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Rev. J. M. Duncan, D.D., Associate Editor

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Toronto, June, 1913

No. 6

World's Sunday School Day is to be observed by Sunday Schools in all countries on Sunday, July 13. At this date the World's Seventh Sunday School Convention will be in session at Zurich, Switzerland. The Convention is planning for a great advance in the Sunday School work of the world. AN ORDER OF SERVICE for the opening exercises of the Sunday Schools on that day has been prepared. We shall be glad to furnish it at 50c. a hundred copies. Address, PRESBYTERIAN PUBLICATIONS, TORONTO.

The Report of the General Assembly's Committee on Sabbath Schools and Young Peoples' Societies for 1912 records a total of 5,171 awards for memorizing scripture and the Shorter Catechism; also the issuing of 561 Certificates and 22 Diplomas in the First Standard, and 171 Certificates and 11 Diplomas in the Advanced Standard, Course.

Law, Liberty and Love

Law would appear to make liberty impossible. Liberty would overlap all boundaries, and explore, without let or hindrance, every region. But law interposes with its inexorable, "Hitherto, but no farther."

Yet law and liberty are boldly placed together in the memorable New Testament phrase,—“the perfect law of liberty.”

The apostle of conduct looked beneath the surface, and discerned the real unity in these two apparent opposites. Liberty is enjoyed, not by the lawless but by the law-abiding. Law does not slam the door in the face of liberty; it flings open for liberty its widest scope.

The link that unites law and liberty is love. Love to the giver of the law, and love for the things which the law commands,

make the most absolute obedience the gladdest freedom. The duty prescribed from without is that to which the inward prompting impels. The way pointed out in the precept is the way of all others which the will would freely and joyously choose.

Law, liberty, love,—these three, and love brings law and liberty into the sweetest harmony.

The Power of a Picture

By Rev. Calvin McQuesten, B.A.

How great is the power of a picture! An ordinary newspaper cartoon is often more effective than several columns of editorial argument. Some of the masterpieces of Punch's artists have a power and dignity that entitle them to be classed high among the great public utterances of the day.

It is by a similar power, on a higher level, that some of the scenes in the gospel narrative appeal to our imagination and hold our faith. The one that comes to my own mind most vividly and most frequently is that mystic night scene on the Sea of Galilee, in which the little boat-load of disciples are struggling wearily and anxiously against the storm, when suddenly they see their master coming toward them, and hear His reassuring hail,—“Be of good cheer; it is I; be not afraid.”

It is in the rescue of the presumptuous Peter that one finds the crowning inspiration of that picture. Again and again, when the ground has seemed to be slipping away from under me, and I have felt as if I were losing my grip of Christ, there has flashed before my mind that vision of our almighty Saviour, with His arm stretched out to grasp His sinking disciple. And faith has come back with the fresh realization that, though I may seem to lose my grip

of Christ, my safety is assured by the fact that He will never lose His grip of me.

That is the central picture of the scene ; but it is by no means all of it. Indeed the whole round of Christian experience oft would appear to be symbolized in this one incident. There is the futility of merely human effort against the darkness and the storm ; the sudden light and joy which the presence of Christ brings in to our lives ; the wonderful feeling of exaltation that comes from the consciousness of His love and strength imparted to us, making us feel as if we were walking not merely upon water, but upon very air ; the unaccountable panics which sometimes succeed our most exalted moments, when we are cast from heights of spiritual ecstasy to depths of despair ; the kind, strong arm of Jesus round about us, lifting us up ; the return to the common plane of life, now no longer common, but with the darkness brightened, the storm stilled, and the journey of life shortened by the sweetness of His continued presence.

Bracebridge, Ont.

Right of Way for the Sunday School

Says Dr. John Douglas Adam, in his most suggestive and stimulating little book, *Religion and the Growing Mind* : "We need, with a new seriousness, to see that the work which the Sunday School is trying to do, next to that in the home and in the ordinary church service, is the most important in the world. Its lack of efficiency may be criticized, but the work to be done, the place which it holds for the spiritual enlightenment of the rising generation, must have a clear right of way, as of surpassing strategic importance. In the meantime, if we enter the Sunday School, having a definite growing spiritual experience in our own lives, determined to put conscience, faith and prayer into our work there, it will be our privilege to bring some into the conscious fellowship of the living Christ. In so doing we shall make spiritual truth all the more real and vivid to ourselves, and those whom we have helped may look back upon what took place in those early days as the most influential reality in their history.

The Open Secret

By Rev. Frank Rae, M.A.

"The communion of the Holy Ghost be with you all,"—that is the open secret of every other blessing, the communion of the Spirit with us.

Communion means fellowship, and fellowship means partnership, the partnership of the Holy Spirit with us in all our life and service, that He shall go shares with us in it all and be the controlling, inspiring power of it all. This is just the complement of that other wonderful thought in 1 John 1 : 3 : "Truly our fellowship is with the Father, and with His Son Jesus Christ." Our fellowship is with the Father and the Son, we are made partakers of the divine nature, and go shares with the Son in all His fulness of grace ; the fellowship of the Spirit also is with us ; He comes to go shares with us in all our history, as a living, loving, transfiguring presence.

This is the open secret of inspiration and power, and therefore the key to all that is best in Sabbath School work, for out of it comes four grand elements of success, which are gathered together by Isaiah (ch. 28 : 5, 6) into striking and beautiful metaphor. "In that day shall the Lord . . . be for a crown of glory . . . a diadem of beauty, . . . a spirit of judgment . . . and for strength to them that turn the battle to the gate."

1. "A crown of glory;" that is fertility, fruitfulness, what Samaria was in northern Israel, because of its rich soil and the radiant beauty of its vine-clad hills and laden fields,—corn and wine and oil in overflowing abundance. Fruitfulness, that is life's crown of glory. "Herein is My Father glorified, that ye bear much fruit,"—not wealth, genius or fame, but usefulness, helpfulness, to win others for Christ.

2. "Diadem of beauty;" that is attractiveness, winsomeness, to have character made beautiful, to have "the beauty of the Lord" resting on us, and so to have life invested with power to draw. It is not enough to obey the law of holiness ; we must reveal the beauty of it too. Young life won't be driven to Christ, but can be drawn and won

by beauty, the love of which is inborn in every young heart. "I will *draw*," said Jesus.

3. "A spirit of judgment;" what is that but sagacity, wisdom, the tact born of fine discernment. He will be for a "spirit of judgment," will illumine the whole region of thought and life, so that we shall have clear intellect, sound judgment and quick discernment,—“wherein He hath abounded toward us in all wisdom and prudence.”

4. "Success," "power," "a spirit of strength" to them that are in the conflict and would "turn the battle to the gate." Conquest, victory, success over all enemies and every difficulty, so that we shall "have good success" and win out in the battle for righteousness.

What more could one need or wish? Yes, all is guaranteed in "the communion of the Holy Ghost with us."

Unionville, Ont.

THE PRAYING TEACHER

By Rev. George McMillan, B.A.

Various special qualifications are necessary to eminent success in Sunday School teaching,—such as painstaking preparation, proper presentation and a pleasing personality; but nothing is so important as persevering prayer. Prayerful teachers alone are successful teachers. Without prayer, teachers may possibly interest, instruct and please their scholars, but without it they cannot lead them to become Christians and Christ-like. To be of real value teaching must be preceded, pervaded, and succeeded by earnest prayer.

Prayer must *precede* teaching. Private study is important, but private supplication is far more so. We must speak *with* God, before we can speak with power *for* God. We must be enlightened ourselves, before we can enlighten others. We must be fed ourselves before we can feed others. Robert Bruce, a distinguished Scotch minister, was late one day in arriving at church. The beadle went to his house to see what was wrong. When he opened the door, he heard Mr. Bruce praying earnestly, and repeatedly saying, "I will not go, except Thou go with me." When he reached the church, his face was all aglow, and he preached with great power. So it is necessary for every teacher to take Christ with him to the classroom, that he may have power there.

There must be private prayer by teachers for their scholars, as well as for themselves. When the American constitution was being prepared, Franklin exclaimed, "We need

one who is stronger and wiser than we are to help us. Let us pray." So teachers must have divine help, or their labors will be in vain; and they cannot expect that help if they do not ask for it. D'Aubigné said: "In Luther's closet, we have the secret of the Reformation." Luther himself said that he could not get along without three hours' prayer every day. If teachers wish success in their work, they must seek the Spirit's aid. "Not by might, nor by power, but by My Spirit, saith the Lord."

Prayer must *pervade* teaching. The dying words of Neesima of Japan were: "Advance on your knees." So teachers must pray as they teach. They must *look* up, as they strive to *lift* up. John Knox cried: "O God, give me Scotland, or I die," and every teacher should cry: "O God, give me every member of my class, or I die." When Nehemiah was engaged in building the walls of Jerusalem, he prayed again and again: "O God, strengthen my hands for this work;" and teachers are only sure of success when they constantly offer a similar prayer.

Prayer must *succeed* teaching. The scholar must be followed by thought, prayer and effort after he leaves the schoolroom. The seed sown by the farmer must be watered by the rain from heaven, in order that there may be a rich harvest. So in answer to prayer, the truth taught must be pressed home to the heart of the scholar by the Holy Spirit, in order that it may lead to

holy living and well-doing.

As Samuel said to Israel, so should each teacher say to the members of his class: "God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good, and the right way."

Kentville, N.S.

Characteristics of Childhood and their Educational Significance

By W. A. McIntyre, LL.D.

Principal Normal School, Winnipeg.

VI. LATER CHILDHOOD (CONCLUDED)

To pupils of this age monotony is unendurable. They demand variety, not only in subject matter, but variety in the day's exercises, and variety in the manner of presentation of truth. The teacher who can only talk is at a great disadvantage. He should learn to draw a map quickly, for a map drawn is always better than a map shown; he should be able to quote good poetry from memory; he should be ready to go to trouble to find illustrations to suit his lessons; he should be skilful in the use of diagrams; he should know how to use objects to impress truth; and he should be equally able to plan varieties of expression from the pupils. Speaking, writing, drawing, singing, are all modes that can be employed. It is not good policy to carry on the lesson through the medium of speech alone. It is equally important to vary the subject matter of instruction. Bible study, the study of missions and missionaries, stories of heroes and heroines, book-stories, nature studies, geographical studies, exercises in memorizing,—these are but suggestions. The child wants changes. By all means let him have them, but see that every change leads to profitable results.

Between nine and twelve a person seems to be more active than at any other time of life. The teacher will make use of this in several ways. In the class hour he will vary the exercises so that there may be changes of position. School singing is a form of activity that is very acceptable to children. They also like to march to their classes in an orderly fashion. Nothing is ever lost by working along the line of a

child's interests. Outside of school there is even wider opportunity for the teacher. By means of socials, picnics, organized games, he can win the hearts of his pupils, and thus become a power in their lives.

It is possible that the characteristics which have been mentioned, are not the most typical. It remains true, however, that the teacher's duty is to find out the leading characteristics and then to find out what these signify in determining matter and method. The tendencies and needs of children are always the starting point. It may even happen that the Lesson selected by an International Committee is an imposition. The teacher would be wise, in such a case, to discard it and substitute something in line with the living interests of the pupils.

The Congress and the Sunday School

The Sunday School was to be fully in evidence at the great Pre-Assembly Congress of the early days of this month of June.

The carefully arranged and effective exhibit of the Sabbath School and Young People's Committee, and of our Publications Committee was intended to make the work, its plans, methods and successes visible to every eye.

As the chief teaching agency of the church and therefore one of the great means,—if not the greatest—of training the young for Christian service, the Sunday School had prominent place assigned to it in the afternoon programme of the first day. Rev. Dr. A. Macgillivray, so well known to all our Sunday School workers, was to be the leading speaker on this topic. How the Sunday School, especially in its Adult Classes, may make itself felt in the actual, aggressive Christian work of its congregation and neighborhood and of the church's mission, was to come up in more than one of the succeeding topics.

It is freely acknowledged by the various Departments, that the source and spring of all enduring success in the enterprises of the church lies in the training of the young. Let this work be well done in home and Sunday School and sanctuary, and the rest becomes easy.

ONE WAY OF TEACHING MISSIONS

There is general agreement that missions should be taught in the Sunday School. How to do this is a problem for which various solutions have been offered. For nearly nine years, beginning with 1905, a Question and Answer on Missions, dealing with the mission work at home or abroad, of our own church, has been given in connection with each Sunday's Lesson in all our Lesson Helps. In addition, the *TEACHERS MONTHLY* has furnished to the teacher, week by week, a more detailed exposition of the brief and concise statements in the Question and Answer.

The Question is arranged by Quarters, each Quarter covering a distinct field, or phase, of missions. The plan thus fits admirably into the Quarterly Review. The materials have been prepared, with the utmost care by experts—generally by men or women on the fields treated. Every department of our church's mission work has in turn received attention, and has been discussed from various points of view. The Growth of a Western Mission Field, The Newcomers to Canada, Lumbermen and Settlers, A Deaconess Among the Foreigners, are samples of the Home Mission topics, while, Village Work in India, A Doctor in Honan, The Trinidad School Boy, out of the list of Foreign Missions Topics, indicates how the various phases of the foreign work have been touched,—evangelistic, medical and educational.

If all the materials which have been furnished in the Lesson Helps under the heading The Question on Missions were gathered together it would make a book of considerably more than 60,000 words, about the size of a standard novel.

Sunday Schools have used The Question on Missions in various ways. Teachers have taken the requisite five minutes or so during the period of class work. Superintendents have made the Question part of the opening or of the closing exercise. In one case, known to the Editors, the minister has dealt with it from the pulpit.

Since early in 1909, *THE TEACHERS MONTHLY* has given a list of lantern slides,

prepared by Mr. F. W. Moffat, of Weston, Ont., and to be used in connection with the Question on Missions. The providing of the slides is now under the management of Rev. F. A. Robinson, B.A., Confederation Life Building, Toronto, representing the various departments of our church's work, Mr. Moffat's large and valuable collection of slides having been taken over by him.

The Question on Missions has been found a simple, adaptable and in every way feasible and effective method of teaching missions in the Sunday School. It proceeds on the approved pedagogic principle of line upon line, here a little and there a little. Classes and Schools in which this method is followed may count on having, in the course of a few years, scholars well informed about, and, therefore, deeply interested in, missions.

Children at Church

The Sunday worship in the church,—and especially the Sunday morning worship—is for the children. It is not, indeed, for them alone, since all ages have their claim, but it is for them. No pains should be spared therefore, to make them feel perfectly at home in every part of the service. The parents and the Sunday School teacher can do much to secure this end.

The child comes into the church on the Sunday morning, and sees the worshipers, as they quietly take their seats, bow the head in silent prayer for blessing in the service. It would be easy, in the home or Sunday School, to teach him some simple, suitable prayer for this purpose, so that he may add his share to the volume of voiceless supplication from the great assembly.

The child looks up to the pulpit,—and no minister has a richer reward to hope for on earth than the love and loyalty beaming in the faces of the girls and boys that look up into his—and hear the minister call upon the congregation to join with him in prayer. With bowed heads and closed eyes, the people follow. It will not be hard, in the familiar conversation of the home or the Sunday School class, to bring home to mind

and heart of the child the meaning of that reverent attitude and, by getting him to tell some of the things for which the minister prayed, to accustom him to follow intelligently the pulpit prayers.

Children love to sing. And they appreciate not only so called "children's hymns," but also, as has been a hundred times proven, the great hymns of the church. They take part eagerly in the singing. Their enjoyment will be immensely enhanced by a little talk afterwards about the psalms and hymns used in their service. In this way some expressions not quite easy for the child mind can be made clear, and the little one may be led to take even keener delight in the Sabbath morning praise, as well as to receive greater profit from it.

Because of the children, if for no other reason, it would be a sad pity if the custom of each worshiper's turning up in his own Bible the scripture passages read by the minister should go out of vogue. For in this the children will take part with pride and zest. They have so recently become able to read, that they will require no urging to use their new power.

What about the sermon? In every case there ought to be, and in most cases there is, something in every sermon which the child can understand and carry away. He should be carefully trained in the habit of looking up the text in his own Bible, if he is able to read, and expecting to hear something that will interest him. Let the parent and teacher be on the look out for the parts of the sermon specially suited to the children and talk with them about these, and soon the little ones will be on the quiver of attention, so that they may not miss the interesting and delightful things which the minister—their minister—has to say to them.

"Now concerning the collection." This is obviously a part of the worship in which the smallest child can take part. And every one has seen the air of importance with which the little tot puts his cent or "nickel" on the collection plate. If the parent and the teacher unite in leading the children to look upon the offering as an act of worship to God and in helping them to a knowledge of

the great purposes which their little gifts are to serve, many of the church's future problems in finance will be solved in advance.

THE SUNDAY WORSHIP IS FOR THE CHILDREN. Parents and teachers are wise who use every possible means that the little ones may feel at home in the church service and get their full share of benefit from it.

Home Work for Sunday School Pupils

FROM A PRIMARY TEACHER'S STANDPOINT

By Mary Scott Drynan

The question is often asked at Conventions: "How can we interest the children in the Sunday School Lesson during the week?"

That question has been solved for me by the Graded Lessons. We teach the Lesson before giving out the Folders, which contain the Lesson Story. The story is thus quite fresh to the children. Their interest is aroused, so that they bother parents and friends to read the story to them when they get home. I persuade them to paste a drawing or a picture in the Folder as an illustration and to bring it back the following Sunday. One little girl of six, on reaching home one Sunday, breathlessly said: "I am so very busy. I have such a lot of work to do. I have to draw a rainbow and write the Golden Text."

One of our Golden Texts was: "Give us this day our daily bread." I described the process of bread making, from planting the seed to putting the loaf in the oven, and we sang an illustrative motion song: "This is how our bread is made." The following Sunday we had a most interesting variety of pictures in the Folders.

One little girl, who lives on a farm, had several pictures of wheat in different stages, with modern machinery. She evidently had found a Farmer's Catalogue. Others had pictures of loaves, daintily cut up all ready to be eaten. A little boy had a picture of a bird perched on a spray of wheat taking his "daily bread" from the tiny grains.

I encourage the writing of the Golden Texts even though poorly done. Those who cannot write, print. Those who cannot print, prevail on parents or friends to do the writ-

ing for them. They ask me: "Please, what are we to bring next Sunday?"

At the end of three months, to the ones who have their Folders complete and sewn into a book, I give pretty cards.

The children are very much interested. One little girl who lives out of town has telephoned for her papers. Others, obliged to be absent, send for them by parents or friends. One mother told me that her boys interested the whole family in looking up papers and magazines for illustrations.

Strathroy, Ont.

Plans for Encouraging Attendance

By Rev. William Wallis, Ph.D.

A good plan to encourage attendance at Sabbath School is to have a large thermometer, so placed that every pupil may see the number present. This is a means of increasing interest that will not soon fail. Indeed, if there were two put up, one on each side of the desk, the right to indicate the number present, and the left, the number absent, it would be easy for the superintendent to point out the exact relative attendance for the day.

In this way interest will be excited, and each scholar will make an effort to keep the temperature up, or on the rise. A long, thin board, or a long strip of paper, may be painted to represent a real thermometer, and a movable strip of silver paper arranged so that the secretary can adjust it to any figure. The larger the School thermometer is made, the more plainly will it indicate the number present. It will be a fitting conclusion to the superintendent's review to draw attention to the attendance for the day and to urge upon both teachers and scholars the necessity of looking after the absent ones.

Another method is to draw out a large chart with lines and spaces for dates and the number present. A heavy red crayon can be used to indicate the number each day. The children will be interested in seeing the red mark go up or down, as the case may be. Attendance boards, similar to the chart described, can also be procured from the

PRESBYTERIAN PUBLICATIONS

In one School, the chart gives in yellow, blue and red the attendance for the past three years and each Sabbath attention is called to the chart. On a recent Sabbath the red line indicated the high water mark for the three years, and the occasion was marked by the singing of the doxology. The good news was taken to the homes, and general rejoicing followed.

Such methods of recording the attendance has a good effect on the teachers. They are led to think of the absent ones, and each week to hunt up the careless. It also generates a healthy spirit among the classes, and the effect on the whole School is to stimulate the interest and increase the attendance.

Some record the attendance of each class on the chart or blackboard, and place a red star for the model class. This class receives a banner, and has the honor of keeping it for the month.

The fact must be acknowledged, that there is need of a plan to awaken interest to keep up the attendance. If interest is lost, as is too often the case, the School will commence to go down. Children are only children, and the mere sense of duty is not always sufficient to retain their regular attendance. The attraction must be in the School, and either the teacher or the School itself should offer some inducement to inspire regularity. If not, the street and other attractions will draw from the School.

Niagara Falls, Ont.

The Union School of Religion of Union Theological Seminary, New York

By Mrs. Henry H. Meyer

When, in 1910, Union Theological Seminary was moved to its present site adjoining Columbia University, a Sunday School which had been conducted for the previous seven years in Teachers' College was transferred to the Seminary, and with it were united a number of private classes taught by paid professional teachers, which parents had maintained for their children. Thus was formed the Union School of Religion, now an integral part of the Seminary Department of Religious Education.

The School is graded after the manner of the public school, with one teacher and a separate classroom for each grade, the equipment and facilities of the Seminary buildings being at the disposal of the School. The number of pupils in each grade is limited, as it is not desired to have a large School, but one in which regular attendance, adequate preparation on the part of the pupil, self expression in class work, and with the older pupils in note-book work, are emphasized. The teachers are almost all college men and women who have also had pedagogical and some theological training. All teachers receive moderate compensation. A carefully devised system of records preserves data regarding both individual pupils and efficiency in class work, and it is hoped there will gradually accumulate a body of experience which shall prove helpful to other schools.

On Sunday morning pupils and teachers assemble in the corridors of the Seminary building, where hats and coats are removed. At 9:30 the classes with their teachers march to the chapel, the procession being led by the Principal and Chorister, followed by the Children's Choir singing an appropriate hymn. About twenty minutes is devoted to the chapel service, and although the programme varies from time to time, the following arrangement may be considered typical:

PROCESSIONAL HYMN.

The Lord's Prayer repeated or chanted.

OPENING HYMN.

CHANT—By the Choir, "The Lord is in His holy temple."

SCHOOL PRAYER—A short prayer suited to children, which has been memorized by the School.

HYMN.

STORY—Told by the Principal, followed by prayer, the choir singing the Amen.

RECESSIONAL HYMN—The children march to their separate classrooms.

The classrooms are provided with chairs and tables of appropriate height, also with blackboards, maps, etc., and the methods of instruction and class work during the hour which the pupils and teachers spend in the classroom do not differ from those of a

week day school. The classes above the Fourth Grade are organized, and each class determines its social activities and the benevolent causes for the support of which its own funds, including weekly collections, shall be used. All classes contribute to the support of a near-by Day Nursery, and to some form of foreign missionary work. The School does not reassemble at the close of the class session, each teacher providing for the individual class a form of closing exercise.

The curriculum, which is closely graded, is yet in the making, those in charge of the School being still engaged in the testing of certain types of subject matter and methods of presentation for various grades. In the Kindergarten and First and Second Grades the story material is arranged under major themes suggested by the season's and the church festivals. The lessons taught in the Third Grade are taken from the life of Jesus. Textbooks are used, beginning with the Fourth Grade, chosen with reference to the subject matter from among the best series of Graded Lessons now in the market. A training class for prospective teachers is an integral part of the School work.

New York City

Signing the Pledge

GET THE SCHOLARS TO SIGN THE PLEDGE

To sign the pledge, will be a help to the one who signs. The promise not to use strong drink will make it easier to say "No" to the persuasion of companions. For a promise is made to be kept, not broken. It will silence much urging to join in the social glass. For no one, whose friendship is worth anything, will ask a friend to break a promise.

It will help others. Every scholar's example counts with some one. The younger girls and boys will follow the older ones. The weaker will copy the stronger. Make much, in talking with the scholars about pledge-signing, of their responsibility for the use of their influence.

It will add a recruit to the temperance army. Signing the pledge is like putting on the king's uniform. It is lining up with the fighters against the demon forces of alcohol.

The step is a short and easy one from the signing of the pledge to doing active and valiant battle for the temperance cause.

It will bring nearer the passing away of the drink traffic. When the demand for drink stops, it will cease to be made and sold. Every one added to the number of total abstainers lessens by one the possible patrons of the bar and the liquor shop. If personal prohibition were to become universal, clearly the question of national prohibition would take care of itself.

It will put one in a right attitude towards the worst evils in our land. Disease, insanity, poverty, crime of all sorts,—who does not know that all these spring from drink more

than from any other cause? Taking a stand against drink is doing one's part towards saving, not himself alone, but his country as well, from the most deadly foes.

It is a fine way of observing Patriotic Sunday, (the 29th of June). The patriot is one who loves his country. No country ever deserved its people's love more than Canada. True love of country shows itself in striving to be as good a citizen as one can be, and every one knows that the use of drink is no help towards becoming a good citizen. True love of country shows itself in helping to rid the land of evils that harm it. And amongst such evils in Canada, as in other lands, drink stands in the forefront.

HOW THE WORK GOES ON

A well attended Sunday morning class for men is held in Westminster Church, Toronto. The subject of study this year is Christian Doctrine.

The primary scholars in the Sunday School of St Andrew's Church, London, last year, with their birthday pennies purchased several books for the children's department of a local hospital.

The China Sunday School Journal, published monthly, in Shanghai, China, by the China Sunday School Journal, besides general articles on Sunday School work, furnishes well written teaching material on the International Lessons.

Knox Church, Woodstock, Ont., Sunday School, has a Pocket Testament League of 80 girls and boys. This School last year sent eleven barrels of literature for distribution in the lumber camps of the Ottawa and Parry Sound districts.

The course in Sunday School Pedagogy is henceforth to be made obligatory in Montreal Presbyterian College for the men of the first year in Theology. It will count in the year's examinations. The course, as for the session lately closed, will be given by Rev. Principal Rexford, of the Montreal Diocesan College,

a well known authority on Sunday School courses and methods.

In a Jewish Sabbath School in Cleveland, Ohio, the average attendance for October to June, 1912-13 was between 93 and 94 per cent. of the enrolment of 700. About 290 pupils had a record for that period of absolutely perfect attendance. In one class of 24 or 25 not a single pupil was absent from a single session of the School during the period mentioned. An honor certificate is given only to those whose attendance is perfect.

The Sunday School of Old St Andrew's Church, Toronto, is receiving a fine training in practical helpfulness. Last year, at the special Easter service they brought two dozen lilies, which were afterwards given to consumptive children in the city. At Thanksgiving time 130 books were brought to be sent to Wapella, Sask. When Christmas came, the School provided presents, including 51 pairs of boots for the children under the care of the Children's Aid Society.

Sunday School Conventions under the direction of the American Sunday School Party, who are making a tour of the far east prior to the World's Sunday School Convention at Zurich in July, are to be held

at Shanghai, Nanking, Tsinanfu, Tientsin, Peking and Moukden, all in the month of May. This is in addition to meetings in Japan and Korea. Mr. T. F. Harrison, a Sunday School Superintendent of Kingston, Ontario, is a Canadian member of the party,

which is headed by Mr. Heinz, the great Pittsburg manufacturer, and includes also such well known Sunday School workers as Mr. Frank L. Brown, the well known Brooklyn, N. Y., Sunday School worker, and Dr. H. M. Hamill of Nashville, Tenn.

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Lesson Calendar: Second Quarter

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

Lesson IX.

JOSEPH TESTS HIS BRETHREN

June 1, 1913

Genesis 44 : 4-17. Study Genesis, ch. 44. *Commit to memory vs. 16, 17.

GOLDEN TEXT—Confess therefore your sins one to another, and pray one for another, that ye may be healed. —James 5 : 16.

4 And when they were gone out of the city, and ¹not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

5 *Is not this it in which my lord drinketh, and whereby ²indeed he divineth? ye have done evil in so doing.*
6 And he overtook them, and he spake unto them these ³same words.

7 And they said unto him, Wherefore ⁴saith my lord ⁵these words? God forbid that thy servants should do ⁶according to this thing:

8 Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

9 With whomsoever of thy servants it be found, ⁷let him die, and we also will be my lord's bondmen.

10 And he said, Now also *let it be according unto your words: he with whom it is found shall be my ⁸servant; and ye shall be blameless.*

Revised Version—¹were not; ²he indeed; ³Omit same; ⁴speaketh; ⁵such words as these; ⁶such a thing; ⁷Omit both; ⁸bondman; ⁹hasted, and took down; ¹⁰and; ¹¹know; ¹²indeed divine; ¹³bondmen; ¹⁴in whose hand; ¹⁵Omit but; ¹⁶but.

LESSON PLAN

I. Pursuit, 4-6.

II. Discovery, 7-13.

III. Decision, 14-17.

DAILY READINGS

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

M.—Joseph tests his brethren, Gen. 44 : 1-17. T.—An anxious brother, Gen. 44 : 18-26. W.—An anxious father, Gen. 44 : 27-34. Th.—A forgiving God, Ps. 130. F.—God the impartial Judge, Rom. 2 : 1-11. S.—Love for an erring brother, Gal. 6 : 1-8. S.—Blessing of unity, Ps. 133.

Shorter Catechism—*Ques. 58. What is required in the fourth commandment? A. The fourth commandment requireth the keeping holy to God such set time as he hath appointed in his word; expressly one whole day in seven, to be a holy sabbath to himself.*

The Question on Missions—9. Why is special work for women so important in Formosa? Because of the important place of women in the Chinese homes, and because of the greater difficulty in reaching and

11 Then they ⁹speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

13 Then they rent their clothes, and laded every man his ass, and returned to the city.

14 And Ju'dah and his brethren came to Joseph's house; ¹⁰for he was yet there: and they fell before him on the ground.

15 And Joseph said unto them, What deed is this that ye have done? ¹¹I wot ye not that such a man as I can ¹²certainly divine?

16 And Ju'dah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's ¹³servants, both we, and he also ¹⁴with whom the cup is found.

17 And he said, God forbid that I should do so: ¹⁵but the man in whose hand the cup is found, he shall be my ⁸servant; ¹⁶and as for you, get you up in peace unto your father.

influencing the women. Only women workers, Chinese or foreign, can get access to most women in Chinese homes.

Lesson Hymns—Book of Praise : 474 (Supplemental Lesson), 161, 152, 51 (Ps. Sel.), 552 (from PRIMARY QUARTERS), 151.

Lesson Scripture Reading—Ps. 26. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Lantern Slides—For Lesson, B. 451, The Cup Was Found in Benjamin's Sack. For Question on Missions, P. 59, Woman's School Class; F. 60, Chinese Woman Who Learned to Read after 50. (These Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, Painted Tomb-Chamber of Prince Sen Nofer, Hewn in a Cliff at Thebes, Egypt (Underwood & Underwood, Dept. D., 62 Adelaide St. East, Toronto), set of 11 stereographs for this Quarter's Lessons, \$1.84. Three for June, 50c.; less than three in one order, 20c. each; stereoscopes, 85c. (postage paid in all cases.) In ordering please mention THE TEACHERS MONTHLY.

THE LESSON EXPLAINED

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

Time and Place—At the close of the second visit of Joseph's brethren to Egypt; Joseph's place of residence.

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

Vs. 1-3 tell of the hiding of Joseph's silver cup in Benjamin's sack.

I. Pursuit, 4-6.

Vs. 4-6. *Were gone out*; on their way home after the entertainment in Joseph's house. *The city*; the capital of Egypt,—at this time either Zoar or Tanis, now San-el-Hager, in Lower Egypt near one of the

mouths of the Nile, or Heliopolis (On), that is, "the City of the Sun, also in Lower Egypt. *Not yet far off*; having started at daybreak, rejoicing that Simeon was with them, free once more (see ch. 42 : 24; 43 : 23) and that Benjamin was safe. The *steward* was sent in pursuit early, that the brethren might not be beforehand in discovering and returning the cup. *Rewarded evil for good*; in stealing from the house of one who had generously done them the honor of entertainment. *It*; namely, the "silver cup" of v. 2. *Divineth*. See Light from the

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

East. The cup in question had been passed, full of wine, from guest to guest at Joseph's feast, and, of course, had been seen by Benjamin.

II. Discovery, 7-13.

Vs. 7-9. *Wherefore*; suggests respectful disapprobation of the steward's words. *God forbid*; an indignant denial of the charge laid against them. *Behold, the money*, etc. (see ch. 43: 19-22). They recall their honesty in being ready to restore the money found in their sacks—a very good credential. *Let him die*. In the ancient law code of Hammurabi, an ancient king of Babylon, then well known in Canaan, death was the penalty of stealing from a palace. *We . . . bondmen* (slaves). They were ready to stake everything on their innocence. Evidently the brethren prided themselves upon their honesty, although there lay on them the guilt of a worse crime than dishonesty.

Vs. 10-12. *He said*, etc. The steward makes the penalty lighter,—the actual thief only shall suffer by becoming Joseph's slave. *With whom . . . found . . . my* (the steward speaks for Joseph) *bondman* (Rev. Ver.). Only the actually guilty one should be punished, and that not with death, but only with slavery. Joseph's plan, should the ten prove unworthy, was to retain Benjamin in Egypt. *Speedily took down . . . opened . . . sack*. So sure were they of their innocence and impatient to resume their journey homeward, unsuspecting, also, of any trick. *Began at the eldest*; a reminder of that mysterious something which had arranged them in the same order at the table. At the same time, their suspense is increased, for they would prefer to sacrifice any one to the youngest. *And the cup was found in Benjamin's sack*. Benjamin's fate of life-long slavery now confronted the horrified brethren.

V. 13. *Rent their clothes*; in token of their anguish of heart. Note that the brethren do not accuse Benjamin of the theft. "Had the brothers been of their old temper, their knives had speedily proved that their contempt for the deed was as great as the Egyptian's; by violence toward Benjamin they might have cleared themselves of all suspicion of complicity." They would thus

also have been rid of another of Jacob's favorites. But, whether they believed Benjamin guilty or not, no doubt they felt that their old sin was finding them out and they had no reason to affect an "holier than thou" attitude toward their young brother. They were standing the test. *Returned to the city*; choosing partnership with their brother in his troubles, and rid of the old spirit of jealousy. Thus Joseph in seeking one brother found eleven.

III. Decision, 14-17.

Vs. 14, 15. *And Judah . . . came*. He had reason to assume the part of spokesman, for he had made himself responsible for Benjamin's return. *Fell before him on the ground*. How frequently we are told of the brethren's obeisance to Joseph! (Read again ch. 37: 7.) *I can . . . divine?* Joseph pretends that he has discovered the whereabouts of his cup through his magic powers. This adds to the brethren's discomfiture because it seems to substantiate Benjamin's guilt and to render his case more hopeless. And then it adds to their personal uneasiness, to stand before an all-seeing eye. Men are often fearful of the scrutiny of man, but careless of the scrutiny of God.

Vs. 16, 17. *Judah said*, etc. All reference to Benjamin's guilt or innocence is omitted, but sin is confessed, and, no doubt, the sin in the minds of the brethren was their sin against Joseph. In v. 17 Joseph's testing of the brethren reaches its climax. Would they forsake Benjamin or be loyal to him? Behind this apparent generality lies a specific reference, so they acknowledge that they have merited the worst of fates.

Vs. 18-34 contain Judah's plea for Benjamin, one of the masterpieces of the Bible. It contains a marvelously touching picture of the old father's grief over the supposed death of Joseph himself,—a grief which would be doubled should the tenderly loved Benjamin also be lost to him, tells of Judah's becoming surety for the safe return of Jacob's darling and closes with the noble offer, which shows how thoroughly Judah's heart had been changed, to become Joseph's bond-servant in the place of Benjamin.

Light from the East

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

CUP—Joseph's cup was of silver, and no doubt of elaborate workmanship, for Egyptian skill in inlaying and enameling is considered wonderful even to-day. They regarded silver as the most precious metal; it stands before gold in all the old inscriptions, and in the tombs silver objects are much rarer than gold ones, the reason being that no silver had been found in Egypt, but was imported from Cilicia by the Phœnicians. Either the amount imported greatly increased or new mines were discovered, for the price of it fell in the later empire and gold is mentioned first.

DIVINE—Egypt was the original home of

divination and all the black arts. Various methods of divining by the cup were used. Sometimes, after the wine had been drunk or poured out as a libation, the stains on the highly polished table surface were read, as the dregs of the teacup are interpreted now. Sometimes the goblet was filled with pure water on which the sun was allowed to shine and the figures thus formed, or which were imagined, were read after the manner of our crystal-gazers. Small pieces of gold or silver marked with figures or signs were thrown into the cup, and after certain incantations, the demon invoked was supposed to answer either by intelligible words, or by pointing out some of the characters on the tablets.

THE LESSON APPLIED

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

Joseph had good reasons for testing his brethren.

1. He wanted to know what kind of men they were, and just as trials and tests are set for those who wish to fill positions of trust, so Joseph tests these to see if they had changed since he had known them well, for it was in his heart to do all he could for their future usefulness and welfare. If they were the same in character as they had been he could not have them near him. The test would reveal them. He tested them for *service*.

The story is told of a king who wished to advance a favorite page to a place of responsibility and temptation. Finding the page asleep one day, the king put a bag of gold into the sleeper's pocket and soon afterwards rang the bell summoning him to the royal presence. When the page came he fell at the king's feet and begged protection, "for," said he, "some one who seeks my ruin has put this gold into my pocket." The king saw he had an honest page, and he advanced him to be his treasurer. God tests us in like manner. He gives us a few things to care for, small duties to do, and when we are found faithful in these He entrusts us with many large ones.

2. He wanted them to recall the past and properly to repent of their wrongdoings. The shortest path to conscience is

through memory, and Joseph, with clever skill, manages to reproduce the circumstances of years gone by with the tables turned. They are being treated as they had treated Joseph. So, in mercy, God brings us face to face with the sad consequences of our sin, that He may turn us from it.

3. He wanted to bring them to trust in God. These men find themselves alone among strangers, in trouble, wrongly charged with crime, likely to be cast into prison, with servitude or death staring them in the face. He tested them for *self confidence*. This is a picture of God's ways with many of His children. "As many as I love, I rebuke and chasten." He often brings us into difficulties, that He may get us nearer to Himself. The storm on the lake, when the disciples were alone in the boat, brought out their great need of the Master.

4. He wanted to see how they felt toward Benjamin and their father. When he put the cup into Benjamin's sack they were put to the test. If they had not undergone a change, they would have abandoned their brother, and again lied to Jacob. He tested them for *self-seeking*.

When we are tempted to selfishly save ourselves and disregard others, God is putting us through a most important examination. In Gethsemane, as upon the Mount of Temptation, our Lord experienced this

testing. How completely He overcame ! And we, too, may overcome in His great strength. Every one admires unselfishness. When the Titanic was settling to her deep and cold grave, men who loved life and had great interests awaiting their arrival in port, heard the call to sacrifice themselves, and with quiet, cheerful courage they stood the test and cared for the weaker ones and remained on the ship to die. "Greater love hath no man than this, that a man lay down his life for his friends."

When Benjamin's brethren came back with him to meet Joseph, whom, as yet they had not recognized, they did something that must have made Joseph's cup of joy run over. They would not sacrifice a brother again, they would not deceive their father again in order to save themselves.

Do we admire their conduct? That is not enough. Let us not stop there, let us go on to equal their conduct, to excel them,

by our obedience to the example and appeal of Jesus who gave Himself for us, that He might redeem us from sin.

A young business man went to see his minister regarding his position in an office, where he was expected to do certain things which his conscience condemned. "Refuse to do them," advised his minister. "But I shall then lose my position," said the young man. "Then you must lose it." "But I shall have nothing to do." "Nothing to do? I would do anything," said his adviser, "I would sweep the streets, black boots, wash wagons, rather than soil my character and shame my manhood. Look to God. He will not fail you, if you do right and trust in Him; if you keep His commandments He will not let you starve." The advice was taken, and soon another and better place was offered him where honesty and uprightness and truth were properly valued and properly rewarded.

THE LESSON GRADED

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

For Teachers of Bible Classes

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

Treat this Lesson as the final testing and proof of genuine repentance in the ten brethren. Emphasize the real point in the tests of this Lesson. Bring out how Joseph so orders it, that Benjamin appears as the offender, the guilty one according to the brethren's own standard, the one who is thus the betrayer of their interests. The test is as to how the ten will treat Benjamin. Will they sacrifice him, or will they sacrifice themselves? Let the class discussion gather round these facts:

1. *The method of testing*, vs. 6-12. Follow out the working of the scheme by which the cup is found in Benjamin's sack. Discuss the charge of base ingratitude founded on this discovery. Refer to the unexpected things suggested by this plot which constantly surround life and test the character, which must take some attitude toward them.

2. *The character of the brethren*, vs. 13-34. Follow the story, and elicit three things: (a) The real dismay of the brethren at such a

charge is a testimony to their integrity. (b) The open protestation of innocence under the circumstances is a testimony to their conscious innocence. (c) The offer to surrender the culprit to death and themselves as slaves is conclusive that they are upright. Now bring out the crisis. Benjamin is proven guilty. Get the class to analyze the conflicting motives:—on the one hand there was apparent guilt, it looked as if Benjamin deserved to suffer; on the other hand they had pledged their honor that no harm would come to him. Now take up Joseph's searching offer, that Benjamin should stay and the others go in peace. The point to emphasize is, that, whereas this gives the brethren the opportunity of abandoning Benjamin and saving themselves, it actually fills them with remorse. Dwell on the fact, that they did not upbraid Benjamin or charge him with theft, but regarded it as a judgment for their sins. Take up Judah's remarkable appeal, with its argument of consideration for his father and his offer to suffer for Benjamin's sake. Dwell on the details of Judah's appeal, one of the masterpieces of all literature, with its pictures of Jacob's love for Benjamin, the pathetic scene when he left

home and the effect upon his father should any harm come to Benjamin. Emphasize the Lesson teaching, that the brethren had been thoroughly tested and found worthy.

3. *Practical lessons:* (1) Character is revealed in everything that is done. The brethren were tried in many ways and they stood the tests. Dwell on the testing of life's experiences. Show that every testing, if endured, adds strength. Use this incident to teach that hard trials become a great blessing when endured with faith in God. (2) The possibilities of the transformation of life. Compare the brethren as young men and as they stood before Joseph. Teach the abounding confidence Jesus had in human life when open to gracious influences. Forgiveness and confession stand at the gateway to the promised land. Urge that these be definite.

For Teachers of the Senior Scholars

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

Picture the scene, as at the first streak of dawn, Joseph's brethren set out for home with happy hearts, for Simeon and Benjamin are both with them, and they have an abundance of grain to relieve the wants of their families. Their conversation is interrupted and their joy is dispelled by finding that they are being pursued by the steward of Joseph's household. Our Lesson to-day tells the story of what happened. The following details should be brought out by questioning and discussion:

1. *The Arrest*, vs. 4-6. What was the charge? What have the brethren to say in self-defence? They are hurt that anybody should take them for thieves, and their honesty in returning the money which they had in the mouth of their sacks the last time should have convinced the steward that any charge of this kind must be false. They are quite willing that their sacks should be searched on the spot, and if the silver cup be found that the person in whose sack it is shall die, and that the rest shall go into slavery. There was an honest manly tone about every word they uttered which would convince the steward, even if he had not known before, that they were not thieves and robbers.

2. *The Conviction*, vs. 10-13. Note how

the steward modified the terms upon which the investigation was to proceed, v. 10. He will be more lenient than they themselves had suggested. How did the investigation proceed and what did it reveal? What astonishment and grief filled their hearts at the sight of the silver cup in Benjamin's sack. The evidence against them was convincing. It was a sad company that returned to the city that morning. Have a talk with the class about the relative suffering of a guilty person and of an innocent person unjustly convicted. With conscience on our side we can bear up better.

3. *The Petition*, vs. 14-34. Question the class about Judah's petition—he knows that Benjamin is innocent but he cannot prove it, he feels that they are being punished by God for the sin committed twenty years before, he is willing that they should all pay the penalty by becoming Joseph's servants. If only one must suffer, he is willing to be that one. It is a noble, unselfish petition. Note that Joseph's device has tested their love and loyalty to Benjamin and their love for their father. He realizes that they are better men than they used to be, and he is satisfied.

Impress upon the class that life is worth living when we live up into better life. Life is not worth living when this is not the case.

For Teachers of the Boys and Girls

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

The Lesson may be treated as a story in eleven chapters. On the previous Sunday, the scholars may be asked to bring pads and pencils for writing down the chapter headings. As each heading is written down, the details coming under it should be brought out by questioning and discussion:

Chap. I.—THE MORNING START, vs. 1-3. The filling of the sacks with grain, the replacing of the money, the putting of Joseph's silver cup in Benjamin's sack and the setting out of the happy company, with Simeon restored to them and Benjamin safe and sound,—these are the points to be elicited here.

Chap. II.—THE STEWARD'S PURSUIT, v. 4. Question out the reason for Joseph's sending the steward so soon,—that the cup might not

be discovered beforehand and returned by the brethren.

Chap. III.—THE ACCUSATION, vs. 5, 6. Question about the cup, its use at the feast of the preceding day, where Benjamin must have seen it, and the custom of divining.

Chap. IV.—THE DENIAL, vs. 7, 8. The points to elicit here are the strength of the brethren's denial and the proof which they offer of their honesty.

Chap. V.—THE SEARCH, vs. 9, 10. Ask about the proposal made by the brethren, that put forward by the steward, the opening of the sacks and the search made, beginning with the oldest and proceeding to the youngest.

Chap. VI.—THE DISCOVERY, v. 12. Picture the scene,—all gathered round the sack of the youngest brother, and then the sharp rattle of metal and the dazzling gleam of silver in the morning sunshine.

Chap. VII.—THE RETURN, vs. 13, 14. The anguish of the brethren, expressed by

the rending of their clothes, their journey back to the city and their lowly prostration before Joseph are the details of this chapter.

Chap. VIII.—THE QUESTION, v. 15. Bring out how Joseph pretends to believe that his cup has been stolen, and that he can detect the thief by his magical powers.

Chap. IX.—THE CONFESSION, v. 16. Elicit the points of the brethren's loyalty to Benjamin and the confession of their own sin,—chiefly the sin long ago committed against Joseph and the offer to become Joseph's slaves.

Chap. X.—THE DECISION, v. 17. Question about Joseph's proposal and its purpose—to see whether the brethren would stand by Benjamin.

Chap. XI.—THE APPEAL, vs. 18-34. Bring out the main points of Judah's appeal and help the scholars to see its beauty.

The lesson to impress is that of acting so that neither God nor man can find any wrong in us.

THE GEOGRAPHY LESSON

Thanks to the Egyptian custom of painting pictures on the inner walls of rock-hewn tombs, we can get a very good idea of many details in regard to the furniture they used and the clothes they wore. For example, the artists who decorated the tomb of a certain Prince Sen Nofer, at Thebes, worked at a time near the period of Joseph's own career. The location of the tomb at Thebes is marked with a V on our Egypt map.

Looking through the stereoscope you find yourself in a large room, with big stone pillars supporting its ceiling. All over the walls and the sides of the pillars you see pictures of the deceased prince just as they were painted there



more than thirty-five hundred years ago. Without doubt Joseph had in his own house chairs of the same kinds that are represented here, some with carved legs nicely supporting four corners of the seat, others with legs crossed like our modern folding chairs. In one scene the Egyptian grandee wears a cloak of leopard skin. A bowl or drinking cup is being handed to Sen Nofer in one of the wall pictures. This gives us an idea of the

probable size and shape of the silver vessel that had been slipped into Benjamin's sack.

Use a stereograph entitled, Painted Tomb-Chamber of Prince Sen Nofer, Hewn in a Cliff at Thebes, Egypt.

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET]

1. "If we confess our sins, He is faithful and just to forgive us our sins." Where are these words written?

2. "Blessed is he whose transgression is forgiven, whose sin is covered." Who said these words, and where are they found?

ANSWERS, LESSON VIII.—(1) Matt. 6 : 15. (2) Num. 32 : 23.

For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET]

1. What is our wisest course when appearances are against us?

2. How should we regard such practices as divination?

Prove from Scripture

That trials may secure our true success.

The Catechism

Ques. 58. *What the Fourth Commandment requires.* Like a golden thread, the Sabbath law, founded on God's own example (Gen. 2 : 2, 3), may be traced through the scripture history. 1. It was "at the end of days" that Cain and Abel offered their sacrifices, Gen. 4 : 3, Margin. The reference is, probably, to the weekly Sabbath. Again, there are several references to the weekly interval, in the narrative of the flood, Gen., chs, 7, 8. 2. The Mosaic Sabbath law was uttered by

the divine voice (Ex. 20 : 1), written by the finger of God (Ex. 31 : 18) upon one of the tables of stone (Ex. 32 : 15, 16) and placed in the ark of the testimony for safe keeping, Ex. 25 : 21. 3. The prophets laid very strong emphasis on the Sabbath law (see Isa. 56 : 4, 5 ; 58 : 13, 14 ; Jer. 17 : 21-27). 4. Jesus Himself distinctly affirmed the authority of the Sabbath law, Mark 2 : 27.

The Question on Missions

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

Ques. 9. *Why is special work for women so important in Formosa?* Because of the important place that women occupy in the Chinese homes. Also because the exclusive and retiring life which the women lead, make it difficult to influence them in favor of Christianity. When the missionary or the Chinese evangelist visits the Chinese homes, he has intercourse chiefly with the men of the house, and, as a rule, sees very little of the women. These latter, in accordance with Chinese custom, do not usually appear in the reception room, but remain in the kitchen or other rooms of the house. But it is different if a lady missionary or a Chinese woman visits the home. In that case the women of the house appear, and there is usually an opportunity for the visiting women to give some instruction in the elementary truths of Christianity.

FOR TEACHERS OF THE LITTLE ONES

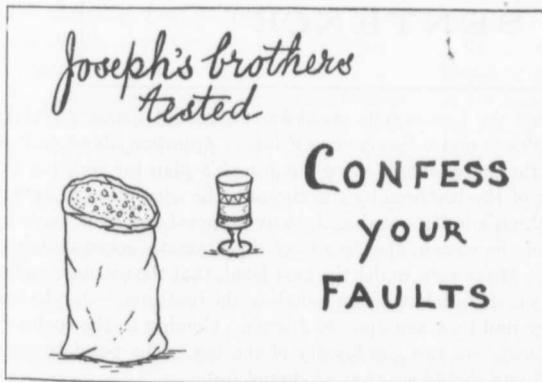
By Mrs. Jessie Munro Johnston

Lesson Subject—A good man testing his brothers.

Introduction—We are going to print a name, and you are to tell me all you can about him—BENJAMIN. Who was he? Where did we see him last Sunday?

You remember that Joseph asked the brothers to come to his house to dine with him. You remember how glad he was to see his dear young brother Benjamin, but he did not tell them he was their brother.

Lesson—Now we see these brothers ready to go home. Their sacks are filled with grain and laden upon the asses. They are just starting upon their long journey.



The Brothers Tested—Joseph had given a strange order to his steward about these sacks. He told him to fill the sacks as full as they would hold with grain and to put every man's money in his sack, and in the sack of Benjamin to put Joseph's own silver drinking cup as well as the money. This was done as Joseph ordered and the brothers started on their journey.

Overtaken—They had not gone far on their way when they see Joseph's servant running after them accusing them of taking Joseph's silver drinking cup. "Why are you doing this when Joseph has been so kind to you?" They do not know what he means, vs. 7, 8. They are sure they have not taken the cup. They tell the steward that, if he finds the cup in one of the sacks, the owner of the sack shall die and the rest will go back and become servants to Joseph.

The Cup Found—Now we see each man lifting his sack from the ass's back and opening it for the steward to look into. He begins with the eldest and goes on to the youngest, and the cup was found in Benjamin's sack. (We know how it got there, but they did not know.) (Sketch sack and cup.)

Again Before Joseph—Then we see them

going back to Joseph's house. They are bowing before him. They confess their wrong-doings of long ago. They think this is now a punishment for their sin, vs. 14-17.

Golden Text—Repeat and explain. Joseph said, v. 17. That means that they must leave Benjamin.

Ready to be Forgiven—Tell how Judah pleaded that they might not have to return to their old father without his youngest, his beloved son Benjamin. When Joseph heard their words, he knew that they repented of the sorrow they once had caused their old father Jacob, in taking away his son Joseph. He sees that their hearts are more tender towards their old father, vs. 24-34. They are better men in every way. This is why he tested them. Do father and mother forgive and trust you while you are sullen and not sorry for some naughtiness? "Mother, I want to 'fess that I went out the gate when you told me not to go out. Forgive me, Mother." "Jack, I was mean to you in the ball game, will you forgive me?" That is the way God wants us to do. We should confess to Him in prayer all our wrong-doing and ask forgiveness.

To Think About—I should confess my faults.

FROM THE PLATFORM

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

A CHARGE
SEARCH
CONFESSION
SENTENCE

Begin by telling the scholars that the Lesson tells about four things: A CHARGE (Print), a SEARCH (Print), a CONFESSION (Print) and a SENTENCE (Print). Question about each of these in turn. The questions about the charge should bring out Joseph's plan for securing the return of Benjamin, the overtaking of the brethren by the steward, the accusation of having stolen Joseph's silver cup, the brethren's indignant denial, their proposal and that made by the steward. Under the heading of the search, the details of the dramatic scene described in vs. 11, 12 should be brought out. Make sure, under the next head, that the scholars understand just what the confession was which Judah made on behalf of the brethren,—that he had in mind the great wrong which they had long ago done to Joseph. Coming to the sentence, Joseph's purpose should be made clear,—to test the loyalty of the ten. The point to press home is, that we are all being tested and should see that we do not fail.

Lesson X.

JOSEPH FORGIVES HIS BRETHREN

June 8, 1913

Genesis 45 : 1-15. Study Gene 45 : 1 to 46 : 7. Read Genesis, chs. 45, 46. Commit to memory vs. 4, 5.

GOLDEN TEXT—Behold, how good and how pleasant it is for brethren to dwell together in unity!—Psalm 133 : 1.

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

2 And he wept aloud : for the Egypt'ians ¹ and the house of Pharaoh 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 ² 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 ³ yet there are five years, in the which there shall ⁴ neither be earing nor harvest.

7 And God sent me before you to preserve you a posterity in the earth, and to save ⁵ your lives by a great deliverance.

8 So now it was not you that sent me hither, but God : and he hath made me a father to Pharaoh, and lord

Revised Version—¹ heard ; ² And now be ; ³ there are yet ; ⁴ be neither plowing nor ; ⁵ remnant ; ⁶ you alive ; ⁷ ruler over ; ⁸ And he.

LESSON PLAN

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

DAILY READINGS

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

M.—Joseph forgives his brethren, Gen. 45 : 1-15. T.—Joyful news, Gen. 45 : 16-28. W.—Jacob comforted by God, Gen. 46 : 1-7. Th.—Forgive as Christ forgives, 2 Cor. 2 : 5-11. F.—Love your enemies, Matt. 5 : 38-48. S.—Praise for forgiveness, Pa. 103 : 1-12. S.—Joseph's kindly treatment, Gen. 50 : 14-21.

Shorter Catechism—Ques. 59. Which day of the seven hath God appointed to be the weekly sabbath ? A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath ; and the first day of the week ever since, to continue to the end of the world, which is the Christian sabbath.

THE LESSON EXPLAINED

Time and Place—Same as for last Lesson.

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

I. Joseph's Disclosure, 1-4.

Vs. 1, 2. *Joseph could not refrain himself.* He was no longer able to control himself under the earnest appeal of ch. 44 : 18-34. *Every man . . . go out ;* Joseph's personal attendants and servants of the household,—Egyptian, of course. The coming act of reunion with his brethren was too sacred and tender a thing to be witnessed by any but those concerned. *Wept aloud ;* so intense were his feelings of joy. See Light from the East. *Egyptians and . . . house of Pharaoh heard.* "The Egyptians of Joseph's house, who were standing outside,

of all his house, and ' 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 ³ yet there are five years of famine ; lest thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and the eyes of my brother Ben'jamin, that ⁴ 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 ⁵ Moreover he kissed all his brethren, and wept upon them : and after that his brethren talked with him.

The Question on Missions—10. What are Formosan Sunday Schools like ? In many of the Sunday Schools both young and old attend. The chief things taught are reading the Bible, scripture verses, new hymns and hymn tunes. The Chinese preacher also usually explains some passage of scripture, with questions, in many cases, on the passage for the previous Sunday.

Lesson Hymns—Book of Praise: 474 (Supplemental Lesson), 295, 304, 86 (Pa. Sel.), Pa. Sel. 106 (from PRIMARY QUARTERLY), 320.

Special Scripture Reading—Eph. 6 : 1-9. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 807, Joseph Makes Himself Known to His Brethren. For Question on Missions, F. 62, Girls' Class With Teacher and Matron ; F. 61, Girls' School Building at Tamsui. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, In the Arabah ; Caravan Going North Between Petra and the Dead Sea (Underwood & Underwood, see page 261).

heard and reported it to the house of Pharaoh."

Vs. 3, 4. *I am Joseph ;* Joseph of the boyish dreams and of the cruel transaction at Dothan, now the mighty viceroy of Egypt, with their lives in his hands. *Doth my father yet live ?* This swift question shows Joseph's sincere and tender affection for his father, and also his interest in home and home things. *Brethren . . . troubled.* See Light from the East. *Could not answer him ;* so astonished were they and filled with dread. *Come near to me.* They had been standing at a distance, out of respect. *Your brother ;* with a brother's love for them in spite of the wrong which they had done him. *Whom ye sold ;* lightning-like

words flashing before the minds of the brethren the scenes of that long-ago day at Dothan.

II. Joseph's Forgiveness, 5-8.

Vs. 5, 6. *Be not grieved, nor angry.* Now that the brethren saw how terribly they had been to blame, it was not necessary for Joseph to blame them. *God did send me.* The evil they intended turned out to be a divine agency for good, though this in no wise lessened the guilt of the wrong-doers. Joseph believed in a God who works through men and history. *To preserve life*; not their life only, but life throughout Egypt and other countries. *Earing*; an old English word for plowing (see Rev. Ver.).

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

III. Joseph's Invitation, 9-15.

Vs. 9, 10. *Haste ye, to my father.* Joseph further unites them with himself in a work of mutual interest,—a common service to the aged father. *Thy son Joseph*; whom Jacob these twenty years and more had mourned as dead. *God hath made me.* Neither fortune nor wisdom, but the divine hand had exalted him. God could use the decrees of the heathen king, as well as the wicked deed of the selfish brothers, to work out His purpose. *Lord of all Egypt.* Among other things this explains why Joseph cannot go to his father in Canaan. *Tarry not.* Impetuous eagerness breathes in these words to bring to an end the long separation. *Land of Goshen*; a district in the northeastern part of Egypt, between the delta of the Nile and the desert. A rich pasture land, it was a most suitable region for Jacob and his sons.

Vs. 11-15. *Your eyes see.* They were to insist, since Jacob was likely to be incredulous, upon the testimony of their senses. *Benjamin.* The words of this favorite son, who, moreover, had never deceived his father,

would secure Jacob's special attention. *My mouth*; I, myself, speaking in my old mother tongue. Formerly, he had used interpreters. *All my glory in Egypt.* They were to relate this, not to magnify Joseph, but to convince Jacob that Joseph could really succour him, and also to show that God's hand was in it all. *He kissed all his brethren.* The emphasis is on "all"—Reuben and Judah, the guiltiest (see ch. 37 : 22 and 26, 27), as well as the rest. *Brethren talked with him*; freely, of course, because the reconciliation is complete and the dead past is buried. "Repentance and forgiveness have done their perfect work."

Chs. 45 : 16 to 46 : 7 tell of Pharaoh's invitation to Jacob; of the brothers' return to Canaan; of Jacob's setting out, with his family, for Egypt; and of Jacob's vision at Beersheba.

Light from the East

WEPT ALOUD—Orientals are more excitable than we are and give way to their feelings without the least restraint. At funerals not only do the hired mourners weep and tear their hair, cry and sob aloud and simulate all the actions of despair; but the relatives abandon themselves to the wildest paroxysms of grief, wailing and beating their breasts and shrieking forth such intense exclamations of sorrow, that even the spectators will catch the contagion and they will begin to weep and utter loud cries of sorrow and sympathy. A terrible cry was heard over all the land of Egypt when the firstborn were stricken. Joy is also expressed with the same abandon. At a marriage the people will accompany the bridegroom about his religious and social duties for most of the day singing and clapping their hands.

TROUBLED—Revenge was woven into the fibre of the Oriental by his education and surroundings. It was the solemn duty of the nearest relative of a murdered man to kill the slayer. This made revenge a virtue and made revenge for personal injuries appear a duty and so the injured one waited long and watched keenly for an opportunity of paying with interest the debt of hatred. When Joseph's brothers remembered what they had done to him, his absolute power and their utter helplessness, no wonder they were afraid.

THE LESSON APPLIED

This touching account of Joseph and his brethren finding each other in a true respect and genuine affection makes "current coin" of some spiritual and moral truths that are "deep seated" in our human life.

To begin with, *Joseph sheds new lustre on brotherhood.* In former days his brothers had shown no regard for the tie that bound him to them. He picks up this precious bond of brotherhood which they had debased. "I am Joseph *your brother.*" There is something base in the man who is ashamed of his blood. In Joseph such baseness had no place. He proves here his real greatness among men by this avowal of his relation to those who had wronged him. A man's love for the home family is a good test of his love for the human family.

Jesus has given the word "brother" a wider application—"Whosoever shall do the will of God, the same is My brother." This spiritual brotherhood which He speaks of is the nearest of all ties, and renders all bonds of natural affection doubly precious. For Joseph there was a deeper meaning in the word than there had once been, because these men were changed. They now loved mercy and did justly and walked humbly. They now loved what he loved, and hated what he hated,—they were his brethren in a spiritual sense, as well as being sons of his father.

Tears may be the accompaniments of joy. Joseph's tears were tears of joy. Tears may follow long sorrow as the sign of deliverance from fears that kept the eyes dry and the heart mute. The tear-drops of the heart are never so beautiful, as when they come after pain and strain are swallowed up in gladness. Dr. Dods says, that Joseph's tears were tokens that his love for his brethren was "making its way through all his past ability to do without them, and sweeping away as with a flood the bulwarks he had built round his heart." Yes, his tears here glorify his manhood. As a father may weep, for very gladness, when he sees his son among his companions leading them to better things, so Joseph wept when he looked into the faces of his changed brethren.

A mother who had lost a dear son in young

manhood had his name carved upon his gravestone, and underneath the name these words: "The only tears he ever caused me to shed were tears of joy." That is a tribute worth the earning.

Joseph thinks of his father immediately after he reveals himself to his brethren. There is here a *lesson in filial love.* He remembered in his hour of joy what this would mean to his father Jacob. Worthy sons and daughters are distinguished by this same characteristic. In cruel war times a young soldier was shot in the wrist. It was so shattered that his hand had to be amputated. When he came out of the chloroform, the chaplain, who was kneeling by his bed, heard the wounded soldier say as he looked at his bandaged arm: "What will my mother do now?" When gain or grief comes to a Joseph, the way it will affect his parents is not overlooked.

We have here, also, *the beauty of forgiveness.* By his words, and doubtless by his looks, Joseph tried to reassure these shrinking, startled men. He calls them brethren; he weeps for joy; he asks for his father; he kisses them; he comforts them by his belief that God's hand was in all his past life. This last word must have set them at ease. "God did send me . . . not you." "God . . . hath made me . . . a ruler." This case was once given for "the blues:" "Whatever it is that worries you, look at it in the light of God's purpose, and it will begin to be seen as a blessing."

And here, again, we have *the effect of forgiveness.* Joseph's "brethren talked with him." Their dread of him was all gone now, and love had taken its place. At the same time we may be sure that their old sin was before them at that moment in all its hatefulness. They saw how full of malice and envy their hearts had been and resolved, during the rest of their lives, to make up for their wrongdoing.

When Joseph saw that God's plan had been to save lives by his coming to Egypt all his trials were forgotten. We forget the pains that men have given us, when we see the purposes of God in our life.

THE LESSON GRADED

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

For Teachers of Bible Classes

Recall the main steps in the process whereby Joseph had been proving his brethren. This Lesson completes the reconciliation. Lead the class to a consideration of:

1. *The overflowing of the forgiving spirit.* Discuss the depth of Joseph's emotions from two view points: (a) joy at the changed character of the brethren, and (b) natural affection for his kindred. Take up the pathetic, yet joyful, act of making himself known to his brethren, and his intense interest in his father. Bring out the perplexed condition of the brethren as a clear testimony to the awful power of their early transgression. The fact of Joseph's forgiveness and love seemed too good to be true. Lay stress upon the glory of the upright life in the strength of Joseph and upon the tragedy of sin in the weakness, suspicion and fear of the brethren.

2. *The overruling plan of God.* Bring out Joseph's view that God is the overruling power in human history. Bring out the three beliefs which Joseph held: (a) God overruled the wrong-doing of the brethren for good. (b) It was a factor in preserving a nation from famine. (c) It was a factor in carrying out the promise of God for Israel. In this wider light God overruled all for good. Now deal with this truth in relation to individual experience. Show that the overruling hand of God does not excuse or justify human sin which is always wrong and merits punishment. Emphasize the comfort this truth gave Joseph in his dark days. (See Job 2: 10 and Rom. 8: 28.) Press the thought, that we can believe that the things darkest to us are yet related to the great moral purpose of God and become a factor in our personal development.

3. *The tokens of reconciliation.* Call for the three elements: (a) The gracious invitation to his father and brethren to live in Egypt during the famine. (b) The gracious provision for the sustenance and comfort in view of their destitution. (c) The final expression of love to remove all doubt of the sincerity of his regard for them all.

Use the Lesson, in conclusion, as an illustration of genuine forgiveness both in spirit and act. Refer to Matt. 6: 12, 14, 15; 18: 21, 22, for further light. Emphasize the freeness and completeness of God's forgiveness, wholly apart from any merit in us, as the great reason why our forgiveness of others should be extended even to those who have injured us most deeply.

For Teachers of the Senior Scholars

Recall the incidents of the last Lesson. Something had touched Joseph's heart very tenderly. What was it? The beautiful, unselfish spirit which Judah had manifested (ch. 44: 18-34), had made further testing altogether unnecessary. We need not be ashamed now to call these men brethren. The spirit of God was in them.

1. *Joseph Makes Himself Known to His Brethren*, vs. 1, 2. He could restrain his emotions no longer. Note what a sweet touch of delicacy there was in the way Joseph revealed himself. The scene was too sacred for indifferent or critical eyes to witness. Call attention to scenes of this kind in life, parting scenes, parting with the living or parting with the dead. Note the intensity of Joseph's love for his father and his brethren. There is something very beautiful about this. It is a beautiful thing to see the members of a family bound up in the bundle of life and love together. Remind the class, that Joseph, in making himself known to his brethren, made himself known to all succeeding generations in a way which has given him a loving place in the hearts of all who read this story.

2. *Joseph Forgives His Brethren*, vs. 3-8. What impression did Joseph's announcement that he was their brother make upon his brethren? They felt that they were doomed, that their sin had found them out. Note how lovingly Joseph tries to lead them not to think about their sin, now that they are sorry for it and have been forgiven, but to think about the way in which God had overruled all for good. Dwell upon this most affecting scene, and refer to its New Testament parallel in the story of the prodigal son. A reconciliation is always affecting, but a

reconciliation amongst the members of the same family is doubly so. Dwell upon the beautiful reconciliation in God's great family through our elder brother.

3. *Joseph Makes Provision for His Brethren*, vs. 9-15. What message did he send to his father? How he longs to see his father again, vs. 9, 13. Impress upon the class that no amount of worldly prosperity could wean the heart of Joseph from his old father, that there is usually something the matter with a boy or girl who grows away from the old home relationships. As we grow near to God we grow near to one another. The closing scene (vs. 14, 15) is a most tender, touching one, full of a love which is altogether divine.

For Teachers of the Boys and Girls

The following headings are suggested as finger posts to guide the questioning and discussion on this Lesson :

I. A STARTLING DISCLOSURE, vs. 1-3. Begin by pointing out the words, "I am Joseph," in v. 3. Bring out by questions, that this announcement was made by the great and mighty ruler of Egypt to the eleven Hebrews before him. Elicit the circumstances of the announcement,—it was called forth by Judah's touching appeal (see ch. 44 : 18-34), it was made to the brethren alone (discuss v. 1) and greatly troubled them—why? Ask in passing how Joseph, at this point, showed his affection for his father.

II. A COMFORTING ASSURANCE, vs. 4-8.

Direct attention to Joseph's words, "Come near to me," and have them explained. Bring out how Joseph flashed on his brothers' minds their old crime—"Joseph your brother, whom ye sold," only, however, that he might go on to assure them how fully he had forgiven them and how, even in their wickedness, they had been helping to carry out God's great and loving purpose. This point of the Lesson will supply much material for questioning and conversation.

III. AN URGENT INVITATION, v. 9. Dwell here on the words, "my father" and "thy son Joseph" as tokens of Joseph's affection for Jacob. Bring out how the father would be surprised at hearing that his son was now "lord of all Egypt," and the urgency of the invitation—"come down . . . tarry not."

IV. A GREAT PROMISE, vs. 10, 11. Question about the part of Egypt in which Jacob and his family were to be given a home and the abundant provision that was to be made for them.

V. A PRESSING COMMAND, vs. 12, 13. The points to bring out here are : the proofs which the brethren were to give to their father that they had actually seen Joseph,—the evidence of their senses and Benjamin's word ; and the terms of the command laid upon them.

VI. A UNITED FAMILY, vs. 14, 15. A question or two will bring out the details of the picture in these verses, and then in a few closing moments Joseph should be held up as an example for us to follow of the forgiving spirit.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON IX.]

The brethren, when they went back to Canaan with the joyful news, may have followed along near the Mediterranean shore, or they may have turned inland and gone up by a route nearer the Dead Sea. Notice how our map of Egypt and Sinai (page 266) shows a heavy V. south of the Dead Sea, with its arms reaching northward. To-day caravans may be seen plodding slowly over that eastern route on the way to Palestine. Spread out before the gaze lie miles and miles and miles of bare yellowish gray ground. There is hardly a tree in sight. Scanty clumps of grass grow here and there and a few bushes

are scattered over the plain. Long ridges of higher ground are visible near the south end of the Dead Sea. The brothers of Joseph must have looked a good deal like the men in this caravan, with their baggy robes and cloth turbans. Some ride horses and some donkeys ; a few camels are in the straggling procession. The sacks of grain borne home by the sons of Jacob were tied on the backs of donkeys with their weight evenly distributed to both sides. Use a stereograph made at the point of the V. and entitled, In the Arabah ; Caravan Going North Between Petra and the Dead Sea.

ADDED HINTS AND HELPS

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

Something to Look Up

1. In speaking of God's care over His people Jesus said, "The very hairs of your head are all numbered." Where are the words?

2. "My help cometh from the Lord." These words are in the Psalms. Give the chapter and verse.

ANSWERS, Lesson IX.—(1) 1 John 1 : 9. (2) King David ; Ps. 32 : 1.

For Discussion

1. Does the Lesson teach that Joseph's brethren were free from blame?

2. What does God's forgiveness do for a sinner?

Prove from Scripture

That to be forgiven we must be forgiving.

The Catechism

Ques. 59. *Which day is to be observed as the Sabbath?* Since the resurrection of Christ the Sabbath has been changed from the seventh to the first day of the week. Concerning this change it may be said : (a) It was made for a sufficient reason. On the first day of the week the risen Lord appeared several times to His disciples. (See Matt. 28 : 1-10 ; John, ch. 20.) (b) It was made

by divine authority. In Acts 20 : 7 we learn that the Christians at Troas were accustomed to come together for religious services on the first day of the week, and that on one such occasion the apostle Paul preached to them. Again, in 1 Cor. 16 : 1, 2, Paul recognized the first day of the week as a time when Christians were accustomed to gather for worship.

The Question on Missions

Ques. 10. *What are Formosan Sunday Schools like?* Sunday School work in Formosa has developed chiefly during the last six or seven years. Taking all the congregations together, there are now about a thousand scholars enrolled in the North Formosa Sunday Schools. In many of these Schools not only the children attend, but also the grown up people. Since the great majority of people in Formosa cannot read, one of the most important things done in the Sunday School is to teach the scholars how to read the Bible. Memorizing scripture verses and Golden Texts and learning new hymns and hymn tunes are also important parts of Sunday School work. The Chinese evangelist also usually gives a short explanation of some passage of scripture. Each Sunday he will usually question the people on the Lesson taught on the previous Sunday.

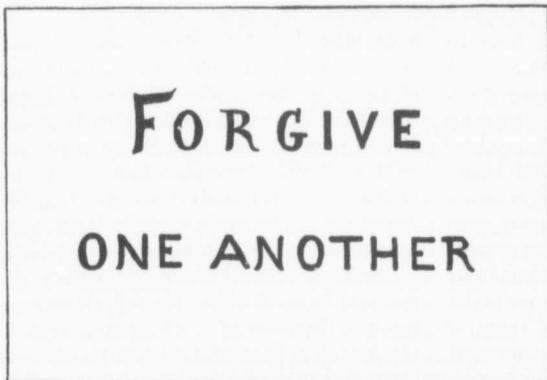
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—A good man forgiving.

Introduction—"I'll get even with those boys for teasing me, see if I don't," said a

curly-haired urchin, with tears in his eyes, as he shook his fist at some bigger boys who were disappearing around a corner. "No, my boy," said a gentleman who was passing by, "don't get even with them, get away beyond them, by treating them so kindly that they will be ashamed and sorry that they ever ill-treated you."

That is the way in which Joseph treated his brothers. He might have "got even with them." He might have made them all slaves in his house. He



might have shut them up in prison. He might have sent them home without any grain.

Review—Joseph's brothers had been dining with him, you remember, and had started on their journey home. What happened soon after they started? (Recall last Lesson.) Which one did Joseph order to stay while the rest went home? Who replied to Joseph? What did he say? Why did Joseph test them? Was he pleased with the way they spoke about their father?

Lesson—Here are the brothers again before Joseph (sketch). While Judah is talking about their old father Israel, Joseph can hardly keep from weeping. His heart is not angry at these brothers. It is full of forgiveness and kind thoughts for them, although they had so cruelly treated him. He orders all his servants to go from the room. What can this all mean? What is the great man Joseph going to say to them now? He is weeping aloud. Listen! What is he saying? "I am Joseph," etc., v. 3. Surely he is out of his mind! They are afraid. "Come near to me, I pray you," and they came near. "I am Joseph your brother, whom ye sold into Egypt." He makes it so easy for them. In place of scolding them for their cruelty to him he

tries to keep them from feeling troubled, vs. 5-8. He gives them a message for their father, vs. 9-13. He throws his arms around the neck of his brother Benjamin and they weep together. He kisses all his brothers and weeps with them. After this they are no longer afraid. Repeat these lines from Ps. Sel. 105:

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

The Journey Home—The brothers start for home (sketch) with the wagons of Egypt which Pharaoh had sent to bring their father, their wives and little ones. Joseph gave them food and clothing and many good things to take to their father, vs. 16-24. Listen to Joseph's last words to them! "See that ye fall not out by the way."

Golden Text—Repeat and explain G. Text.

A Better Way—Do you feel like "slapping back" when some one does you harm? Joseph might have given "tit for tat."

"There's a better way than that,
A better way than tit for tat."

Many years later Jesus forgave those who cruelly treated him. He is forgiving us still. Print, BE FORGIVING.

To Think About—I should be forgiving.

FROM THE PLATFORM

"I Am Joseph"

"Whom ye sold"

"Thy son"

"God sent me"

"Lord of all Egypt"

"COME DOWN . . TARRY NOT"

Print on the blackboard, "I Am Joseph," and bring out, by a few brief and rapid questions, the vivid scene of vs. 1-3, in which the eleven Hebrews learn that the mighty ruler of Egypt, before whom they stand, is no other than their own brother Joseph. Ask what the ten brethren had to do with Joseph's being brought down to Egypt, and having obtained the answer write, "Whom ye sold." Now ask what other explanation Joseph himself gave of his coming to Egypt, and write, "God sent me." Bring out how God's purpose overruled that of the brethren, while their guilt remained. Turn to v. 9, and call for the two descriptions which Joseph gives of himself, and write, as above, "Thy Son Joseph," and "Lord of all Egypt." Having got the scholars to see what God had done for Joseph, print, "COME DOWN . . TARRY NOT," as indicating God's purpose, that Israel should be preserved in Egypt. The Lesson to impress is, that God's purposes never fail, and that those who work with Him are sure to succeed.

Lesson XI.

JACOB BEFORE PHARAOH

June 15, 1913

Genesis 47 : 1-12. Study Genesis 46 : 28 to 47 : 12, 28-31. Read Genesis, chs. 47-50. Commit to memory vs. 8-10.

GOLDEN TEXT—All things work together for good to them that love God.—Romans 8 : 28.

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

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

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

4⁴ They said moreover unto Phar'ao'h, For to sojourn in the land are we come ; for⁵ thy servants have no pasture for their flocks ; for the famine is sore in the land of Ca'naan : now therefore, we pray thee, let thy servants dwell in the land of Go'shen.

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

6 The land of E'gypt is before thee ; in the best of the land make thy father and⁷ brethren to dwell ; in the land of Go'shen let them dwell : and if thou knowest

Revised Version—¹ went in ; ² from among his brethren he took five ; ³ Omit also ; ⁴ And they said unto Pharaoh ; ⁵ Omit For ; ⁶ there is no pasture for thy servants' flocks ; ⁷ thy ; ⁸ able men among ; ⁹ many are the days of the years of thy life ; ¹⁰ they ; ¹¹ the presence of.

LESSON PLAN

- I. Joseph's Brothers Before Pharaoh, 1-6.
- II. Joseph's Father Before Pharaoh, 7-10.
- III. Joseph's Father and Brothers in Goshen, 11, 12.

DAILY READINGS

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

M.—Joseph meets his father, Gen. 46 : 29-34. T.—Jacob before Pharaoh, Gen. 47 : 1-12. W.—"Comforted of God," 2 Cor. 1 : 3-7. Th.—The death of Jacob, Gen. 49 : 28-33. F.—A peaceful end, Ps. 37 : 27-40. S.—Numbering our days, Ps. 90 : 1-12. S.—Children's duty to parents, Eph. 6 : 1-10.

Shorter Catechism—Ques. 60. *How is the sabbath to be sanctified ?* A. The sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days ; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

THE LESSON EXPLAINED

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

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

I. Joseph's Brothers before Pharaoh, 1-6.

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

any⁸ men of activity among them, then make them rulers over my cattle.

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

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

9 And Ja'cob said unto Phar'ao'h, The days of the years of my pilgrimage are an hundred and thirty years : few and evil have the days of the years of my life been, and¹⁰ have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Ja'cob blessed Phar'ao'h, and went out from¹¹ before Phar'ao'h.

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

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

The Question on Missions—11. What progress has the native church made during recent years ? Chiefly in their increased liberality, greater interest in the study of the Bible, and in the growth of Sunday Schools. A good number of members are added every year. Last year the churches in North and South Formosa joined to form the Synod of the Island of Formosa.

Lesson Hymns—Book of Praise: 474 (Supplemental Lesson), 210, 205, 24 (Ps. Sel.), 320 (from PRIMARY QUARTERLY), 211.

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

Lantern Slides—For Lesson, B. 809, Jacob and Joseph Before Pharaoh. For Question on Missions, F. 9, Dr. Mackay and His Church ; F. 70, First Union Conference of North and South Formosa. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, The Earliest Occupation of Men and the First Attempt at a Pyramid, Saqqarah, Egypt (Underwood & Underwood, see page 261).

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

his family. On ancient Egyptian monuments, shepherds are pictured lame or deformed, dirty and unshaven, and sometimes most ridiculous in appearance.

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

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

II. Joseph's Father before Pharaoh, 7-10.

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

Vs. 9, 10. *Pilgrimage*; Rev. Ver. Margin, "sojournings." The old patriarch looks upon life as a series of "tentings" on the way to an enduring home (see Heb. 11 : 9, 13). *An hundred and thirty years*; while Abraham had lived to be 175 and Isaac to be 180 (see chs. 25 : 7 ; 35 : 28). *Few*; in comparison

with the longevity of his fathers. *Evil.* No doubt he is thinking of his long exile with Laban and his protracted sorrow for the loss of Joseph. *Blessed Pharaoh.* According to the notions of the times, there was virtue in the benedictions of a sage.

III. Joseph's Father and Brothers in Goshen, 11, 12.

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

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

Light from the East

CATTLE-BREEDING—In all its branches was an important pursuit in Egypt. There were several fine breeds of oxen, and skilful culture had brought them to great perfection. One kind had long horns, and the herdsmen had a process by which they trained these horns straight up and then curved like the sides of a lyre. They had also a short-horned variety from which their fighting bulls were reared. A rarer breed of hornless cattle, like the Aberdeen-Angus type, also appears. These cattle were usually pure white, or white with large red or black spots, in rare cases they were black with a red belly and red feet. Farmers loved their cattle, and talked to them as we talk to our dogs. They gave them pet names, and decked their necks on a holiday with bright sashes and pretty fringes. During the summer they were pastured in the marsh land of the Delta. Careful lists were drawn up before they departed, they were counted when they returned, and all their calves had to be account-

ed for A little while before they were killed, they were fed artificially with small rolls of dough which were thrust into the side of the

ox's mouth, while he was chewing the cud, They were also supplied with abundance of water, and were coaxed to drink.

THE LESSON APPLIED

In this meeting between the gorgeous Pharaoh and the great patriarch there is a contrast full of suggestive lessons.

1. Joseph's action in bringing his father and Pharaoh together shows that worldly prudence and religious principle are not mutually antagonistic. Joseph had engaged to give his family a home in Egypt, but without Pharaoh's consent he could not do what he had promised. He must, therefore, get Pharaoh's consent. He goes about doing this in a perfectly honest but profoundly wise way. When his family arrives, he tells Pharaoh, and he introduces a group of them to him after they have been prepared for the reception he would give them. Pharaoh is pleased with their appearance and address, and what Joseph has planned, Pharaoh performs. The family is to dwell where Joseph had promised them. This is a fine instance of the wisdom that is harmless, the cleverness that is honest. Napoleon said that if one can use a thunderbolt, he should not employ a cannon. The counsel of God is better than that, when we are told to be as "wise as serpents, and harmless as doves," and when we are encouraged to use a soft answer to turn away wrath. Prudence is as needful as enthusiasm.

2. The real difference between Jacob and Pharaoh did not appear to the eye. Judged by appearance, Pharaoh was far above Jacob, but we read that "Jacob blessed Pharaoh." "Without contradiction, the less is blessed of the greater." Jacob had that, and could obtain that, which made him far above Pharaoh. The power of God, the blessing of God, the riches of God, were all at his hand; therefore he was above Pharaoh, who lacked these.

Righteousness of character commands respect. When Alexander I. was emperor of Russia, it was said that the Empire needed no constitution, for Alexander's personal character was enough to secure justice and mercy to all the people. The glory of any land is not its banks, its railroads, its busi-

ness nor its buildings, nor even the brains of its people, but their lofty character, their genuine godliness.

3. Joseph's acknowledgment of his family before Pharaoh was a brave and beautiful act. Joseph's conduct in this particular teaches a lesson that many people to-day in Christian countries need to learn. Jacob's rough raiment contrasted strangely with Pharaoh's purple finery, and Joseph knew well enough that persons like his kinsmen are despised at court, but he was not influenced by that to hide his love and respect for his father. Before the law of God was written to secure honor for parents from children Joseph acted that law which later men were to live by. Coleridge's prayer is one that might well find a place among the petitions we offer up for help:

"And may I my best thoughts employ
To be my parents' hope and joy."

4. Life is a pilgrimage. Behind man there is a strong, unresting power that always whispers to him, "Forward! Forward! March through the moments and days and years! On with you, on!" Yes, as Jacob said, life is a pilgrimage. The psalmist found it so, but he cheered his heart with the word of God as he went along. There have been those like Burns who have found life at times an uncheered pilgrimage:

"Oppressed with grief, oppressed with care,
A burden more than I can bear,
I sit me down and sigh:
O life! thou art a galling load,
Along a rough and weary road,
To wretches such as I!"

As he looked back, Jacob saw the shadows which his sins had cast, and a touch of sadness creeps into his speech. It is always so. Where there has been sin, there is shadow and there is sorrow. But Christ calls us to look ahead to the end of our pilgrimage and the tracks that lead us to the hills of God. "Forward" is to be our watchword, and at the last we shall come home.

5. God's faithfulness is sure. The way for Jacob, the inheritor of the blessing, had been hard and the prospect of his having a proper successor among his sons had seemed very poor for a long time. Still he had trusted and served God, and had found in his distresses reasons for deeper trust. Thus he had gone along until at last God brings all things right by the discovery of Joseph,—Joseph, a man of influence and godliness of character. At one time Jacob had cried

that all the events that had occurred to him had been against him. At the end he saw how wrong had been this opinion. The disappointments that beset a good man are God's appointments. "Who is he that will harm you, if ye be followers of that which is good?" It is our business to serve God with all our strength, whether life's road be smooth or rough, and it is God's business to take care of the outcome of our service. He will not be lacking in His part.

THE LESSON GRADED

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

For Teachers of Bible Classes

Review the intervening events, especially Pharaoh's offer (ch. 45 : 17-20), the arrangements for the journey, Jacob's reviving hope, the vision and the message of God (ch. 46 : 1-4), the extent of the party (ch. 46 : 26), the meeting of Jacob and Joseph (ch. 46 : 29, 30) and the preparation for meeting Pharaoh. As the events of this Lesson had far reaching results in Hebrew history the whole incident should be considered. Get the class to discuss two points :

1. *The wise arrangement of Joseph in settling his brethren in Goshen.* Make prominent the facts, that the soil was fertile, inhabited by a mixed population, with excellent facilities for carrying on their work as shepherds (which was detestable to the Egyptians), and that it would be easy to retain their separate identity and to enjoy much of the independence of their nomadic life, with room for expansion. Bring out that being given charge of Pharaoh's cattle would interest them in the life of the country. Emphasize these facts, as they constitute the environment of the settlement in Egypt, which assumed such important social and moral aspects.

2. *The meeting of Jacob and Pharaoh.* Bring out two points : (a) Jacob's view of himself as chosen of God to bless others. Picture Pharaoh bowing before Jacob. Discuss the reasons, such as Jacob's age and his position as a representative of the God who had given such grace to Joseph. (b)

Jacob's interpretation of his life, as concerns its duration and trials. Get his viewpoint and review the sad facts. Consider that much of this sprang from his own wrongdoing. Bring out the reasons for this pessimistic view,—he is an old man in new surroundings, all is changed, and he feels as if the world in which he had done his work had passed away. Go on to show that Jacob comes to a brighter view before he dies, ch. 48 : 16. Examine his conviction as he is dying (ch. 48 : 21 and ch. 49.) beholding his faith and calm trust in God.

As this is the last reference to Jacob in the year's Lessons gather up the main principles which shone in his experience : (1) The great ultimate fact behind all life is God, while individuals and nations are in His hand to be moulded for righteousness or rejected as worthless for moral ends. (2) The experiences of men and nations depend upon their attitude to God. Dwell on the fact that Jacob at times was mainly a clever schemer holding his own and defeating others in the commercial world, but that these things did not bring ultimate satisfaction and he turned from them as empty. Show that at other times he gave God the first place in life, and that these times afforded the highest comfort. He died in the hope which these brought. (3) God remains near man even in his sin, and holds His hand upon the destiny of the world, working out ends man sees not. Jacob's dying testimony leaves God supreme in his thought.

For Teachers of the Senior Scholars

Bring out by questioning the story of the return of Joseph's brethren to their home,—

the wonderful story they had to tell and the effect upon their father. Ask the scholars to tell about the journey down into Egypt, the rest at Beersheba, the meeting with Joseph, ch. 46 : 29, 30. What a happy reunion, suggestive of the blessed re-union in heaven !

1. *Joseph's Brethren Presented at Court*, vs. 1-6. Ask the class to describe what took place at this presentation,—the question Pharaoh asked them, the answer they made. Although shepherds were an abomination to the Egyptians, they concealed nothing. They believed that honesty was the best policy. Is it always the best policy? Note in what a beautiful way Pharaoh granted their request, vs. 5, 6. This heathen king was a gentleman. Grace had reached his heart in some way.

2. *Jacob Presented at Court*, vs. 7-10 Ask the scholars to describe the scene,—how Joseph led his father into the court and placed him in a seat before the king, how the old patriarch blessed Pharaoh. We are sorry not to have the words of that blessing. Jacob must have made some reference to the royal kindness of the king to his favorite son, and to himself and his family. There was evidently something in the blessing which touched a tender chord in the king's heart.

This is a scene which takes hold of the imagination and stirs the heart. No wonder painters and poets have striven to reproduce this scene. What conversation took place between the king and the old patriarch that day? What was Jacob's description of his own life? (V. 9.) There is a tone of disappointment, a feeling of regret, in Jacob's voice as he answers Pharaoh's question. His ideals had not been realized, his dreams had not been fulfilled. In what sense were his days few? He had not lived so long as his fathers. In what sense were his days evil? The sins of his early life, the sins of his sons and the death of Rachel, had all been sorrowful experiences of his life. As he saw that day how God had overruled all for good he might have taken a brighter view of things. Lead the class to see that with faith in God, and love to Christ, we ought to be bright and hopeful.

3. *The New Home in Goshen*, vs. 11, 12

In what respect was this new home better than the old? Still they must have often longed for the hills of Canaan, as many a new settler on the prairie longs for the hills and valleys of his native land.

For Teachers of the Boys and Girls

Recall briefly the last Lesson, with its story of Joseph forgiving his brethren and sending them back to Canaan to bring their father down to Egypt, that the whole family might live there. Now tell the class that, in to-day's Lesson, we find Jacob, with all his sons and their wives and children in Egypt. Give the scholars as the subject of the Lesson: HOW JOSEPH CARED FOR HIS FAMILY IN EGYPT. This may be written on the blackboard, or by the teacher on a pad which the scholars can see, or, best of all, by the scholars on pads of their own. Under this heading may be written, one by one, the following three statements as summing up the Lesson. Each of these should be made the starting point for questions and discussion:

1. *Joseph presented five of his brothers to Pharaoh*, vs. 1-6. Question here somewhat as follows: What announcement did Joseph make to Pharaoh? Why did he say nothing about his promise of a home in Goshen? Why were five only of the brothers brought before the king? What question did Pharaoh ask? What was the answer? Why did it require some courage to give this answer? What reason did the brothers give for their coming to Egypt? What request did they make? What did Pharaoh say to Jacob? How was the office of cattle superintendent regarded in Egypt?

2. *Joseph presented his father to Pharaoh*, vs. 7-10. Describe each of the persons present at this interview (see Lesson Explained). How did Jacob greet Pharaoh? Why was this a fitting salutation? What question did Pharaoh ask of Jacob? Give Jacob's answer. Why did he call his days "few" and why "evil"? What word did he use to describe his life? Why did he use this word? Describe Jacob's parting from Pharaoh.

3. *Joseph gave his family a home in Goshen*, vs. 11, 12. How is the land described which

was given to the Hebrews? For what purpose was it the "best?" What is meant by the "Land of Rameses?" What further provision did Joseph make for his family? How complete was this provision? It was "according to the number of their little ones" (v. 12, Rev. Ver. Margin).

Follow the Lesson out to the close of the unprinted portion (vs. 13-31), with its account of Joseph's famine administration and his

promise to Jacob that, when the time came, the old patriarch should be buried in Canaan.

Call now for the Golden Text, and help the scholars to see how its promise was fulfilled in the case of Joseph, who, from being a slave, became a mighty ruler able to help his father and his brothers, and in the case of Jacob, for whom, with all his family, such wonderful provision was made.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON IX.]

It is interesting to see, in connection with the story of the Israelite emigration, the work of a modern herdsman in Egypt. Notice on our Egypt map, where the point of a small V rests near the river Nile at Memphis. A stereograph made there has many reminders of the story of Joseph and his family. It is not a pasture region; the cotton-robed herdsman is merely driving his goats across a stretch of barren sand to reach grass and water. The man himself looks a good deal like the immigrant Israelites, tanned and sunburned from out-of-door work. The animals are of just the same sort that Jacob had tended when a boy, and that his sons and grandsons had watched in Syrian pastures. The beasts before us are thin and gaunt; so must those of the immigrants have looked, after being driven over the road all the way from southern Palestine. No doubt a good many died on the way. Sheep owners in Australia often lose heavily when failure of the grass in one place makes it necessary for hundreds or thousands of head to change pasture.

Beyond this Egyptian herd you see a very curious pyramid, nearly 200 feet high, with its sides built in huge terraces or steps,—hence it is called the "step pyramid." Joseph without any doubt had seen this strange tomb of a long departed king. It was considered ancient even in Joseph's day.

Most of the Israelites settled in a district farther east than this; but in all probability many of them went on business all up and down the Nile Valley. The ranks of the family included men of ability and the reigning Pharaoh was inclined to give good positions to those who promised to be of real assistance in Egyptian affairs (Gen. 47:6). The ancient city of Memphis, which stood near this step pyramid, was an important business centre, so it is very likely that more than one of Jacob's descendants had occasion to look on this extraordinary tomb monument, just as we look upon it now. It was one of the famous sights of this region.

Use a stereograph entitled, *The Earliest Occupation of Men and the First Attempt at a Pyramid. Saqqarah, Egypt.*

ADDED HINTS AND HELPS

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

Lesson Points

In Jesus we have an intercessor who shares our nature and knows our needs. v. 1.

True nobility depends, not on outward circumstances, but on inward character. v. 3.

The best gift which one can receive from human hands is the opportunity to work. v. 4.

It is because He sees the Saviour that God

accepts the sinner. v. 5.

Heaven's gifts are always greater than human desires. v. 6.

A good man's blessing is of more value than a king's favor. v. 7.

"Life is long enough if it serves to build up a God-pleasing character." v. 9.

That place is the best for us, which God has appointed us to fill. v. 11.

He proves himself the worthiest of prosperity who is the readiest to share it with others. v. 12.

Something to Look Up

1. "Now lettest Thou Thy servant depart in peace." An old man spoke these words as he held the child Jesus in his arms. What was his name? Where is the story found?

2. "God is our refuge and strength." Jacob proved the truth of these words. Find them.

ANSWERS, Lesson X.—(1) Matt. 10 : 30.
(2) Ps. 121 : 2.

For Discussion

1. How should children act towards fathers?

2. How should the young act towards the old?

Prove from Scripture

That life fleets fast away.

The Catechism

Ques. 60. *What is the meaning of the Fourth Commandment? Two elements enter into proper Sabbath observance. : 1. A holy resting.* This requirement answers to the demands of man's physical, mental and moral nature. Sabbath rest is not mere inactivity, but freedom from hurry, distraction, toil, uneasiness, and the exercise of heart and mind in the loving, earnest contemplation of God as revealed in His Word, in His works, and in His Son. 2. *Deeds of necessity and mercy.* Our Lord taught that ordinary Sabbath observance must give way to works of

this kind, Mark 2 : 23-28 ; Luke 14 : 1-5. He did not mean, as some suppose, to place the Sabbath law on a lower plane than deeds of mercy, but to teach that merciful deeds are included in obedience to that law.

The Question on Missions

Ques. 11. *What progress has the native church made during recent years? There has been good progress in all lines of church activity. But progress has been more especially marked in the increased liberality of the Formosa church, which last year contributed for all purposes an amount considerably more than double the annual contribution of six or seven years ago. The growth of Sunday Schools and increased interest in Bible study have also marked the past few years. Last year the church in North Formosa took an important step in uniting with the church of South Formosa, to form the Synod of the Island of Formosa. Formerly there was the Presbytery of North Formosa connected with the Canadian Presbyterian Mission, and the Presbytery of South Formosa connected with the English Presbyterian Mission. Of these two bodies the Presbytery of South Formosa is the stronger one. The united church represents a Christian community of probably twenty-five to thirty thousand, including children and adherents.*

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—A good man provided for.

Introduction—Recall last Lesson. Let us see how Israel received the good news about Joseph, ch. 45 : 25-28. He can scarcely believe it. He is overjoyed.

Preparing to Go to Egypt—Now let us watch Joseph's brothers as they prepare to move all their families and all their cattle and sheep, etc., down to Egypt. We can imagine how the boys and girls would climb into the wagons that Pharaoh has sent for them. The old father and the women are helped in, and here they are starting off! (Many marks for wagons, cattle, etc.)



Lesson—As they went on their journey Jacob stopped to worship God (ch. 46 : 1), and God spoke to him in the night. "Fear not to go down into Egypt," etc., ch. 46 : 3, 4. Perhaps you would like to learn the names of these brothers of Joseph that we have been hearing so much about. They all became heads of the tribes or families of the children of Israel. Print, and learn the names on the board, Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Gad, Asher, Dan, Naphtali, Joseph, Benjamin. (There were seventy of Joseph's relatives came down to live in Egypt.)

Jacob Meets Joseph—Joseph comes riding in his chariot to meet his father. Like a boy he throws his arms around his father's neck and weeps for a long time. Describe the joy of the old father at meeting the son whom he had long thought dead, v. 30. Joseph leaves the rest of his family in the land of Goshen while he takes five of the brothers and goes to tell Pharaoh that they had come into Egypt as he has said they were to do. Pharaoh was kind to them, and asked them what their business was. Joseph had told them what to reply, "We are shepherds," etc., and they asked Pharaoh to let them live in the land of Goshen, ch. 47 : 1-4. Tell

Pharaoh's words to Joseph, vs. 5, 6. Nothing was too good for the family of Joseph. "Choose the best part of the land."

Jacob Before Pharaoh—Joseph brought his father to see Pharaoh. Jacob thanked Pharaoh for all his goodness to them, and blessed him, vs. 8-10.

The Children of Israel Settled in Egypt—Let us make a number of tents. Joseph placed his people in this land of Goshen, the place best suited for pasturing their flocks (see map) and provided for all their needs, vs. 11, 12. The children of Israel were God's own chosen people and we are going to hear a great deal more about them while they lived in Egypt and afterwards.

Golden Text—Repeat.

We see that God can make all things work for good. God put Joseph in this high position so that he was able to provide for his father and brothers. Has God given you some one to take care of you? How we should love our fathers and mothers who do so much for us! How ready we should be to obey both parents, and our heavenly Father who does all things for us. Jesus provides a home in heaven for us.

Something to Think About—God will provide for me.

FROM THE PLATFORM

"What is your occupation?"

"How old art thou?"

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

The regular Lesson for to-day is the Quarterly Temperance Lesson. Since, however, **TEMPERANCE** is also the topic of the Order of Service issued for **PATRIOTIC SUNDAY, June 29, to-day's Lesson and the Review Lesson have been interchanged.**

Lesson XII. **REVIEW—THE VICTORIES OF FAITH** June 22, 1913

TO MAKE READY FOR THE REVIEW—The Scholar should read over each Lesson carefully, and know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below.

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

Read Acts 7 : 9-16; Hebrews 11 : 20-22.

Daily Readings—(By courtesy of I. E. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England.)—M.—Jacob and Esau, Gen. 27 : 22-40. T.—Jacob at Bethel, Gen. 28 : 10-22. W.—Jacob's meeting with Esau, Gen. 33 : 1-17. Th.—Joseph sold into Egypt, Gen. 37 : 23-36. F.—Joseph made ruler of Egypt, Gen. 41 : 25-43. S.—Joseph meets his brethren, Gen. 42 : 1-17. S.—Joseph forgives his brethren, Gen. 45 : 1-15. **Prove from Scripture**—*That faith removes all difficulties.*

Lesson Hymns—Book of Praise : 474 (Sup. Lesson), 272, 260, 96 (Ps. Sel.), 256 (from PRIM. QUAR.), 252.

The Question on Missions—12. What is being done to evangelize the savages of Formosa? Two savage girls have attended the Girls' School for the past three years, and there are two or three Christian savages belonging to Chinese congregations. The Chinese Church in Formosa has raised a fund for sending a native evangelist.

Lantern Slides—Use all the Slides for the Quarter. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson (Review), no new stereograph. Repeat certain visits made during the Quarter (Underwood & Underwood, see page 261).

REVIEW CHART—SECOND QUARTER

| CREATION TO THE SETTLEMENT IN CANAAN | LESSON TITLE | GOLDEN TEXT | LESSON PLAN |
|--------------------------------------|-------------------------------|---|--|
| I.—Gen. 27 : 22-34. | Jacob and Esau. | The Lord is a God of judgment.—Isa. 30 : 18. | 1. Jacob's lie. 2. Isaac's blessing. 3. Esau's lament. |
| II.—Gen. 28 : 10-22. | Jacob at Bethel. | I am with thee.—Gen. 28 : 15. | 1. Jacob's dream. 2. God's promise. 3. Jacob's vow. |
| III.—Gen. 33 : 1-15. | Jacob's Meeting With Esau. | Be ye kind one to another.—Eph. 4 : 32. | 1. The meeting. 2. The present. 3. The parting. |
| IV.—Gen. 37 : 23-36. | Joseph Sold Into Egypt. | Love envieth not.—1 Cor. 13 : 4. | 1. Joseph's captivity. 2. The brother's deceit. 3. Jacob's grief. |
| V.—Gen. 40 : 9-23. | Joseph Interprets Dreams. | The breath of the Almighty.—Job 32 : 8. | 1. The butler's dream. 2. The baker's dream. 3. The king's feast. |
| VI.—Gen. 41 : 25-40. | Joseph Made Ruler of Egypt. | God giveth grace.—1 Peter 5 : 5. | 1. Joseph the interpreter. 2. Joseph the counselor. 3. Joseph the prime minister. |
| VII.—Gen. 42 : 3-17. | Joseph Meets His Brethren. | Whatsoever a man soweth.—Gal. 6 : 7. | 1. The meeting. 2. The accusation. 3. The test. |
| VIII.—Gen. 43 : 18, 19, 23-34. | Joseph and Benjamin. | He that loveth his brother.—1 John 2 : 10. | 1. Fears removed. 2. A welcome extended. 3. A feast enjoyed. |
| IX.—Gen. 44 : 4-17. | Joseph Tests His Brethren. | Confess therefore your sins.—James 5 : 16. | 1. Pursuit. 2. Discovery. 3. Decision. |
| X.—Gen. 45 : 1-15. | Joseph Forgives His Brethren. | Behold, how good and how pleasant.—Ps. 133 : 1. | 1. Joseph's disclosure. 2. Joseph's forgiveness. 3. Joseph's invitation. |
| XI.—Gen. 47 : 1-12. | Jacob Before Pharaoh. | All things work together for good.—Rom. 8 : 28. | 1. Joseph's brothers before Pharaoh. 2. Joseph's father before Pharaoh. 3. Joseph's father and brothers in Goshen. |

The Catechism—Ques. 58-60 (Review). The three Questions for review have to do with the Sabbath. The sacred day is known by various names. All through the Old Testament it is called the Sabbath. This title comes from a Hebrew word meaning "rest." It teaches that man's life is not to be altogether a life of toil, or a life altogether common and secular. Man is capable of fellowship with God, and must have time for this fellowship. A second name, under the Christian dispensation, is The Lord's Day, because it commemorates the great fact of Christ's resurrection from the dead. The Sabbath law requires the setting apart of one day in seven for the worship of God. (Ques. 58.) At first the Sabbath was observed on the seventh day of the week,

as commemorating God's resting day from the work of creation. Now it is kept on the first day, because on that day Christ rose. (Ques. 59.) Ques. 60 contains a good rule, in compact form, for right Sabbath-keeping.

The Question on Missions—Ques. 12. *What is being done to evangelize the savages of Formosa?* Although there is an estimated population of 122,000 savages in Formosa, yet up to the present time no organized mission work has been carried on amongst them. During the past three or four years, there have been two savage girls attending the Mission Girls' School at Tamsui. There are also a very few savages who attend worship in one or two Chinese congregations near the savage district. The Mission Council in Formosa has asked the church in Canada to send a missionary to work among the savages, many thousands of whom can now be reached with perfect safety, though there are still a large number who are barbarous and inaccessible, and one of whose pastimes is the hunting of human heads. The Chinese church in Formosa has raised a small fund for the purpose of sending a Formosan evangelist to preach to the savages.

THE QUARTERLY REVIEW

FOR BIBLE CLASSES: How Faith Works

Let the Review present the Lessons as showing how faith works (Read Acts 7: 9-16; Heb. 11: 20-22).

Lesson I. Recall the circumstances connected with Isaac's blessing of Jacob. Bring out the teaching that this action was in accordance with God's purpose and that faith in Isaac was the assurance that God's purpose must surely succeed.

Lesson II. Question briefly about Jacob's experience at Bethel. The points to bring out are that God, the supreme ruler of the universe, permitted Jacob to enter into fellowship with Himself and that Jacob's faith accepted God as his guide and protector.

Lesson III. After the details of Jacob's meeting with Esau have been elicited, use the incident as an illustration of the way in which difficulties disappear from the path of the man of faith when he moves steadily onward in obedience to God.

Lesson IV. Recall the story of Joseph's sale by his brethren. In this story get the class to see a picture of how faith works in times of trial. Confidence in God keeps one who is sorely tried from giving way to discouragement and despair.

Lesson V. Follow Joseph into his Egyptian prison, where he performs faithfully his humble daily tasks and, when occasion offers, helps those in perplexity. Here faith is to be seen laying hold of God's strength for the ordinary duties of life.

Lesson VI. Have the scholars tell about Joseph's summons from the prison to Pharaoh's palace and his interpretation of the king's dreams. In this Lesson the man of faith is seen face to face with a great task and his faith helps him to win out.

Lesson VII. Question briefly about the coming of Joseph's brethren to Egypt. Here we see them beginning to reap what they had sown. The point to make is, that the man of faith holds fast in spite of everything to his confidence that God will reward well doing and punish evil doing.

Lesson VIII. After recalling the Lesson incident in a few brief questions, use it to illustrate how, when a man has faith in God, he learns to deal with others as God deals with them, in the way of kindness and forbearance and forgiveness.

Lesson IX. Elicit Joseph's method of testing his brethren. In his thus dealing with them we see how the man of faith believes with God that sin must be got rid of at any cost, both in oneself and in others.

Lesson X. This Lesson will be so fresh in the minds of the scholars, that very little reviewing of its facts will be needed. Its teaching is obvious, that faith lays hold upon the purpose of God, so that it is not disturbed or dismayed by untoward happenings.

Lesson XI. The teaching of this Lesson is well summed up in the Golden Text. The man of faith takes his stand upon this promise and others like it, and no foe can drive him from this rock of confidence.

Here is a question to press home, in closing. Has each one of us this faith? If we have, then we can win our battles and do our part in winning Christ's battle for the conquest of the world.

THE QUARTERLY REVIEW

FOR SENIOR SCHOLARS AND THE BOYS AND GIRLS: Victories of Faith

The scholars will readily see that all the Lessons for the Quarter cluster around Jacob and his family. Call attention to the large space in the Bible,—about twenty-five chapters—given to this distinguished family. How many can name the members of this family? Bring out that this story of Jacob and his family is a bit of religious biography, that this story is told for the purpose of teaching the power of faith in God to enable us to make life a victory and not a defeat. What kind of victories have we in this story?

I. A VICTORY OVER SELF: LESSONS I.-III.

What kind of a man was Jacob at the beginning of his life? It will be easy to bring out how mean and selfish he was in deceiving his old blind father, and in taking advantage of his brother's weakness to gain for himself the birthright. How did he succeed in winning a victory over this evil selfish spirit which had possession of him? The victory began when God revealed Himself at Bethel, when Jacob dreaming on his stone pillow saw the ladder set up which reached to heaven, and which was the way for heavenly people to come to earth, and for earthly people to go to heaven. God's presence, God's voice convinced the worldly-hearted fugitive that there was something more to live for than the things of time and sense. He began to realize that two worlds were his and that the one he had been unmindful of was the better land.

More than twenty years after this we find Jacob on his way back to his native land. What happened at Peniel? We find that Jacob is a different man altogether from what he was when he left home. By faith he has won a great victory over self. This is a victory we must all win or life will be a great failure.

II. A VICTORY OVER HANDICAPS: LESSONS IV.-VI.

In these Lessons we are dealing with Jacob's favorite son. What was his name? How did Jacob manifest his favoritism? What did this lead to? It will be easy to bring out that Joseph's prospects were dark enough as a slave in a land where his race was hated, and as a prisoner charged with a criminal offence, with no one to take his part. What chance has he of rising?

We say at once that he has no chance. He is down and will have to stay down. Let us not be too fast in deciding the matter. Remind the class that although Joseph was down God was not down, and that Joseph's life was bound up in the bundle with God. How did this slave-prisoner get out of prison, and what became of him? The prisoner becomes a prince, the chief of the princes of Egypt. This was a great victory of faith over handicaps. A. C. Benson tells of a man whom he once met who was totally blind and deaf, who was writing a book to let the world know how happy he was, how good God had been to him. We all need faith to enable us to gain a victory over some handicap.

III. A VICTORY OVER RESENTMENT: LESSONS VII.-XI.

Joseph was only human and must have cherished at times a feeling of resentment against his brethren for treating him so cruelly. His faith in God enabled him to overcome all this, to love them, to forgive them, to bless them in many ways. Remind the class of the world's supreme illustration of this beautiful spirit in Christ, and of what Christ expects of us, Matt. 5: 43-48.

THE QUARTERLY REVIEW

FOR TEACHERS OF THE LITTLE ONES: God's Good Men

Review Subject—Good men gain the victory.

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

Introduction—We have been hearing wonderful stories about some of God's good men

of olden days. We see how God helped them to overcome difficulties and troubles and made good to come out of evil. We see that good men gain the victory.

Lesson I. *A good man deceived.* We see a tent and an old, blind man feeling the face and hands of a young man. Who are they? What is Jacob getting? Name the other brother. Did acting that lie bring happiness to Jacob? *I should speak the truth.*

Lesson II. *How a man becomes good.* We see a ladder and we remember Jacob's dream, as he slept with a stone for a pillow one night when fleeing from his angry brother Esau. *God will make me good.*



Lesson III. *A good man encouraged.* We see many sheep and cattle—a present to a man from one who is afraid of him. Who are the men? We see Jacob praying to God. How do the brothers meet? *God will watch over me.*

Lesson IV. *A good boy persecuted.* We see a pit, and a hillside with sheep on it, a young lad in a beautiful coat of many colors coming towards the shepherds. Who is he? How do the shepherds treat him? Did Joseph quarrel with them? *I should be patient.*

Lesson V. *A good man helping others.* We see a prison. Who is the good prisoner? Who are two other prisoners? How does Joseph help them? *I should be helpful.*

Lesson VI. *A good man honored.* We see a palace now. Joseph is standing before Pharaoh. Why has he come? What do Pharaoh's dreams mean? What is Joseph's reward? What is his great work? *I should be faithful.*

Lesson VII. *A good man and evildoers.* We see ten men bowing before Joseph. Who are they? Why have they come? Do they know Joseph? How does he treat them? *Sin brings punishment.*

Lesson VIII. *A good man and his brother.* We see eleven men dining with Joseph. Name of the youngest? Is Joseph kind to them? Which does he love most? Does he make himself known to them? *I should love my brothers and sisters.*

Lesson IX. *A good man testing his brothers.* We see a sack of grain and a silver cup. Whose cup is it? Who put it in Benjamin's sack? What do the brothers say and do? Why did Joseph test them? *I should confess my faults.*

Lesson X. *A good man forgiving.* We see a procession of wagons and people and asses laden with grain. Who are these men? What are they going to do? Who sent the wagons? Has Joseph treated the brothers as they treated him? Are they all happy now? *I should be forgiving.*

Lesson XI. *A good man provided for.* We see an old man thanking and blessing a king. Who is he? What part of the land has Pharaoh given to the father and brothers of Joseph? Are they well provided for? Shall we hear more about them? What does Jesus provide for us? *God will provide for me.*

Something to Think About—I can conquer sin.

TEMPERANCE is the topic of the special Order of Service issued for to-day which is **PATRIOTIC SUNDAY**. The Quarterly Temperance Lesson has therefore been interchanged with the Review Lesson.

Lesson XIII.

REVIEW, SUPPLEMENTAL LESSONS

June 29, 1913

TO MAKE READY FOR THE REVIEW—The scholar should revise his Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 51-60), and the Question on Missions for the Quarter.

THE BLINDING EFFECT OF SIN—TEMPERANCE LESSON

Amos 6 : 1-8. Commit to memory vs. 7, 8.

GOLDEN TEXT—Seek good, and not evil, that ye may live.—Amos 5 : 14.

1 Woe to them that are at ease in Zi'on, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came!

2 Pass ye unto Cal'neh, and see; and from thence go ye to Hamath the great; then go down to Gath of the Philistines: be they better than these kingdoms? or their border greater than your border?

3 Ye that put far away the evil day, and cause the seat of violence to come near;

4 That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

Revised Version—1 to them that are secure in; 2 the notable men of the chief of; 3 come; 4 is; 5 sing idle songs to the sound of the viol; that devise for; 6 revelry; 7 pass away.

LESSON PLAN

I. Warning, 1, 2.

II. Self-Indulgence, 3-6.

III. Doom, 7, 8.

DAILY READINGS

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

M.—The blinding effect of sin, Amos 6 : 1-8. T.—God's judgment, Isa. 5 : 8-16. W.—The source of woe, Isa. 28 : 1-7. Th.—An apostle's exhortation, Titus, 2 : 6-15. F.—An example to observe, Dan. 1 :

5 That chant to the sound of the viol, and invent to themselves instruments of music, like David;

6 That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.

7 Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

8 The Lord God hath sworn by himself, saith the Lord the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein.

8-16. S.—Children of light, 1 Thes. 5 : 5-11. S.—The woes of intemperance, Prov. 23 : 29-35.

Lesson Hymns—Book of Praise: 474 (Supplemental Lesson), 250, 246, 92 (Ps. Sel.), 581 (from PRIMARY QUARTERLY), 251.

Special Scripture Reading—Prov. 23 : 29-35. (To be read responsively or in concert by the whole school.)

Lantern Slides—For Lesson, T. 247, Alcohol Weakens Muscle. For Question on Missions, F. 49, Two Savage Girls of the Head Hunters; F. 71, Dr. Mackay, and His Family; F. 48, Formosa Presbytery. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

THE LESSON EXPLAINED

Time and Place—B.C. 750; Samaria.

Connecting Links—Amos, the earliest of the Old Testament prophets whose writings have come down to us, was a native of Tekoa a small town in the uplands about six miles south of Bethlehem. By occupation he was a herdsman or small sheep farmer and also a "pincher of sycamores," a tree whose fruit was more quickly ripened by being bruised or pinched. Although he was thus a native of Judah, the southern kingdom, he was called to exercise his prophetic activity in Samaria, the capital city of the northern kingdom of Israel.

I. Warning, 1, 2.

V. 1. *Woe*; a word never pronounced by the prophet save upon people whose actions have already invited calamity. *At ease*; careless, indifferent. *Zion*; the southern kingdom, here denoted by Zion, that is Jerusalem, its capital city, included with the northern in the prophet's present address. *Trust in the mountain of Samaria*; "are reck-

less in the mountain of Samaria." Both Jerusalem and Samaria were splendidly situated for defense, being surrounded by lofty mountains. *Which are named*; "who name themselves." *Chief of the nations*; "the first people of the earth"—the prophet speaks ironically—such are the pretensions of these arrogant men of Judah and Samaria. *House of Israel* (the people of the land) *come* (Rev. Ver.). They are the judges and leaders of Israel, and the people must come to them.

V. 2. *Pass ye unto Calneh*; a large and powerful Syrian city, probably about 75 miles north of Hamath the great, another famous Syrian city-state, on the Orontes, 150 miles north of Damascus, the modern Homah, with 30,000 inhabitants. *Gath of the Philistines*; the one of the five city-states of the Philistines, nearest to the borders of Judah, the other four being Ashkelon, Ashdod, Gaza and Ekron. Substituting "you" for *they*, "your" for *their* and "their" for *your*, the meaning is: the cities named, great and

strong as they had been, were now in ruins; how could Jerusalem and Judah be so sure of escaping destruction?

II. Self-Indulgence, 3-6.

Vs. 3, 4. *Put far away the evil day.* It is customary for men to fancy the retribution postponed which their sins are drawing near. *Seat of violence*; the seat of unjust judges who turn justice into violence by manipulating the law courts to their own advantage. *Beds of ivory*; couches inlaid with ivory brought from distant lands. The use of couches indicates not only the luxury and self-indulgence of the times, but also the adoption of foreign customs and manners. *Stretch themselves* ("sprawl") *upon their couches*; the splendidly draped divans used for reclining at the table. *Eat . lambs . and . calves*; feed themselves on the choicest of foods. They must have the daintiest and most elegant food.

Vs. 5, 6. *That chant to the sound of the viol*; literally, "who bawl to the sound of the harp." The prophet here becomes derisive of the quality of the singing which they employ at their feasts. *Like David.* They think that they are veritable Davids in the making of songs—a reference to their conceit. *Drink wine in bowls.* See *Light from the East.* *Anoint themselves with the chief ointments.* The Eastern people use ointments in the most lavish fashion—and these people see that they have the choicest of these perfumed oils. *Not grieved for . Joseph.* The whole nation of Israel is here named from its great ancestor. These careless rich care not a whit for the social distresses and injustices of the land for whose well-being and happiness they, as the heads of the nation (v. 1), are morally responsible.

III. Doom, 7, 8.

V. 7. *Therefore.* Sins, whether of the nation or a class or a party or an individual, bring their inevitable penalty. *With the first.* Note the prophet's irony. These people who are the *first* of the land, the *first* in wealth, the *first* in luxury, who eat the *first* of the dainties, and anoint themselves with the *first* of perfumes, and who think themselves the *first* in culture, will be the *first* to go into captivity. *Go captive.* The enemy implied is the Assyrian power. *Re-*

velry . shall pass away (Rev. Ver.); "the riot of the revelers shall depart," we might translate, and the whole land shall be left desolate

V. 8. *Sworn by himself*; the highest possible oath and, therefore, one not to be revoked. *Excellency of Jacob*; "the glory of Jacob"—that in which Jacob boasted, namely, wealth and splendor. All this God and His prophet hated, not for its own sake, but because it was built on the oppression of the poor and had cost the rich the loss of their character. *Hate his palaces*; not because they were beautiful, but because of the wickedness practised in them. *Will I deliver up the city*; the loss of political liberty—the final doom upon a people that were notorious for luxury, intemperance and lack of social sympathy. For the fulfilment of this prophecy, see 2 Kgs. 25 : 1-15.

Light from the East

IVORY—Was brought from Ethiopia into Egypt and some of it entered Palestine, while later Solomon imported it direct from India. The Egyptians were fond of inlaying a dark wood with a lighter one or with ivory. A pattern was cut deep in the wood, and the white material was carefully carved into the required shape and glued in. No doubt the "beds" here were couches of ebony inlaid with ivory. Tables, stands, picture-frames inlaid with ivory and mother-of-pearl are still common among well-to-do people in Syria and Palestine.

BOWLS—Were large, wide goblets, called sometimes basons, and used in the sanctuary for handling the blood of the sacrifices. They are here the drinking cups which were held in the hand and not the larger vessel in which the wine was mixed, and as they held about half a gallon their size indicates the extent of the debauchery so common at that time. These drunkards toasted one another like the heathen around them, and challenged each other to new feats of drinking.

VIOL—Usually translated psaltery, was a stringed instrument resembling a guitar or a lute. The old English viol was a guitar with six strings, played with a bow instead of the fingers, and it was entirely displaced by the violin in the reign of Charles II.

THE LESSON APPLIED

Drink is a deadly foe of Canada to-day, as it was of Israel in the time of Amos. The fight of the brave prophet against drink is being continued in our own land. There is a loud call for helpers in this fight. And the victory is coming nearer every day.

THE FOE

Drink is a foe to material progress. Well on to a hundred millions of dollars was spent last year throughout Canada on strong drink. By the use of drink, the working power of the country is reduced by one-twelfth. What great enterprises might have been carried out with that wasted money and working power! Drink is a foe to physical well-being. Fatal diseases are often originated or accelerated by drink. One death, at least, out of every twenty in Canada, is drink caused. Drink is a foe to morality. Wherever the sale of drink is diminished, the convictions for crime decrease. The more drink the more crime, the less drink the less crime.

THE FIGHT

The fight against the drink evil in Canada has been a long and hard one. The churches have done their part in the instruction and warning of their people and in denouncing the traffic. Temperance organizations in all the provinces have carried the battle to the very gates of the enemy. The women of the country, individually and through their organizations, have greatly helped. The Sunday School, with its Quarterly Temperance Lesson, has kept the evils of intemperance and the benefits of abstinence constantly before its thousands of scholars. In the day school much has been done for the cause of temperance through instruction as to the ruinous effects of alcohol on body and mind.

Great victories have been won. In the Province of Prince Edward Island the liquor traffic is entirely prohibited. The whole of Nova Scotia, with the exception of the city of Halifax, is under prohibition. The same is true of three-fifths of New Brunswick. The sale of liquor is prohibited in three-fourths of the municipalities of Quebec. About the same proportion of the municipalities in Ontario are now "dry." Half the

municipalities of Manitoba prohibit liquor selling. In the comparatively new Provinces of Saskatchewan and Alberta, there are Local Option Laws by which electors can secure the abolition of retail liquor selling; but these, as yet, have been adopted in only a few cases. Since, however, in these Provinces a license to sell liquor in any neighborhood cannot be obtained without the written consent of a very large proportion of the electors of such a neighborhood, there are comparatively few licenses in operation and the rural sections are mainly free from any legalized sale of liquor. British Columbia is the only Province of the Dominion in which there is no Local Option Law; but a vigorous campaign, however, is being carried on to secure such legislation, and this bids fair to be successful. In this sparsely settled Province there are few liquor licenses outside the cities and towns.

The following table shows the proportion of convictions for crime to the population of the various provinces, and proves conclusively that prohibition lessens crime:

| One Conviction for | |
|----------------------|--------|
| | People |
| Prince Edward Island | 345 |
| Nova Scotia | 91 |
| New Brunswick | 115 |
| Quebec | 96 |
| Ontario | 64 |
| Manitoba | 49 |
| Saskatchewan | 75 |
| Alberta | 44 |
| British Columbia | 42 |

THE CALL

The fight is still on against the drink evil and there is a part for each good Canadian, old and young, to take in the battle. If a start has not been made by any one in our churches and Sunday Schools, it can be made to-day. The first step is to range oneself definitely on the side of temperance. One can hardly do this better, than by "signing the pledge." This will be a declaration to oneself and others of just where one stands. Then one can gather and scatter information as to the evils of drink and the best methods of overcoming them. And if

one has a vote there is in his hand a weapon for striking the most effective blow against the giant wrongs of the traffic in strong drink.

It is sadly true, that, notwithstanding the rapid spread of prohibition, there has been throughout Canada in recent years, an increase in drunkenness. The three main causes of this increase are: (1) a very large immigration, (2) unusual prosperity and (3)

the concentration of population in large cities. England's yearly consumption, for example, is over 30 gallons per head of the population, while Canada's is only 7. Other European immigrants come from countries resembling England in their drink conditions. It is clear, therefore, that immigration has a tendency to increase the consumption of drink, and makes the fight against drink evils all the more necessary, even if it also makes it harder.

THE LESSON GRADED

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

For Teachers of Bible Classes

This Temperance Lesson is specially suited to Patriotic Day, as it shows how drunkenness is connected with the general decline of national life. Let the discussion centre about the causes which brought ruin upon Israel, with special reference to the place amongst these of intemperance and application to our own time and country. Take up:

1. *The false political confidence of Israel's leaders*, vs. 1, 2. Bring out the careless indifference in which this confidence produced showed itself and the grounds on which this was based, such as the strong military position of Jerusalem and the mistaken idea that God would protect His people however they might act. Discuss the warning of v. 2 (see Lesson Explained for the meaning). Do not miss the application to the heedlessness on all sides amongst ourselves as to the consequences of intemperance in strong drink. Dwell on the perils of even the moderate use of alcohol.

2. *The luxury and oppression prevalent in Israel*, vs. 3-6. Question out the details of the lurid picture here given. (See Lesson Explained.) Dwell upon the present conditions of intemperance, and the too frequent disregard of its many evils. Men who live well, have business ability and public spirit are frequently indifferent to moral issues. Take up: (1) The false sense of security concerning the nation. Refer to the loud boasting over material resources, and the failure to deal with the disease of alcoholism which is destroying thousands of our workers. (2)

The power of the saloon to debauch the electorate. Impress the peril to the nation from the influence of the liquor traffic in the election of our law makers. (3) The personal dissipation of life in banqueting and social drinking. Dwell on the prevalence even in the so-called best society of the free use of intoxicating liquors. Bring out the reasons for this. Discuss the part that tradition, selfishness, social custom, business and political reasons and ignorance play.

3. *The calamity threatening Israel's sin and false security*, vs. 7, 8. See Lesson Explained for details. Illustrations will readily occur to the class members of the awful penalties which dog the footsteps of the drunkard and fall too frequently also upon innocent victims.

Time should be left for a discussion of remedies for the evils of the drink traffic, such as the following. First, the development of a conscience which holds intemperance to be sin. The church, school, lecture platform, scientific education, must all combine to this end. Second, a determined fight against the bar. Third, the linking of sobriety with spirituality in life. Temperance is a fruit of the indwelling Spirit of God.

For Teachers of the Senior Scholars

Is Buras right in thinking that it would do us some good to see ourselves as others see us? We are sometimes blind to our own faults. Why is this? Ought we not to know ourselves better than anybody else does? Remind the class that nothing does us so much good as to see ourselves as God sees us. How can we do this? What is it that blinds man's eyes and makes him some-

times call evil good and good evil, that makes him put darkness for light and light for darkness, bitter for sweet and sweet for bitter? Sin is the disease which produces this strange effect. In our Lesson to-day we have a good illustration of the blinding effect of sin.

1. *Sin Blinds to a Sense of Duty*, v. 1. Impress upon the class that we are not in this world merely for our own comfort and enjoyment, not merely to have a good time. As Dr. Babcock says:

"We are not here to play, to dream, to drift. We have hard work to do, and loads to lift."

Bring out the Bible ideal of life as expressed in such passages as Eccl. 9:10; Luke 13:24; John 9:4. Those who are at ease, who take things easy, who are always looking for soft snaps, are blind to a sense of duty. There is always a woe bound up in such a life.

2. *Sin Blinds to the Evil Effects of Self-Indulgence*, vs. 4-6. Bring out by questioning the different kinds of self-indulgence referred to in these verses,—indolence (v. 4), luxuries in food (v. 4), giving one's self up to idle songs (v. 5), wine-drinking (v. 6), and all costly excesses. What effect does a life of this kind have upon the character? A life of self-indulgence crushes out all the nobler instincts, all sympathy for suffering. Life becomes a poor degraded thing before a man knows what he is doing. Make the warning against self-indulgence of all kinds as earnest as possible.

3. *Sin Blinds to the Final Consequences*, vs. 3, 7, 8. Note that the self-indulgent realize in some slight way that the kind of life they are living cannot come to any good end, but they put the evil day far off, v. 3. Impress upon the class that every day is an evil day when life is lived in this way, for it has bound up in it a curse which saps manhood or womanhood; and that in the end, when the final consequences shall have been reached, all the blind eyes shall be opened, and every self-indulgent soul shall see what an awful mistake it has made.

All through the Lesson opportunities occur for a temperance application. The teacher should take full advantage of these, and,

especially, on this Patriotic Day, should urge the duty on each scholar of taking a personal stand against intemperance and of helping in the fight against this great national evil.

For Teachers of the Boys and Girls

Begin by getting the scholars to picture a house on fire, and a man sleeping soundly, while the flames are mounting higher and higher. Ask what would be the kindest thing to do for such a man. Surely it would be to rouse him, even by shaking him roughly. Now, say to the scholars, our Lesson contains the plain words spoken by the prophet Amos (bring out as much information as possible about this prophet) to the great people, the leaders in Samaria, the capital of Israel (explain). Now these leaders were in great danger of punishment for their wicked lives; but they were careless and indifferent, like the sleeping man in the burning house. Amos has three things to say to these heedless people. Let the three things be brought out by questioning and discussion:

1. *Amos warns Israel's leaders against their carelessness*, vs. 1, 2. A little explanation will be required here for example, about "Zion," "the mountain of Samaria," "chief of the nations" and the meaning of v. 2. (For materials see Lesson Explained.) But special pains should be taken to make vivid the picture of these heedless, unthinking people. Do we know any people like them? With a little guidance the scholars will be led to see that the drunkard's greatest danger is his indifference to danger.

2. *Amos pictures the wicked pleasure-seeking of Israel's leaders*, vs. 3-6. There is abundance of material in these verses for questioning and discussion. After the details of this vivid picture have been brought out, get the scholars to see its points of likeness to the conduct of drunkards in our own day.

3. *Amos tells of the dreadful doom coming upon Israel's leaders*, vs. 7, 8. The instruments of this doom,—the cruel Assyrians, its nature,—captivity in a strange land, its first victims,—those who had counted themselves first in Israel and its reason,—sin

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against God, including intemperance—all these points should be carefully brought out. This will naturally lead to a discussion of the awful penalties that follow on the use of strong drink,—poverty, disease, even death in many forms. Make these stand out before the scholars' imagination.

In closing, remind the scholars that this is Patriotic Day. Bring out what it means

to be patriotic, that it is to love one's country. Dwell on the reasons why we should love Canada. Then speak of ways in which we can show this love,—by being good citizens ourselves and helping to make others good citizens also. Make the temperance application clear and strong,—our duty to shun strong drink ourselves and to fight the drink traffic in all possible ways.

ADDED HINTS AND HELPS

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

Something to Look Up

1. "Let every one that nameth the name of Christ depart from iniquity." Paul wrote this to Timothy. Find the chapter and verse.

2. "Abstain from all appearance of evil." Paul wrote these words in another letter to some Christian friends. Where are the words?

ANSWERS, Lesson XI.—(1) Simeon; Luke 2 : 29. (2) Ps. 46 : 1.

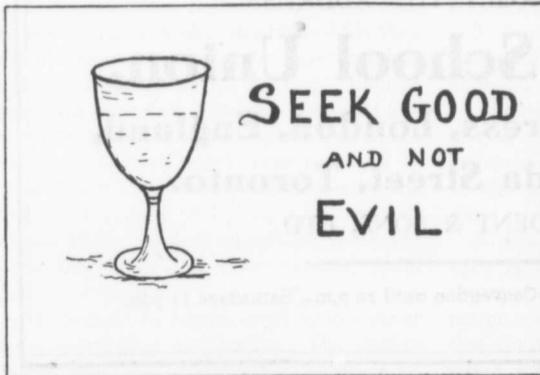
For Discussion

1. The perils of indulging in strong drink.
2. Reasons for the closing of the bar.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The evils of drunkenness.

Introduction—We have been hearing the stories about Joseph and his family, and now



we are going to leave them. Today we are going to hear about a man whose name you do not know. We'll print it, Amos. He was one of the children of Israel long years after Joseph and his brothers were dead. Amos was a shepherd. He was a good man, and God made him a prophet and sent him out preaching and warning the people of Israel to turn away from sin.

Israel's Sin—Amos hated the pleasure-seeking and drinking and carelessness that was

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going on. You know how kind the shepherd is to the sheep. He keeps them out of dangerous places, keeps them on the right road, keeps wild beasts from devouring them. He loves the little lambs and carries them in His arms and keeps near them when danger is near. The brave shepherd Amos longed to keep the wild beast sin from destroying God's people Israel. He longed to keep them in the "right road," to lead them to the fold of the great shepherd where they would be safe.

The Sin of Israel—Amos saw that there was one sin which was doing great harm,—wine drinking. Like a wild beast, this sin (and others) was destroying the people who were so dear to God.

In our Lesson to-day Amos is warning the people and trying to guard them from harm and lead them back to the right road, vs. 7, 8.

One place in the Bible tells us about wine, etc. "At last it biteth like a serpent, and stingeth like an adder." (Outline a wine-glass.) Amos tries to save the people from the bite of this serpent. He wants to save the little children from the dreadful, deadly poisonous fangs.

Golden Text—Here is a sure way to keep from getting bitten by this serpent, strong

drink. Print, SEEK GOOD, AND NOT EVIL, THAT YE MAY LIVE. (All repeat Golden Text.) Go to places where you will hear good words and see good actions. Keep away from places and persons where evil is heard and seen (examples).

A Strong Boy or Girl—It is brave to say "No."

"Who says, 'I will' to what is right,

'I won't' to what is wrong,

Although a tender little child

Is truly great and strong."

(All repeat.)

Take Away the Danger—If you little people saw a serpent coming to bite you; you would cry out to father and mother or friend to take it away. So you must all ask your fathers and mothers and friends to do all they can to take away this ugly, dangerous serpent, strong drink, that is biting and destroying so many people in our own land, alas! in our own neighborhood. Keep the boys and girls safe! Do not let strong drink destroy them as it has destroyed thousands.

A Keeper from Evil—Some of you may tell us of one who calls Himself the Good Shepherd. He wants to keep us from all harm so that we shall be safe and happy.

Something to Think About—God hates drunkenness.

FROM THE PLATFORM

DRINK BLINDS

Call for the Lesson Title, and print BLINDS on the blackboard. Ask what it is, according to the title, that blinds. Dwell briefly on the blindness of Israel's leaders to the danger that threatened the nation. Next ask what sin is made prominent in the Lesson, and print DRINK. Talk about the ways in which drink blinds people, so that they cannot see what is best and wisest for them. Now bring out the result of sin in Israel,—captivity. Cross out the L, and turn the conversation to the fact that sin, and in particular, the sin of drink, BINDS,—makes slaves of those who use it. Call for illustrations of how drink drives its victims to do things which they would not do but for drink. Then question as follows. Are there any slaves of drink in our land? How can we help to set them free? Urge upon each scholar the importance of making sure that he will be free himself,—by abstaining from drink and helping to make others free by joining in the fight against the drink traffic.

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

—Hymn 210, Book of Praise

II. PRAYER. All remain standing.

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

Superintendent. I will bless the Lord at all times:

School. His praise shall continually be in my mouth.

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

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

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

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

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

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

V. PRAYER.

VI. BIBLE WORK. From the Supplemental Lessons.

VII. SINGING.

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

Under Thy standard exalted and royal,
Strong in Thy strength, we will bat-
tle for Thee.

—Hymn 245, Book of Praise

VIII. READING OF LESSON PASSAGE.

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I. SINGING. Selected.

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

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

Superintendent. Hold fast that which is good.

School. Abstain from all appearance of evil.

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

IV. SINGING.

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

While we run our heavenward race,—
Hallelujah !—

Till in bliss we see Thy face. Amen.

—Hymn 606, Book of Praise

V. SILENT PRAYER. All remain standing.

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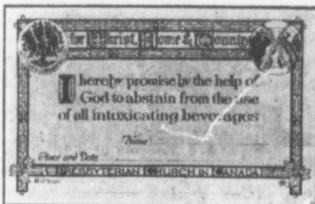
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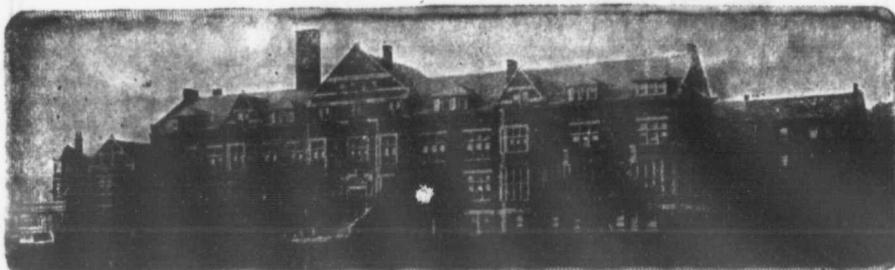
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THE BOOK PAGE

The Pre-Assembly Congress is to be distinguished by the appearance of two new books bearing very closely upon the work of our church. We have been favored with a glance at advance sheets and can promise admirable things to the readers of **Twenty-Five Years in Honan**, by Rev. Murdoch MacKenzie, D.D. (Board of Foreign Missions, Presbyterian Church in Canada, 50c. cloth, 35c. paper), and **Rural Life in Canada**, by John MacDougall, B.A. (published by the Westminster Company, Toronto, for the Board of Social Service and Evangelism, 300 pages, \$1.00). Dr. MacKenzie writes from largest and first-hand knowledge. He was among the earliest of our men in the Honan work, went through the experiences of the Boxer troubles, and has evidently made a deep study of things Chinese far beyond the local requirements of the mission in Honan. His chapters on Honan Province and People, and Religion in Honan, are strong and lucid, and the story of the pioneering and seed sowing, and of the subsequent trials and triumphs of the mission is told in a clear, straightforward and illuminating way. Honan is our church's most largely manned mission. This year is its semi-jubilee. Dr. MacKenzie's book will give new interest to the work in the eyes of the church, and will help to prepare the church for still larger things in China and in its other mission fields. Mr. MacDougall has made a special study of the conditions of rural life in Canada. The present volume contains the results of that study from economic, ethical and religious standpoints. It is a well-informed, sober and detailed setting out of these, and brings good citizens and good churchmen face to face with the serious problems which have arisen through changed social conditions in rural communities. The time has gone by when the church can regard her duty, if ever she did so regard it, as chiefly to prepare people for a better world to come. She must help them to make the present world a better world to live in. This is the standpoint of Mr. MacDougall's book, the reader of which will find in it much that is new and suggestive.

No more important theological book has appeared in this generation than **The Rule of Faith**, by Rev. W. P. Paterson, D.D., Professor of Divinity in the University of Edinburgh (Hodder & Stoughton, London, U.C. Tract Society, Toronto, 439 pages, \$1.50). This volume contains the Baird Lectures for 1905 "enlarged and emended." The author, in his preface, describes it as a study in the Prolegomena to Dogmatics and the appearance of his notable book has been hailed as signaling the opening of a new era of reconstruction in Systematic Theology. For such reconstruction the way is here prepared by a thoroughgoing examination of first, "the seat of doctrine," and secondly, "the substance of doctrine." Under the first heading the various theories held regarding the foundation on which theology must be based are subjected to a searching scrutiny, while, under the second, the attempt is made to determine the doctrines which are essential to Christianity. This is one of the books which no serious student of theology can afford to be without. From the same British and Canadian publishers come two notable biographies. One is **The Life of Archi-**

bald Hamilton Charteris, D.D., LL.D., by Rev. the Hon. Arthur Gordon, M.A. (510 pages, \$2.50 net). From 1868 to 1898 Professor of Biblical Criticism and Biblical Antiquities in the University of Edinburgh, and in 1892 the Moderator of the General Assembly of the Church of Scotland, Dr. Charteris took a large part in the work of his church. Of special interest are his activities on behalf of church union in Scotland, foreign missions, the Young Men's Guild and women's work. The other is, **Life and Letters of the Reverend James MacGregor, D.D., Minister of St. Cuthbert's Parish, Edinburgh**, by the Lady Frances Balfour (532 pages, \$3.50). For forty years closing with 1910, the subject of this biography was known as Dr. MacGregor of St. Cuthbert's. He was a famous preacher, and he was a man with a big human heart. His letters tell the story of his wanderings in many lands. Of special interest are those written from Canada, which he visited in 1881, while the Marquis of Lorne, now the Duke of Argyll, was Governor-General. With the vice-regal party, he went as far west as Calgary, and gives a most entertaining account of his experiences. As the reflection of a rich and genial personality this book will abundantly repay its readers.

The Maiden Manifest, by Della Campbell MacLeod (McClelland & Goodchild, Toronto, 356 pages, \$1.30 net), is a somewhat fantastic, but gay-hearted, story of a young Southern born Colorado mine-owner who falls in love with the charm and daintiness of a girl's gown in a New York cleaner's shop window. It is not until the last chapter that he succeeds in discovering the gown's owner, in the person of the very charming Southern maiden to whom he has already lost his heart. From the same publishers come also **Canada and Sea Power**, by Christopher West (172 pages, \$1.00 net), a well written and interesting discussion of questions connected with the development of naval armaments and Canada's responsibility for the defence of the empire from attacks by sea; and **The New Hostess of To-day**, by Linda Hall Larned (428 pages, \$1.50 net), a sequel to *The Hostess of To-day*, written "to assist the housekeeper and hostess in selecting and serving a menu suitable for an elaborate repast or a simple meal."

The Constructive Quarterly, the second number of which is just due, has struck upon the psychological moment. It offers itself as a forum where persons of differing communions "may introduce themselves to one another through the things that they themselves positively hold to be vital to Christianity." The publishers are The Geo. H. Doran Company, New York and Henry Frowde, London. The yearly subscription is \$2.50, single number 75c.; and the editor, Silas McBee, who is known the world over as an ambassador amongst the churches for better understanding and closer cooperation. The contributors to the first number are all eminent men and include, in addition to Protestant writers, Roman Catholics and an Archbishop of the Holy Orthodox Russian Church. Each writer is given absolute freedom, but polemic animus is excluded; everything must be stated constructively. The new Quarterly has already been hailed with strong satisfaction, and is bound to fill a large place.



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