup>the more they spread abroad; <sup>9</sup>service; <sup>10</sup>Omit was.

## LESSON PLAN

I. Increasing, 1-7.

II. Feared, 8-10.

III. Oppressed, 11-14.

## DAILY READINGS

(By courtesy of I. B. R. Association)

M.—The journey to Egypt, Gen. 46 : 1-7, 26-30.

T.—The home in Egypt, Gen. 47 : 1-12. W.—The death of Joseph, Gen. 50 : 22-26. Th.—Israel enslaved in Egypt, Ex. 1 : 1-14. F.—Stephen's address, Acts 7 : 1-16. S.—Prayer for deliverance, Ps. 143. S.—Without cause, Isa. 52 : 1-6.

**Shorter Catechism**—*Quest. 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:

of the children of Is'rael are more and mightier than we:

10 Come <sup>4</sup>on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they <sup>5</sup>join also unto our enemies, and fight against us, and <sup>6</sup>so get them up out of the land.

11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Phar'ao<sup>h</sup> <sup>7</sup>treasure cities, Pi'thom and Raam'ses.

12 But the more they afflicted them, the more they multiplied and <sup>8</sup>grew. And they were grieved because of the children of Is'rael.

13 And the E'gyptians made the children of Is'rael to serve with rigour:

14 And they made their lives bitter with hard <sup>9</sup>bondage, in mortar, and in brick, and in all manner of service in the field; all their service, wherein they made them serve, <sup>10</sup>was with rigour.

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 that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath-day, and hallowed it.

**The Question on Missions**—7. How is the evangelistic work carried on in Honan? Each missionary, with two or three Chinese helpers, travels about the towns and cities of his district during almost every season of the year, excepting the hot summer, and preaches on the streets, in hired halls, at heathen festivals, and wherever he can reach the people.

**Lesson Hymns**—Book of Praise, 583 (Supplemental Lesson); 195; 255; 29 (Ps. Sel.); 340 (from PRIMARY QUARTERLY); 276.

## EXPOSITION

**Time and Place**—B. C. 1700-1600; in Egypt.

**Connecting Links**—The book of Exodus brings us to an altogether new era in the history of Israel, which changed it from a tribe or a group of tribes into something like a nation. As long as Joseph lived, he seems to have continued in favor with the Egyptian rulers, and his kinsmen shared his good fortune. But he was wise enough to foresee a change, and had faith to believe that somehow his people would be led to return to Palestine. In that faith, dying at the age of a hundred and ten, he commanded that his embalmed body should not be buried finally in Egypt, but be kept in readiness for removal to the Promised Land. (See Gen. 50 : 22-26.)

## I. Increasing, 1-7.

Vs. 1-5. *Now these are the names of.* These words form the title in the Hebrew Bible of the second book in the Pentateuch. It received the title by which it is known to

us, Exodus (the Latin form of the Greek Exodos, The Departure), from the Jewish scholars in Alexandria, who translated the Pentateuch into Greek, about 250 B. C. This title is taken "from the epoch-making event recorded in the first part of the book—the departure of the Hebrew tribes from the land of Egypt". *Seventy souls*; including Jacob himself and Joseph's two sons. (Compare Gen. 46 : 8-27.) The names given are only the representative ones, and the number seventy includes only Jacob's direct descendants. The whole number that went with them into Egypt has been estimated at 3,000.

Vs. 6, 7. *Joseph died, . . . and all that generation*; a general statement referring to a long interval, indefinite in duration, extending beyond the time of the last survivor of Joseph's contemporaries. *Fruitful, . . . increased abundantly, . . . multiplied.* The circumstances in Egypt were favorable to rapid growth, afford-



ing a settled life in a rich and fertile country. *Waxed exceeding mighty.* They were strong individually, as well as in numbers, from their active outdoor life. *Land was filled.* They overflowed the boundaries of Goshen into the great towns and neighboring districts, where they worked as common laborers, or found employment in various handicrafts.

### II. Feared, 8-10.

Vs. 8. *A new king;* belonging to a new dynasty, which arose out of a revolt against the Asiatic influences which had controlled the preceding line of kings. The founder of the new dynasty was Rameses I., and the king who oppressed Israel was his grandson, Rameses II., whose mummy was discovered at Thebes in 1881. *Knew not Joseph.* With their prejudice against everything belonging to Asia, the new kings would not like to remember how much Egypt had owed to an Israelite, whose race belonged to that continent.

Vs. 9, 10. *More and mightier;* a gross exaggeration, to stir up enmity against the Israelites. The Egyptians were seven or eight millions to less than two of the Hebrews. *Lest they join our enemies.* Egypt's enemies were the wild tribes of Arabia, the armies of Assyria, and the Hittites in Syria—all to the east; so that their route to Egypt lay through the region in which the Hebrews lived. Perhaps the religious aspiration of the tribes to return to the land of Canaan and make a national home for themselves there, may have become known to the Egyptians. The Egyptian policy was to keep the Israelites in the land, but to make them helpless and hopeless.

### III. Oppressed, 11-14.

Vs. 11, 12. *Taskmasters.* Until quite

recent times, it has always been the established rule in Egypt to carry out public works by forced labor. By a royal decree in this case, the burden was thrown upon the people of Israel, while the ruling population was exempted. *They built . . . treasure cities.* These probably served for the storing of supplies for military ends. *Pithom and Raamses.* See Geography Lesson. Both of these cities seem to have been in the land of Goshen near the eastern frontier, where garrisons would naturally be maintained against the great powers of the far east. *The more . . . the more,* etc.; in fulfilment of God's promise to Abraham, Gen. 15 : 5. Says Matthew Henry, "Times of affliction have been the church's growing times." *Grieved.* The Hebrew expresses a mixture of loathing and alarm.

Vs. 13, 14. *Serve with rigour.* Forced to work under the rod of the taskmaster, with the intense heat of the sun beating down upon them, the lot of these toilers was hard indeed. History tells of an Egyptian king who destroyed by similar labors 120,000 of his subjects. *In mortar, and in brick.* They were compelled not only to erect buildings, but also to make the brick required for them. *In the field.* The forced labor was extended to the cultivation of the fields, and the wretched slaves were compelled to draw up water in buckets by the terrible tread wheel from the river level, for the irrigation of the fields above. The recent revelations of gross cruelties in the Congo country, where the natives have been compelled to give a certain number of days each month to the procuring of rubber, in lieu of taxes, to their European rulers, show how, even in modern times, the lives of a people may be made bitter with hard service.

### APPLICATION

*These are the names of the children of Israel,* v. 1. No life is unimportant. The history of to-morrow may centre around a name that was obscure yesterday. When these men went down to Egypt to find food, they little dreamed that thousands of years after they were dead, the world should turn back the leaves of history and read, "These are the names of the children of Israel, which came into Egypt."

Your Little  
Part

One of Browning's greatest poems, *The Ring and the Book*, had its origin in an old Italian murder case, an account of which the poet found in a book he bought for a few cents at a second-hand book stall in Florence. In the old book he found not only the names of the persons and the details of the story, but also copies of the speeches of the lawyers, all written out by some unknown historian. The names of the characters in *The Ring and*

the Book are used now to point many a moral in speech and writing.

"Life is a piece of paper white,  
Whereon each one of us may write  
A line or two; and then comes night.  
If thou have time but for a line,  
See that thou make it fine;  
Not failure, but low aim, is crime."

*Joseph died*, v. 6. When Alexander Mackay, the resourceful and intrepid pioneer of missions in Uganda, with his seven companions, was taking leave of the Committee of the Church Missionary Society in London, he said, "I want to remind the Committee that, within six months, they will probably hear that one of us is dead. Yes," he went on, "is it at all likely that eight Englishmen should start for Central Africa and all be alive six months after? One of us at least—it may be I—will surely fall before that. But," he added, "what I want to say is this, when the news comes, do not be cast down, but send some one else immediately to take the vacant place." Death is always busy thinning the ranks of those who are doing God's work in the world. Every place thus made vacant is calling for some one, brave of heart and resolute of purpose, to take up the important task. There is much to be done, and the time is short. We must be up and at it, if our lives are to count in the building of God's kingdom.

"We hurry onward to extinguish hell  
With our fresh souls, our younger hope,  
and God's  
Maturity of purpose. Soon shall we  
Die also!"

*Come on, let us deal wisely with them*, v. 10. But their "wisdom" turned out to be folly, as the story goes on to tell. It is the fair thing, always, that is the wise thing. "No one ever got lost on a straight road," was the penetrating remark of an old minister, whose half century and more of unblemished service gave him the right to speak. The Chinese have a saying that it is wisdom to avoid dishonesty, for it returns to the dishonest one. Crookedness and craft can end only in failure.

*They built for Pharaoh treasure cities*, v. 11.

It is said that Napoleon once disclosed to a high officer a certain military plan. The officer listened, and then pointed out that this plan would involve the loss of a hundred thousand lives. Napoleon replied, "What are a hundred thousand lives, to my glory?" The officer walked to the window of the room and threw it wide open, in order, as he said, that all Europe might hear this infamous remark. Infamous, indeed, it was, and Napoleon's selfish ambition met at last its merited doom. It led him to the crushing defeat of Waterloo, and the lonely exile of Saint Helena. God reigns. He is on the side of the poor and the oppressed, and with Him every oppressor soon or late will have to reckon.

*They made their lives bitter with hard service*, (Rev. Ver.), v. 14. A recent story by a Canadian author tells how a mighty flood wrought its fearful havoc on a little village by the river bank. Among the sufferers was the keeper of a little store. His stock was damaged, and ruin stared him in the face. But it was discovered that the river had laid bare a "pocket" of gold, which made the poor storekeeper a rich man. Even so, the experiences in life that seem hardest bring to us the wealth of character strengthened and soul ennobled.

### Lesson Points

Not by our ancestry, but by our actions shall we be judged. v. 1.

When every Christian is wholly consecrated to Christ, the world will be won for Christ. vs. 2-4.

"They that on glorious ancestors enlarge,  
Produce their debt, instead of their discharge." v. 5.

God's servants drop by the way, but His cause marches on to victory. v. 6.

Nothing happens in God's world: it comes to pass. v. 7.

Earthly kingdoms decay and perish; Christ's kingdom abides and grows. vs. 8, 9.

Trials are like the testing of a bridge before it is opened for traffic. vs. 10, 11.

Human opposition can no more defeat a divine purpose than the dashing of the waves can move the solid cliff. v. 12.

The Day of Reckoning

From Ruin to Riches

Never Lost on a Straight Road

## TEACHING HINTS

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

**For Teachers of the Older Scholars**

With this Lesson we begin a new period, namely, the Bondage and Deliverance of Israel, which embraces six studies. We pass from the history of individuals and families to that of a nation, and it is necessary to keep this wider view constantly before us. The section of history for the day includes the whole chapter. Note the meaning of word Exodus (see Exposition).

1. *Review the history of Israel*, vs. 1-6. Note carefully the list here given, the number of Jacob's descendants, and the date of their settlement in Egypt. The number leaving Egypt at the Exodus was about 2,000,000, reckoning twice as many women and children, in addition to the 600,000 fighting men of, Num. 1 : 46. Compare the size of Abraham's following (Gen. 14 : 14), and read the list in Gen. 46 : 7-27 of those who went down to Egypt. Get a clear idea of the magnitude of the Israelitish immigration to Egypt, as this will prepare for future problems. Consider the place Joseph held in God's great plan for His people. Joseph's great principle was faith in God. God could care for him in Egypt as well as in Canaan. The people were now to begin their training in this great truth.

2. *The rapid increase of the Israelites*, v. 7 (compare Gen. 46 : 3). Note the five phrases setting forth this increase. It was phenomenal, and prepares for Num. 1 : 46 (see above). From a sociological standpoint, it is well to study this extraordinary growth and the factors contributing to it, such as change of country, healthful occupation, freedom from war, good land, Gen. 47 : 11. The history of the Jews, down to the present day, shows amazing vitality and persistence of their national type.

3. *The motive for oppressing the Hebrews*, vs. 8-14. The Egyptians were afraid of their ultimate supremacy. Consider: (a) That there was a new king (belonging to a new dynasty, see Exposition, the one under which Joseph had lived having been overthrown). The monuments speak of this new dynasty as the 19th. (b) The power of the Israelites (vs.

9, 10), probably only in Goshen. The Egyptians were weakened by wars, and the new dynasty had many enemies. (c) The methods. First, the Hebrews were compelled to build "treasure cities". This was not so much actual slavery, as forced labor on public works, while they continued their own occupations. This failed to restrict their growth. Next, the hardships were intensified, vs. 13, 14. The brutality was astounding, as related on the monuments; but, in spite of it all, the people went on multiplying. Lastly, a royal decree commanded that the male children of the Hebrews should be put to death. This plan shows the intensity of Pharaoh's dread and hatred of the Hebrew race.

The practical lesson is, the part their "hard bondage" had in the formation of the nation. The people turned to God, were drawn together, were separated from the Egyptians, became disgusted with tyranny and longed for freedom. Adversity thus served as a useful discipline, in developing the national life and producing a sturdy faith in God. History abounds in examples of like results from a similar cause.

**For Teachers of the Boys and Girls**

The name of the new Book will strike the scholar. Make it the starting point for the lesson: Exodus—The Going Out. "Out of what?" is the natural question; "Out of Egypt", of course, the answer.

This will carry the class back to the "coming in". Set up some land marks: a small blackboard, or a pad of paper, will be useful here.

JOSEPH SENT ON HIS ERRAND.

JOSEPH CARRIED INTO EGYPT.

THE WHOLE FAMILY GOING DOWN.

Each one of these events will give occasion for a brisk review by questions.

Under the last of them, take up the first five verses of the Lesson (Be sure the scholars understand the phrase, "children of Israel"). The Exposition and For Teachers of the Older Scholars give full information as to the numbers who came down to Egypt; also of those who a little later went up again to Canaan: for they had now remained several

hundred years. At the Conquest of Canada in 1759 there were about 60,000 French Canadians; these have now multiplied to 1,650,000, within Canada alone, not to speak of those who have emigrated.

Now for a new set of land marks.

JOSEPH DIED, v. 6.

The story as told in Gen. 50 : 22-26 should be brought out point by point : such a venerable old man—110 years old ; such a wonderful life—he had saved Egypt, and had saved his own people ; such marvelous faith in God—he was so sure of God's promises that he gave commandment concerning his bones (Have the scholars search out, for the following Sunday, how this command was carried out—ch. 13 : 19 ; Josh. 24 : 32 ; and where, in the New Testament, mention is made of it—Heb. 11 : 22).

AND . . . ALL THAT GENERATION, v. 6.

A word or two will be sufficient here ; but bring in v. 7, and have the scholars pick

out the words one by one which mark the great and growing numbers and power of the Israelites.

THE NEW KING AND OPPRESSION, vs. 8-11.

The Exposition supplies answers to the questions about this new king, and why he hated and feared the Israelites, and the tasks he put on them. Make these points quite plain, as they lie at the foundation of the whole story of the Exodus, which is to be followed for weeks.

DARKER DAYS STILL, vs. 12-14.

Explain why it was that the Israelites increased, notwithstanding their bad usage : partly because God was caring for them, and partly because hard work is wholesome. But not too hard, as it now became. See that v. 14 is well worked out ; and go on to the command of v. 22 for the destruction of all the boy babies.

To whom were the hard-driven people to look ? The Golden Text replies.

### THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON V.]

PITHOM AND RAAMESSES—Were both in the land of Goshen. Herodotus describes the ancient canal connecting the Nile and the Red Sea as passing Patumos (Pithom) in the twentieth division of Lower Egypt. Pithom was discovered in 1883-4, under the "Mound of the Image", which was formerly supposed to be the ruins of Raamses, but was proved by the inscriptions to be the ancient Pi-tum (Pithom) and to have been built by Rameses II. This would seem to prove that he was the Pharaoh reigning during the period of the oppression.

The city continued down to the Roman period under the name Heroopolis, which the Romans shortened into Ero. It was built in the form of a square, and the temple of

Tum, the setting sun, worshiped in the form of a serpent, was at the southwest corner. In the north end there were many storehouses for grain, built with only one opening near the top, through which they were filled ; and their presence explains the term "treasure cities". At the edge of the desert on all the roads into Syria there were magazines of grain and provisions of every kind, as well as arms, to equip armies suddenly rushed to the frontier for a long march into the desert, as well as to supply travelers and caravans going in the same direction. Raamses has not yet been discovered. For the growth and spread of the Israelites in Egypt, and the forced labor imposed upon them, see Exposition.

### ADDED HINTS AND HELPS

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

#### Some Test Questions

1. How old was Joseph when he died ?
2. What command did he give concerning his burial ?
3. When did the book of Exodus receive its present name, and why was it so called ?

4. How many Hebrews, is it estimated, went down to Egypt ?

5. What terms are used to describe their growth in Egypt ?

6. Describe the political changes which had taken place in Egypt since Joseph's time.

7. Why did Pharaoh fear the Hebrews ?

8. Who were the enemies of Egypt ?

9. How did the Egyptians attempt to restrict the increase of the Hebrews ?

10. What was the result of their plans ?

### Something to Look Up

1. Find an account in the Bible of another time when the children of Israel were in captivity.

2. Also find, in the Psalms, where it is said they wept when they remembered their own land.

ANSWERS (Lesson VI.)—1. Luke 23 : 34.  
2. In the Lord's Prayer ; Jesus.

### For Discussion

1. The position of the Bible in regard to slavery.

2. Which is more to be pitied, the oppressor or the oppressed ?

### Prove from Scripture

That Jesus makes His people free.

### The Catechism

Ques. 57. *The Fourth Commandment.* The first four Commandments have to do with worship. The first is commenced 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. And 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. In Honan, almost every season of the year, excepting June, July and August, is favorable to itinerating work. Each missionary, accompanied by two or three Chinese helpers, travels about the cities and towns of his district, and carries on the preaching of the gospel in whatever way he can most effectually reach the people. Street preaching is a common method. Three or four days may be spent in one place, and every day, from about nine o'clock in the morning until four or five o'clock in the afternoon, the missionary and his helpers take turns in preaching on the busiest street, and never lack an audience. Sometimes a hall is hired, a large lamp put up, and a campaign of night meetings carried on for weeks, among the merchants and others who are free in the evenings. Heathen festivals, large markets, etc., are all taken advantage of by the missionary and also by the Chinese Christians, who do much voluntary preaching, as their business may permit.

## FOR TEACHERS OF THE LITTLE ONES

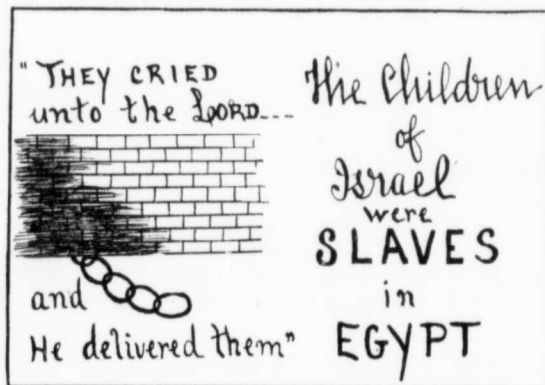
*Lesson Subject*—God showing pity to suffering ones.

*Introduction*—Describe the coming of Jacob into the land of Egypt, with all his sons and

their wives and little ones, in the wagons which Pharaoh had sent, Gen. 46 : 5-7. Tell God's message to Jacob, Gen. 46 : 2-4.

Describe the meeting of Joseph with his father in Goshen, Gen. 46 : 29-34. Pharaoh gave them the land of Goshen for themselves and their flocks (map). Joseph took care of his father for seventeen years, and then Jacob died.

*Lesson*—After a while Joseph died, and all his brothers, and that Pharaoh who was so kind to them died also, and there was a new king, who did not know





Joseph, nor his father nor his brothers. Their children and grandchildren became very many, and Pharaoh noticed that there were a great many little Hebrew children growing up in Egypt. He saw that the land was becoming full of them, and he was afraid they would grow up and perhaps fight against him. So Pharaoh formed a cruel plan to treat them harshly and make them slaves.

*In Bondage in Egypt*—Have you ever watched the builders making a house of brick or stone, how they laid one brick upon another, putting mortar in between, till the walls were built? Of what are bricks made? Describe the molding of the lumps of clay, the drying and the burning to prepare the bricks for building. (The teacher might have a few bricks upon the table as she describes the hard work done by the children of Israel in building for Pharaoh the treasure cities, see Exposition). Tell of the cruel taskmasters (or "bosses", as they would be called now) set over them, to make them work very hard at the building, carrying great loads of bricks on their shoulders up to the top of the walls, in the burning sun, working early and late, some working in the fields. Their lives were made very miserable. They were slaves.

*Golden Text*—Repeat Golden Text. God did not forget His own people. He knew all about their going down into Egypt to live.

He had planned it all for their good. Even the cruelty and misery were for the best, in the end. God will deliver them when the right time comes, and punish those who are cruel to them.

*God's Care for Us*—Does God take care of His own people now? Does He take care of Mary and Fred, etc., etc.? Sometimes God lets us have some sad times, just as He let Joseph and all the children of Israel; but it is all for our good, and we need not be afraid, for God will take away all our troubles, when He sees best to do so. God is very tender towards His children. The Bible tells us that not even a sparrow falls to the ground without His knowledge. Much more does God notice you and me.

*Sing* (Hymn 514, Book of Praise)—

God sees the little sparrow-fall,  
It meets His tender view;  
If God so loves the little birds,  
I know He loves me too.

God made the little birds and flowers,  
And all things large and small;  
He'll not forget His little ones,  
I know He loves them all. Amen.

*Something to Think About*—God is very tender.

*Something to Draw*—Draw a wall of bricks and a chain, and remember that the children of Israel were slaves in Egypt.

#### FROM THE PLATFORM

## Romans VIII., 28.

Write on the blackboard, Romans VIII., 28. Have the scholars turn up this verse, and read it together. Then ask them to recite it with closed books. Tell the story of Luther, the great Reformer, whose life work was to teach his own German people the true gospel, and set them free from the errors of the Roman Catholic Church. At one time he was in great danger of being seized and put to death as a heretic. Some of his friends, to save him, carried him off to the castle of Wartburg, where he was kept a close prisoner. But God so guided Luther's thoughts and plans, that he set to work and translated the New Testament into the German. Instead of doing less to spread the gospel through being imprisoned, he really did far more. Bring home the thought that, as God was using the afflictions of the Israelites in Egypt for their good, so He means to bring blessing to us out of the most painful and disagreeable things in our lives. In closing, have the verse from Romans repeated again.

## Lesson VIII. CHILDHOOD AND EDUCATION OF MOSES May 26, 1907

Exodus 2 : 1-15. Commit to memory vs. 9, 10. Read the chapter.

GOLDEN TEXT—Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. Acts 7 : 22.

1 And there went a man of the house of Le'vi, and took to wife a daughter of Le'vi.

2 And the woman conceived, and bare a son ; and when she saw him that he was a goodly child, she hid him three months.

3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and <sup>1</sup>put the child therein ; and <sup>2</sup>she laid it in the flags by the river's brink.4 And his sister stood afar off, to <sup>3</sup>wit what would be done to him.5 And the daughter of Phar'aoth came down to <sup>4</sup>wash herself at the river ; and her maidens walked along by the <sup>5</sup>river's side ; and <sup>6</sup>when she saw the ark among the flags, <sup>7</sup>she sent her maid to fetch it.6 And <sup>8</sup>when she had opened it, she saw the child ; and, behold, the babe wept. And she had compassion on him, and said, This is one of the He'brew's children.7 Then sa'd his sister to Phar'aoth's daughter, Shall I go and call <sup>9</sup>to thee a nurse of the He'brew women, that she may nurse the child for thee ?

8 And Phar'aoth's daughter said to her, Go. And the maid went and called the child's mother.

9 And Phar'aoth's daughter said unto her, Take this child away, and nurse it for me, and I will give

Revised Version—<sup>1</sup>she ; <sup>2</sup>Omit she ; <sup>3</sup>know ; <sup>4</sup>bathe at ; <sup>5</sup>river side ; <sup>6</sup>Omit when ; <sup>7</sup>and sent her handmaid ; <sup>8</sup>she opened it, and saw ; <sup>9</sup>Omit to ; <sup>10</sup>up

thee thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto Phar'aoth's daughter, and he became her son. And she called his name Mo'ses ; and <sup>2</sup>she said, Because I drew him out of the water.11 And it came to pass in those days, when Mo'ses was grown <sup>10</sup>, that he went out unto his brethren, and looked on their burdens ; and he <sup>11</sup>spied an Egyptian smiting an He'brew, one of his brethren.12 And he looked this way and that way, and when he saw that *there was no man*, he <sup>12</sup>slew the Egyptian, and hid him in the sand.13 And <sup>6</sup>when he went out the second day, <sup>13</sup>behold, two men of the He'brews strove together ; and he said to him that did the wrong, Wherefore smitest thou thy fellow ?14 And he said, Who made thee a prince and a judge over us ? <sup>14</sup>intendest thou to kill me, as thou killedst the Egyptian ? And Mo'ses feared, and said, Surely <sup>15</sup>this thing is known.

15 Now when Phar'aoth heard this thing, he sought to slay Mo'ses. But Mo'ses fled from the face of Phar'aoth, and dwelt in the land of Mid'ian ; and he sat down by a well.

## LESSON PLAN

- I. Moses and His Parents, 1-4.
- II. Moses and the Princess, 5-10.
- III. Moses and His Countrymen, 11-15.

## DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Childhood and education of Moses, Ex. 2 : 1-15. T.—The hard bondage, Ex. 2 : 16-25. W.—Learned and mighty, Acts 7 : 17-29. Th.—The choice, Heb. 11 : 21-27. F.—Royal nursing, Isa.

49 : 18-23. S.—The best choice, Ps. 84. S.—The best knowledge, 2 Tim. 3 : 10-17.

Shorter Catechism—Review Questions 54-57.

The Question on Missions—S. How is medical work carried on in Honan ? Each station has a hospital, a Canadian doctor, and two or three Chinese medical assistants whom he has trained. From 80 to 200 sick people come almost every day, excepting Sundays, and are treated free of charge.

Lesson Hymns—Book of Praise, 583 (Supplemental Lesson); 252; 256; 100 (Ps. Sel.); 586 (from PRIMARY QUARTERLY); 251.

## EXPOSITION

Time and Place—B. C. 1571 to 1531 ; at the Egyptian capital.

Connecting Links—The policy of preventing the Israelites from multiplying, by hard labor, proved a failure. Without relaxing their toils, the king ordered a systematic extermination of their infant male children, ch. 1 : 22.

## I. Moses and His Parents, 1-4.

Vs. 1, 2. *A man*. His name was Amram, ch. 6 : 18, 20. *House (tribe) of Levi* ; Jacob's third son. It was from this tribe that the priests were chosen later on. *Daughter of Levi* ; Jochebed (ch. 6 : 20), meaning "Jehovah is glory". *A son* ; Moses, not the firstborn, for he had an older sister (Miriam) and brother (Aaron). (See v. 4, ch. 15 : 20, and ch. 7 : 7.) *A goodly child* ; "fair to God", that is, divinely beautiful, Stephen calls him, Acts 7 : 20, Margin. *She hid him three months*. The brave parents of Moses

(Heb. 11 : 23) dared to disobey the king, because they believed that God would protect them and their child.

Vs. 3, 4. *An ark* ; that is, an oblong box or basket, large enough to hold the child. *Bulrushes* ; the papyrus reed. Its light stalks, from three to six and sometimes fifteen feet in height, were tough and pliable, and were used by the Egyptians for boats, and even larger vessels. *Slime* ; either asphalt from the Dead Sea, or Nile mud. *Pitch* ; probably mineral pitch, imported into Egypt from Mesopotamia, and largely used in embalming. It formed a hard, glossy wax, perfectly water-proof. *Flags* ; a different kind of reed from the "bulrushes". They are red in color, and thus give its name to the Red Sea, growing abundantly, as they do, on its marshy shores. *The river's brink* ; the Nile, of course. *Sister (Miriam) stood afar off* ; so as not to attract attention to the basket and the babe, yet near enough to be of

service when the right moment came. *To wit*; to know.

### II. Moses and the Princess, 5-10.

V. 5. *Daughter of Pharaoh*; a princess possessing great power, but also a woman with a tender heart, as we shall see. *Wash. . at the river.* The Nile water was considered specially healthful. Probably Jochebed knew where the princess was accustomed to bathe. *Saw. . sent.* Her curiosity was excited by the appearance of an object so strange in such a place.

V. 6. *The babe wept*; a touch of nature. *She had compassion on him.* Says Dr. Joseph Parker, "Even a king's daughter is the richer and gladder for this stoop of love." *And said. . one of the Hebrews' children*; lighter in complexion than the Egyptians, and, besides, only a Hebrew mother would need so to treat her child.

Vs. 7-10. *His sister*; probably a girl of twelve. This was her opportunity, and she made the most of it. Well may Dr. Henry Van Dyke name her, "Young Presence-of-Mind". *Call. a nurse.* She has her plan well in hand, this shrewd maiden. *Take this child.* "The princess must have seen that the nurse was Moses' mother. The plot was plain enough, but she enters into the fun of it." (Professor W. F. Adeney.) *Thy wages.* Little she cared for the royal bounty, in comparison with her own safety as the hired servant of the princess, and the safety of her son, with the joy of caring for him. We can only guess how long Moses remained under his mother's care. Some say, for two or three years, others, till he was seven, or possibly till he was twelve. At any rate, his earliest lessons were learned at his mother's knee, which accounts, no doubt, for much in his subsequent career. *Unto Pharaoh's daughter*; who doubtless had a palace and establishment of her own. *Became her son.* His practical, and perhaps formal, adoption into the royal family assured him of the best education the land could afford. *She called his name Moses.* Most ancient names were significant, and this is said to mean, both in Hebrew and Egyptian, "brought forth" (drawn out), that is, from the water.

### III. Moses and His Countrymen, 11-15.

Vs. 11, 12. *Moses was grown.* He was

now forty years old, Acts 7:23. He had received a thorough education (Acts 7:22), probably under tutors in one or other of the two great Universities at Heliopolis (On) and Hermopolis. Besides, at the king's court he would gain full knowledge of the art of government. Tradition says also that he became a famous general, having repelled an invading army from Ethiopia. *Went out, etc.* It was at this time that he made his deliberate choice to cast in his lot with God's people, being impelled to this choice by his faith in God, Heb. 11:24-26. *An Egyptian smiting an Hebrew*; probably a taskmaster beating a laborer, perhaps a feeble old man. *Slew*; a violent and hasty means of redressing the wrong, adopted in anger, though prompted by a generous motive.

Vs. 13-15. *Went out the second day*; expecting his people to accept him as a leader in a rising against the Egyptians, Acts 7:25. *Two. . Hebrews strove together*; instead of standing by each other against their common persecutor. V. 14 shows that, so far from recognizing his leadership, his own people would not even keep his secret. *And Moses feared.* Death was the penalty of his rash act. *Pharaoh. . sought to slay Moses.* But even the king must proceed cautiously in such a matter, since Moses was a person of great influence. *Fled.* Apparently his life work had gone out in failure, but in reality he was entering upon a new and necessary stage in his preparation for his great mission. No part of his training was more important than that which he received in his retirement among the shepherds of *Midian* (see Geography Lesson).

### Light from the East

PHARAOH—Was the official title of the king of Egypt like Czar, or Kaiser. The Pharaoh at this time was in all likelihood Rameses II., the third monarch of the nineteenth dynasty, and the greatest of all the kings of Egypt. He waged many wars with the Hittites, and finally defeated them in a great battle at Kadesh. This left Palestine in the hands of Egypt, and Northern Syria subject to the Hittites. He reared many buildings and temples during his long reign of sixty-seven years, among them the

greatest whose ruins remain, Karnak, Luxor and the Ramesseum. His name is everywhere on the monuments. He often had another name chiseled off and his own cut in its place, and, in order that others might not treat him in like manner, he had his artisans sink his signature two or three inches into the hard granite. His embalmed body was found about twenty-six years ago, not

in the tomb where it was originally laid, which was rifled in ancient times, but in another, where it had been hid. It is now in the museum in Cairo. Notwithstanding that his face is somewhat shrunk by the process of embalming, it is a countenance of extraordinary power, and one looks with indescribable awe on the features of one who saw Moses.

### APPLICATION

*A man of the house of Levi, and . . . a daughter of Levi*, v. 1. Moses parents; just plain, ordinary people. It was after David Livingstone had become famous, and when honors were being showered upon him from all quarters, that he placed a tombstone over the grave of his father and mother, "to express," so the inscription reads, "the thankfulness to God of their children . . . for poor and pious parents." Livingstone deliberately refused to change the "and" into "but". He was never ashamed of the class from which he sprang. When the highest in the land were vying with one another in loading him with compliments, he was writing to his old friends of "my own order, the honest poor," and planning, by colonization schemes and otherwise, to help them. It is only small-minded men who, when success or fame come to them, are filled with pride. Simplicity is a mark of true greatness. In the rank of true nobility the highest are the humblest.

*She saw . . . he was a goodly child*, v. 2. Every mother thinks her child is the very best. No mother sees anything but loveliness in her babe. And as long as your mother lives, there is a wealth of affection around you even though you may be unaware of it and think life is very cold and dark and dreary. You may be of small account in appearance and action to the general run of people: they may pass you without sign of recognition; but to your mother you are always dear. It is an old saying, but it is always true, "A boy's best friend is his mother." When you come to years of usefulness, thank God for your mother. There is a Jewish saying to the

effect that "God cannot be everywhere, and so He made mothers."

*She hid him three months*, v. 2. A slave mother against the mighty Pharaoh; Gideon, with his little band of three hundred, against the host of the Midianites; Elijah against the four hundred prophets of Baal backed by Ahab and Jezebel; Paul against Caesar; Luther against Roman Pope and German Emperor; John Knox against Queen Mary;—so it has been all down the ages, the weak contending for the right against the strong. But in every such conflict the weak have won the victory. For God has been on their side, and no plan formed against Him can prevail.

*She took for him an ark*, v. 3. While you were yet too young to understand, your parents brought you out of the home into the church, and, in the ordinance of baptism, put you in the arms of God, and acknowledged themselves as His servants charged with your welfare. Why did they do so? Because they realized that they could not do for you all you needed. They felt their weakness and the power of the sin to find out the hiding places of the feeble. And when you grew older, they built in your mind an ark. They made it out of the counsels and commands and comforts of God's Word, and they lined this ark with their love and prayers. And when the day comes for you to go out from the harbor of home to voyage for yourself on the sea of life, they will build another ark of prayer for their absent one, and with God leave the rest.

*His sister stood . . . to know what would be done to him*, (Rev. Ver.), v. 4. This instance of a sister's affection came to my notice a few years ago. She had been as a mother

"And"; not  
"But"

Unequally  
Matched?

Your Arks

to her younger brothers. The mother had died when they were small, and bravely did the sister and daughter take her place. Unselfishly she gave herself to her brothers, in kindness and devotion. She watched over them with wise and loving care. She worked for their comfort and well-being. They grew up to be stalwart, strong men, with characters of the finest type, men useful in the church and community, men whose word and name were bond and benefit. When the sister died, unmarried because of her loyalty to them, the memory of her unselfish goodness lived on in their grateful love, and they acknowledged that it was her sisterly care and kindness which had made them lovers of goodness, truth and God.

*The maid went and called the child's mother,* v. 8. There are some who go so far as to say that every great man has had a great mother. St. Augustine gratefully declared, "The tides that flowed down from my mother's life swept my soul forward upon its good career." Among the chapters of a fascinating book is one on, *The Mothers of Great Men*, showing how Carlyle is only a spark struck out of his mother's genius, how Letitia lent energy, courage, decision and boundless ambition to her son Napoleon, how Mendelssohn's mother gave him his gift of music, how Luther had his love of liberty, Richter his love of writing, and Goethe his taste for literature, each as a mother's gift.

A Story of a Sister

*Wherefore smitest thou thy fellow?* v. 13. The saddest strife is between those of one kin or race. A quarrel is always deplorable, but when it is carried on by those who should live at peace it is especially deplorable. Two brothers fell to fighting one day. Hard and hot the blows fell, till one put his hands behind his back and called out, "Oh! brother, forgive me for my cruelty and anger and let us be friends." There are too many against those of the same home and church and nation for those in them to join those against them, and smite their fellows.

The Saddest Strife

"Behold how good a thing it is  
And how becoming well,  
Together such as brethren are  
In unity to dwell."

**Lesson Points**

- Confidence in God drives out the fear of man. v. 2.
- Faith does not paralyze, but stimulates. v. 3.
- "In the darkest spot of earth some love is found." v. 6.
- To accomplish good, one must do, as well as feel. vs. 7-9.
- Choice is the mother of destiny. vs. 11, 12.
- We often learn our best lesson from our mistakes. vs. 13, 14.
- Like those photographs which need time exposures, we need long seasons of quiet thought if we are to do the most fruitful work. v. 15.

**TEACHING HINTS**

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

**For Teachers of the Older Scholars**

This Lesson introduces us to Moses, and should be so studied as to form a preparation for those following. Moses' character and works occupy sixteen Lessons. He stands out as the great leader and law-giver of Israel, and one who has profoundly influenced the thought and progress of the world. Get a good view of his surroundings and early history. Follow up the record since last Lesson. Note Pharaoh's last at-

tempt to weaken the Israelites, by destroying their male children in the Nile. Study Acts 7 : 18-29 and Heb. 11 ; 23-27, as giving light on the Lesson. Egypt was now very prosperous. The monuments show that the land was being filled with splendid buildings and great public works. Rameses II. (see Light from the East) was a great builder. Art, philosophy and science flourished exceedingly in Egypt at this time.

1. *The ancestry of Moses*, vs. 1, 2. He was of the tribe of Levi. His father's name was Amram (ch. 6 : 18, 20), his mother's, Jochebed, Num. 26 : 59. He had an elder



brother Aaron (ch. 6 : 20), and an elder sister Miriam, ch. 15 : 20. He was of goodly appearance, Acts 7 : 20.

2. *The childhood of Moses*, vs. 3-9. Note rapidly the main facts. He was concealed in the home for three months (see Heb. 11 : 23), but Pharaoh's search was so persistent that there was small hope of saving him. Picture the ark, the preparations, the stationing of the sister. Note the coming of Pharaoh's daughter. Observe the finding of Moses, who had been placed with this in view, the appeal of the babe's tears to the sympathy of the princess, Miriam's tact, and her words, probably pre-arranged, the calling of the mother, Moses' adoption by Pharaoh's daughter, and the giving of his name. Thus, in a strange way, the future deliverer found a place in the royal palace.

3. *The education of Moses*, v. 10. His mother's training was good. His knowledge of God, faith and purpose, came from her, not from Egypt. His scholarly attainments acquired by his education as the son of the Egyptian princess were great (Acts 7 : 22), including, probably, literature, medicine, geography, astronomy, engineering and theology.

4. *The choice of Moses*, vs. 11-15. This came about almost unawares to himself, through his acting on a good impulse and sense of honor. He was about forty years old (Acts 7 : 23 ; Heb. 11 : 24-27), and had thought over the problem of Israel. His first act made the issue clear, though he had no definite plan. He, however, decided to stand with his people, and to surrender the opportunities of the court. His act was of no immediate value, as it aroused jealousy among the people, and to escape the anger of Pharaoh, he had to flee into the wilderness.

The lesson to be emphasized is preparation for a useful life. Trace the hand of God in it, and in addition, the human factors, such as the faith and energy of Moses' parents, his education, his courage, his experience in the wilderness, and his sense of God. Especially dwell on the fact, that all human education can contribute to life's work, and that faith in God is the harmonizing and efficient power in the soul.

### For Teachers of the Boys and Girls

The Lessons of the year arrange themselves upon a series of great men.

Calling the attention of the scholars to this fact, have them repeat the names of these great servants of God one by one, with a question on each, as to why he is to be accounted great. Then describe how, in a mountain range, the loftiest peak lifts itself clear above all the rest, towards the sky : a picture of the Matterhorn is a capital illustration of this. Moses overtops all the heroes of the Old Testament ; and is overtopped only, in any age, or in any land, by THE MAN CHRIST JESUS. To-day, it is as a babe the great Moses is to appear ; and the interest in the Lesson is, how the babe was taken care of. It will arouse the attention of the class to say that there were *five* who joined together to care for this beautiful helpless baby boy.

1. *His father*. Have the scholars name him. His share in guarding the babe will be better taken up a little later on. Let it stand over.

2. *His mother*. The scholars all know, and will eagerly tell, of the cruel edict to throw the boy babies into the river. It will not take many questions to bring out the reason for the mother's brave attempt to save her babe, and what she did first, and then what she did next (go over the details of v. 3 one by one, giving the local color as vividly as possible, and bringing out the loving yearnings, and the racking fears, and the trembling hopes of the mother's heart). And the father, of course, knew all that was going on. He was brave, too ; and like the mother trusted in God. Heb. 11 : 23, let it be pointed out, includes both father and mother.

3. *His sister*. Her name, too, the scholars ought to know (see Exposition) ; just "Mary", the same name as the mother of our Lord. The class will enter keenly into the shrewdly laid plan of Miriam and her mother (one wouldn't wonder but it was the girl who suggested it), and the cleverness and self-command with which Miriam's part was carried out, and how the mother's joy held itself in, lest the babe should be betrayed. (Drop a hint, sometimes much needed by

thoughtless boys, of how much they owe to mothers and sisters, not only when they are babies, but when older grown.)

4. *The king's daughter.* The story is familiar. Some scholar will gladly recount it. One of the points to be seized upon is how the baby captured the princess. It is a charming love story, which every home, where there is a babe, duplicates. The story will go straight to the hearts of the scholars, and make them more tender, which is no small gain.

5. *God.* There is nothing said about God

in the Lesson; but the scholars will be eager to point out how it was faith in God which led to the attempt to save the babe alive (see again Heb. 11 : 23); and how God made father and mother and sister wise and strong for the part each had to do; and how He turned the heart of the Egyptian princess to the Hebrew baby. It was God's plan, too,—and let this not be overlooked,—that the man who was to lead God's own people, by and by, should get his first training in a home where God was known and feared and loved.

### THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON V.]

A great city in Egypt; the wonderful river Nile, to which that country owes its fertility; and the home of the desert tribe of Midian, come into the present Lesson. The city is Memphis, which stood on a plain on the western side of the Nile, about 10 miles south of the apex of the Delta. These facts about this city are to be noted. It was the capital of Egypt under the most ancient dynasties. Even when it ceased to be the capital, it was the most important centre of trade. It may have been at Memphis that Moses was born and brought up. It is now entirely gone, two wretched Arab villages occupying the site. Near by are the famous Pyramids and the wonderful Sphinx.

The annual overflow of the Nile, beginning each year towards the end of June, covering the whole valley on either side, and leaving behind the rich soil brought down by the river, was and is the great source of

Egypt's wealth. Sometimes the rise is 36 feet above the usual level, and there are official records of the height of its annual rise from a very early period. It was the business of the king himself to regulate the supplies of water for irrigation. All over Egypt, the Nile was worshiped as a god, and long hymns in its praise have been found.

It was to the land of Midian that Moses fled from the wrath of Pharaoh. The Midianites were a tribe descended from Abraham, Gen. 25 : 1, 2. Their home was in southern Arabia, on both sides of the Gulf of Akaba. In Gen. 37 : 28, Lesson III., April 2, they appear as traveling traders; in Ex. 3 : 1, the Lesson for next Sabbath, as shepherds; while Judges 6 : 1-5 describes them, at a later period, as a warlike people, invading Canaan at harvest time and stripping the land bare.

### ADDED HINTS AND HELPS

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

#### From the Library

Heliopolis, the seat of one of the two great Egyptian Universities, was "the Oxford of ancient Egypt". Geikie thus describes the splendid buildings of the University: "Shady cloisters opened into lecture rooms for the students, and quiet houses for the professors and priests in their many grades and offices; there being room for all in the corridors of the huge pile." A splendid library would be at the disposal of the students.

#### Some Test Questions

1. Give the name of Moses' father. Mother. Elder sister. Elder brother.
2. For how long was the babe hidden?
3. What plan was next hit upon?
4. Describe the construction of the "ark".
5. Where was it placed? Who was set to watch it?
6. Tell the story of its discovery by the princess.
7. How did she feel? What did she do?
8. How came the babe to be restored to its mother?

9. Tell of her training of him. Of his further education.

10. What great choice did he make? What impelled him to this choice?

11. Whither did he flee? Why?

### Something to Look Up

1. Find the story of Moses in the New Testament.

2. In another place in the New Testament we are told that it was because of their faith in God that Moses' parents were brave enough to disobey the king's command. Find the place.

ANSWERS (Lesson VII.)—1. 2 Kgs. 17 : 6 ; 2 Chron. 36 : 15-21. 2. Ps. 137 : 1.

### For Discussion

1. Should we always obey the laws of the land?

2. How Moses' home life prepared him for his life work.

### Prove from Scripture

That children can work for God.

### The Catechism

Ques. 54-57 (Review). In taking a fresh glance at Ques. 54-56, observe the six things mentioned in Ques. 54 as involved in the Third Commandment. "Names" mean 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. "Attri-

butes" 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, count up the various creatures whom God intends to be blessed by the Sabbath.

### The Question on Missions

Ques. 8. Each station is equipped with a hospital, a dispensary, a Canadian doctor, and two or three Chinese medical assistants, whom he has in training. Forenoons are usually devoted to operations (many of them upon the eyes), and the afternoon to the treatment of the multitudes of sick and crippled who crowd the waiting-room and listen for a while to the gospel before being admitted to the dispensary in regularly ordered batches of five or ten. Sometimes the people begin coming so early in the day, that forenoon, as well as afternoon, can be devoted to preaching to them. A good many people who have attempted suicide by opium, or other poisoning, are also carried to the doctor by their friends, and many have been restored.

### FOR TEACHERS OF THE LITTLE ONES

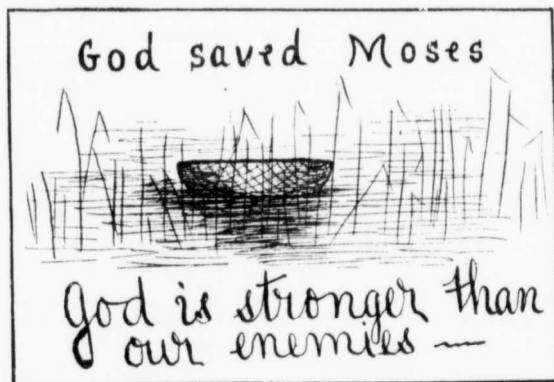
*Lesson Subject*—God defeating a king's wicked purpose.

*Introduction*—Cut from brown paper a little boat-like basket. Place this on the

board, and draw some lines to represent water and some strokes for rushes around the basket.

We heard not long ago in our Bible story about a man and his family being saved in a boat. (Who was it?) This was a big boat. To-day we are going to hear about the second ark (or boat) mentioned in the Bible. Now it is a little boat, and it is a little baby boy who is saved in it.

Over this boat we'll print, MOSES, for that was the baby boy's name, and he was one of



the children of Israel. Do you remember how cruel Pharaoh was to the children of Israel? Some of you can tell some of the hard things he made them do. The very worst thing he did was this. He said that their little baby boys should not be allowed to live (for fear they should grow up and might fight against the king of Egypt).

*The Child Moses*—One day a baby boy was born in one of the homes of the children of Israel. He was a strong, beautiful child. As the mother held him in her arms, she made up her mind that she could not and would not obey the king's orders. The boy must live! She must save him! She felt sure that God would help her plans and make them succeed.

*A Mother's Plan*—The mother thinks of a plan. She takes a basket made of bulrushes, and daubs it with slime and pitch (to keep out the water), and then she lays her baby boy in it and puts the basket among the rushes at the edge of the river Nile, where it is hidden from view. Miriam, the sister of baby Moses, was sent to watch near by.

*The Coming of the Princess*—If we had been watching we should have seen a princess (the daughter of Pharaoh) and her maidens

coming to the river to bathe, just at the place where baby Moses lies tucked up in the basket boat. Ah! the princess sees it among the rushes. "Go, fetch it to me", she says to her maid. The little ark is pulled out of the water, and placed before the princess. It is opened, and there lies the baby crying! The princess has a kind heart, and is sorry for the little fellow, although she sees that he is one of the Hebrew children. She is going to help on that mother's plan! Tell the rest of the story. His mother became his nurse, and taught the child Moses to love the true God.

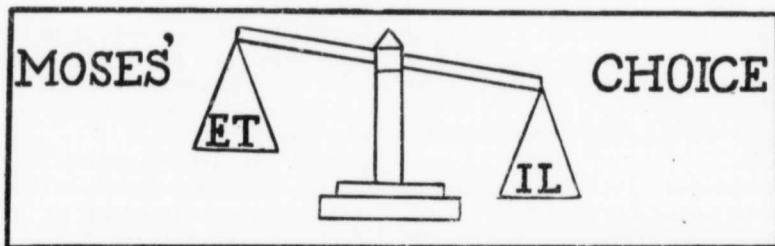
*Golden Text*—Repeat Golden Text. Moses studied at school, and became a very learned man.

*The Man Moses*—As Moses grew to be a man, he saw the cruel way in which the children of Israel were treated, and he made up his mind that he would fight for them, to save them from their oppressors.

*Something to Think About*—God is stronger than my enemies.

*Something to Draw*—Draw a basket among the rushes in the water, and remember, God saved Moses and defeated cruel Pharaoh's plan.

FROM THE PLATFORM



Draw on the blackboard a simple outline of a pair of scales, printing ET (for Egypt) on the higher, and IL (for Israel) on the lower, side. Then print over the drawing, MOSES' CHOICE. Discuss this choice with the scholars, bringing out, first, the reasons Moses had for choosing Egypt. Picture the advantages and pleasures of his life in the royal palace, regarded and treated as the son of the princess—who had saved his life. Besides, there were the bright prospects that opened up before him, of becoming a powerful statesman or a great general, and thus winning for himself honor and fame. Now, take up the inducements to choose Israel. Recall the fact that the people of this nation were poor, despised and enslaved. But they were his "brethren", v. 11. Patriotism called him to make their cause his own. There was another call, however, higher than this. It was a call from God (see Acts 7:25). Press home the lesson, that, with Moses, the will of God outweighed, as it should outweigh with us, in big things and little things, all that the world can offer.

**\*AN ORDER OF SERVICE: Second Quarter****Opening Exercises**

- I. SILENCE.  
 II. THE LORD'S PRAYER (in concert).  
 III. SINGING. Hymn 583, Book of Praise. (It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

IV. RESPONSIVE SENTENCES. Ps. 34 : 3-10.

*Superintendent.* O magnify the Lord with me,

*School.* And let us exalt His name together.

*Superintendent.* I sought the Lord, and He heard me,

*School.* And delivered me from all my fears.

*Superintendent.* They looked upon him, and were lightened :

*School.* And their faces were not ashamed.

*Superintendent.* This poor man cried, and the Lord heard him,

*School.* And saved him out of all his troubles.

*Superintendent.* The angel of the Lord encampeth round about them that fear Him,

*School.* And delivereth them.

*Superintendent.* O taste and see that the Lord is good :

*School.* Blessed is the man that trusteth in Him.

*Superintendent.* O fear the Lord, ye His saints :

*School.* For there is no want to them that fear Him.

*Superintendent.* The young lions do lack, and suffer hunger :

*Superintendent and School.* But they that seek the Lord shall not want any good thing.

V. SINGING.

Courage, brother ! do not stumble,  
 Though thy path be dark as night;  
 There's a star to guide the humble,—  
 'Trust in God, and do the right.'

Let the road be rough and dreary,  
 And its end far out of sight,  
 Foot it bravely ! strong or weary,  
 Trust in God, and do the right.

—Hymn 275, Book of Praise.

VI. PRAYER.

VII. SINGING. Psalm or Hymn selected.

VIII. BIBLE WORK. From the Supplemental Lessons.

IX. READING OF LESSON PASSAGE.

X. SINGING. Psalm or Hymn selected. (This Hymn may usually be that marked, "From the PRIMARY QUARTERLY.")

**Class Work**

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

I. ROLL CALL, by teacher.

II. OFFERING, which may be taken in a class envelope, or class and report envelope.

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. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

III. 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.)

IV. RESPONSIVE SENTENCES. Num. 6: 24-26.

*Superintendent.* The Lord bless thee, and keep thee :

*School.* The Lord make His face shine upon thee, and be gracious unto thee :

*Superintendent.* The Lord lift up His countenance upon thee, and give thee peace.

V. SINGING.

He leadeth me ! O blessèd thought !  
 O words with heavenly comfort fraught !  
 Whate'er I do, where'er I be,  
 Still 'tis God's hand that leadeth me.

*He leadeth me ! He leadeth me !  
 By His own hand He leadeth me !  
 His faithful follower I would be,  
 For by His hand He leadeth me !*

—Hymn 297, Book of Praise

VI. BLESSING, OR CLOSING PRAYER.



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[For additional information in regard to certain of the Places, see, Geography Lessons.]

**Aa'-ron.** The brother of Moses, and his senior by three years (see Ex. 7 : 7).

**A'-bra-ham.** The son of Terah, and the first ancestor of the Hebrews.

**Am'-o-rites.** One of the tribes which inhabited Canaan before its conquest by the Hebrews (see Gen. 15 : 21). This tribe became so powerful, that its name was used for the inhabitants of Canaan generally.

**As'-e-nath.** Daughter of Poti-pherah, priest of On, wife of Joseph and mother of Manasseh and Ephraim.

**Ash'-er.** Son of Jacob and Zilpah.

**Beer'-she'-ba.** A town in the extreme south of Judah.

**Ben'-ja-min.** Younger son of Jacob and Rachel; Joseph's full brother.

**Beth'-el.** On the site of the modern Beitin, twelve miles north of Jerusalem.

**Be-thu'-el.** The father of Laban and Rebekah, and the nephew of Abraham.

**Ca'-na-an.** The name given to all the lands west of the Jordan.

**Ca'-na-an-ites.** Inhabitants of Canaan.

**Dan.** Son of Jacob and Bilhah.

**Do'-than.** A town not far from Shechem and near the caravan route to Egypt.

**E'-gypt.** That part of Africa watered by the Nile, from the Mediterranean Sea to the first cataract.

**E'-gyp'-tians.** The people of Egypt.

**E'-sau.** Son of Isaac and Rebekah, and brother of Jacob.

**Gad.** Son of Jacob and Zilpah.

**Gen'-tiles.** All nations of the world other than the Jews.

**Gil'-e-ad.** A mountainous country east of the Jordan.

**Go'-shen.** A district of Egypt, adapted for flocks and herds, situated in the Delta.

**Har'-an.** A busy commercial city of Mesopotamia, 240 miles northwest of Nineveh and 280 miles northeast of Damascus.

**He'-brews.** A name, which may have belonged at first to all the descendants of Eber (Gen. 10 : 25), but was afterwards restricted to the Israelites.

**He'-bron.** A town twenty miles southwest of Jerusalem.

**Hit'-tites.** Descendants of Heth, a son of Canaan, who occupied the region extending from Northern Palestine to the Euphrates.

**Hi'-vites.** One of the races of Canaan before the conquest of the country by the Israelites.

**Hor'-eb.** A mountain in Southern Arabia, also called Sinai.

**I'-saac.** The son of Abraham and Sarah. The name signifies, "He laugheth", or, "The laughing one".

**Ish'-mee-lites.** Descendants of Ishmael,

Abraham's eldest son. They dwelt in settlements and movable camps in Northern Arabia.

**Is'-ra-el.** The name given to Jacob on his return from Laban's home, and afterwards to his posterity.

**Is'-sa-char.** Son of Moses and Leah.

**Jab'-bok.** A stream traversing Gilead and emptying into the Jordan. It was here that Jacob wrestled with the angel.

**Ja'-cob.** "Supplanter", son of Isaac and Rebekah, brother of Esau, and father of the twelve patriarchs.

**Jeb'-u-sites.** A mountain tribe dwelling at Jebus, that is, Jerusalem.

**Jeth'-ro.** A title of Moses' father-in-law.

**Jews.** At first, a name given to those belonging to the tribe or kingdom of Judah, then to all of the Hebrew race who returned from the captivity in Babylon, and finally to all of that race throughout the world.

**Jor'-dan.** A swift, tortuous river, rising in the snows of Hermon, and flowing through Lakes Merom and Galilee into the Dead Sea.

**Jo'-seph.** Elder son of Jacob and Rachel.

**Ju'-dah.** Son of Jacob and Leah.

**La'-ban.** Rebekah's brother, to whose home in Haran Jacob fled to escape the wrath of Esau.

**Le'-vi.** Son of Jacob and Leah.

**Luz.** A Canaanite town, afterward called Bethel.

**Mid'-i-an.** A son of Abraham and Keturah, and ancestor of the Midianites, a roaming tribe of Northern Arabia.

**Mid'-i-a-nites.** Descendants of Midian.

**Mo'-ses.** The great Hebrew leader.

**Naph'-ta-li.** Son of Jacob and Bilhah.

**On.** An old and famous city of Lower Egypt, on the east of the Nile, in the Delta.

**Pa'-dan-ar'-am.** A name of the region in which Haran was situated.

**Pen'-i-el.** Also called Penuel,—that is, "face of God", a ridge near the Jabbok.

**Pe'-riz'-zites.** A people of Central Palestine.

**Phar'-a-oh.** A title used as the general designation of the sovereigns of Egypt.

**Pi'-thom.** One of the two store cities built by the Israelites in bondage. The other was **Ra-am'-ses**.

**Po-ti'-pher-ah.** A priest of On, the father-in-law of Joseph.

**Re'-bek'-ah.** The daughter of Bethuel, and wife of Isaac.

**Reu'-ben.** Eldest son of Jacob.

**Sim'-e-on.** Son of Jacob and Leah.

**She'-chem.** A city of refuge in the centre of Palestine.

**Syr'-i-an.** Where this name occurs in the Old Testament it denotes a native of Aram, properly called an Aramæan.

**Zaph'-nath-pa-a-ne'-ah.** The name given by Pharaoh to Joseph.

**Ze-bu'-lun.** Son of Jacob and Leah.

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## THE BOOK PAGE

Beneath the fascination of an exceptionally well worked out story, there is in, **Running Water**, by A. E. W. Mason (William Briggs, Toronto, 352 pages, 7 illustrations, \$1.25), the underlying idea of a fundamental law. "What one knows, that one must do, if by doing it you can save a life," says one of the characters. It is "a law not of any man's making, and the one law last broken . . . very often it's quite reluctantly obeyed . . . in most cases obeyed by instinct; but it is obeyed." The grip of that law holds Garratt Skinner,—once Gilbert Strood, a famous member of the Alpine Club, but long and justly an outcast from the world of honorable men,—when his elaborately worked out plot to take the life of Walter Hine, the weak-kneed, callow youth, for the sake of a heavy insurance policy, is just on the brink of success. But when the cowardly degenerate slips on the perilous Alpine rocks, the instinct holds good. Strood saves his life, and so loses his desperate game; for later unexpected rescue saves Hine from the planned-for death by cold and exposure. That is the grim side of a story, told with very exceptional skill and charm of style. The lure of mountain climbing and of the Alps has seldom been more sympathetically described, and the love story of Sylvia, the pure-hearted daughter of Skinner, ends with promise of happiness. *Running Water*, is a story to be read and remembered, just as the author's earlier book, *The Four Feathers*, published several years ago, still stands out sharp and distinct from the long list of quickly forgotten novels of the day.

"There is no leaping into the millenium," is the substance of Professor Goldwin Smith's, **Labor and Capital** (The Macmillan Company, Toronto, 38 pages, 50c. net). Progress, not revolution, is his way out of the tangle in the relations of capital and labor. This "Letter to a Labor Friend," is good May-day reading for both the man who works with his hands and the man who works with his brain. Its object is to bring the two closer together. Trades Unionism and Socialism as remedies for strained relations are discussed sympathetically, their strong as well as their weak points being clearly exhibited. Like all that comes from the pen of Goldwin Smith, this little book is well worth having for its mastership of English alone.

Among the many night-scenes in the story of the Gospels, none is more memorable than the visit of Nicodemus to Jesus. Our interest never ceases in the conversation between the young, untried, unauthorized Teacher of Galilee, and the Sanhedrist who, with his colleagues, wielded an influence that was practically absolute over the Jewish people. **Jesus and Nicodemus: A study in Spiritual Life**, by John Reid, M.A., Inverness (T. and T. Clark, Edinburgh, U. C. Tract Society, Toronto, 288 pages, \$1.50), is a worthy addition to the numerous expositions of that wonderful interview under the blue Syrian sky, on some house-top in Jerusalem, or, as the author, following Sir William Ramsay suggests, on Jesus' favorite Mount of Olives. Step by step, the writer shows how the inquirer was led to a clear view of the secret of the new life and the new Kingdom in the lifting up of

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**How Doth the Simple Spelling Bee**, by Owen Wister (The Macmillan Company of Canada, Toronto,

99 pages, 50c.) is a clever and humorous exposition of some of the difficulties connected with the spelling reform movement. A number of professors and other learned people meet, at an imaginary University, to make a dictionary according to the new and approved rules of phonetic spelling. But, as the would-be reformers all hail from different parts of the country, and have therefore widely different views on pronunciation, all sorts of troubles arise, and the reform movement ends in riot and farce. The book gives the reader a hearty laugh on every page.

Basil Ewes, in his story, **Empire** (The Copp, Clark Co., Toronto, 390 pages, \$1.00), champions the cause of imperial federation. The scene is laid in England and Australia, and some of the descriptions of Australian bush life and scenery are very vivid. Politics, of course, play a strong part in the tale, especially after the return of the hero and heroine from Australia to London, where the former, the Earl of Bannockburn, enters public life.

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