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Sabbath School Publications.
Presbyterian Church in Canada.

Rev. R. Douglas Fraser,
Editor & Business Manager
Confederation Life Building Toronto

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By MARY HAZELTON WADE (unless otherwise indicated)

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The Teachers Monthly

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

Vol. XIII.

April, 1907

No. 4

This month and next, the TEACHERS MONTHLY welcomes a large addition to its readers from Sabbath Schools open only in summer. The number of schools kept up the year round is increasing; and one of the things to be planned for *this* summer, is how it may be managed to have *your* school continue right on, without a break, until this time next year.

Let the summer schools not lose sight of the new INTERMEDIATE QUARTERLY and INTERMEDIATE LEAFLET. They were begun at the New Year, and have received high praise. They are intended for boys and girls, of, say, from ten to thirteen, and one new feature, which is of special value, is the department entitled, "Carrying on the Story". The gaps between the Lessons are bridged, and the scholars put in possession of the complete Bible narrative.

The Guardian Angel

I was walking along a street one day, with a business man, in the city of Liverpool. We were hurrying, and when he stopped in front of a shop and took off his hat, I was impatiently surprised. In the shop window was a chromo. It was the common one, that represents a little child stooping over a precipice to pluck a flower, while above her curly head is the form of an angel, whose hand is preventing the little one from falling. Starting off again, my friend said, "Come along, and I will tell you about it. Some months ago I went home to my motherless children to find that the younger one was wearing an odd-looking garment. Her little pinafore was covered with a hundred black dots. Looking

closely, I found that these were holes that had been burned through. I called the nurse, and asked her what it meant, but she could not explain it, as I had been the first to observe the condition of the pinafore.

The little one then told me, that her six-year-old brother had been trying to frighten her with the matches. He had struck the matches and then touched them to her pinafore. One after another of them had been lit and pressed against her wee bosom, and there extinguished." The man grew pale as he told me this. Then he said, "I was inclined, until this occurred, to think there was no kind hand to care for us; but now I think He sends His angels to get between us and harm."

The Broadness of the Life in God

"Thy commandment is exceeding broad."

By Rev. Professor H. A. A. Kennedy, D.Sc.

The divine way of life is large and generous and spacious, and there is scope for the expansion of every worthy power we possess. Here, each faculty for the first time approaches its true aim. Let us glance very briefly at one or two ways in which the divine view of things enlarges our common existence:

It is in fellowship with the God and Father of our Lord Jesus Christ that we learn to think of our life as one harmonious whole. The ordinary aims we set before us, aims which leave God out, can never unify or harmonize our lives. They spring from scattered, occasional impulses. It is one ambition to-day and another to-morrow. And even when we do concentrate on some single object, success, or pleasure, or knowledge, we are reminded by those inward feel-

ings which will not rest, that our aim is one-sided. There is an element in our nature which refuses to be satisfied. To come into touch with God is to gain sympathy with the divine nature—and "God is Love." And the love of God brings harmony into life. For it shows that the real home of all our deepest yearnings is God Himself. And these desires, reaching God and touched by the divine love, come back to us purified of selfishness, and strive to find their ends in the service of our brother men. Thought, feeling, work, worship,—all merge in the holy unity of love.

But also, each separate part of life, from this standpoint, receives a profounder meaning. Take the usual experience of every day. There are certain expected accompaniments of life: the health without which we are so helpless; the food and clothing which we call "necessities"; the stable order of the world on which our efforts depend. These seem no longer casual. They are a Father's gifts, and they have the value which belongs to the character of the Giver. Or, think of the success of our plans. Instead of breeding a mood of empty self-satisfaction, this reminds us of the wonder of God's favoring guidance which has hovered about our path. Or, consider the wearing anxieties and trials of the day. No longer shall we fret at the perversity of our luck, but keenly scan the meaning of these experiences, that we may properly learn the lesson our all-wise Educator has meant to teach us. Here, too, life as viewed in God, and God's purpose for life are "exceeding broad".

Once more, in following God's broad commandment we receive new, or, at least, marvelously quickened, capacities. When we look within, self-mastery is, of these, the chief. That was the stubborn, insoluble problem of the old existence—now it is the gracious mystery of the new. "I can do all things in Him that strengtheneth me." When we look away from ourselves, our most surprising attainment is the knowledge of God, dim, no doubt, merely in its elements, but containing within it the germ of what the Revealer Himself has called "life eternal". But whether we look within or without, there is a glorious intensifying of our power of

vision. We are raised above the contracting, restricting forces of earthliness. We are rescued from the cowardice of our own vague hopes. This is the prospect which stretches before our unsealed eyes: "All things are yours, and ye are Christ's, and Christ is God's". "Thy commandment is exceeding broad."

Knox College, Toronto

The Lamp of Sacrifice

By Rev. W. H. Sedgwick, M.A.

It is easy to mistake the full meaning of the term sacrifice. We readily conceive that the man who cuts athwart the path of inclination, and does that which he does not like to do, for the sake of principle, is making a real sacrifice. And so he is. But there may be sacrifice along the line of inclination. There is true sacrifice, when a man puts his heart into his work, takes pains with it, strains all his faculties so as to do his work well, do it up to the measure of his ability perfectly, do it so as to satisfy his idea of how it ought to be done. The lamp of sacrifice is lighted, when a man resolves, with David, that he will not serve the Lord with that which costs him nothing.

The Lamp of Sacrifice is the lamp we need to light up our Sunday School rooms. Architects and builders are at pains to have our buildings perfectly lighted. Well, this is the true light which ought to lighten every one coming into our Sunday School rooms to work there. I am not sure that the Sunday School is much enriched by the presence there of those who go simply because duty's cold eye is on them. But I am sure that there is great gain from those who never think of duty, yet do their work without reproach or blot, because their heart is there. For the sake of our work, then, we need to light the lamp of sacrifice and serve the Lord with our best.

And, for our own sake, we need to light this lamp. There are those who take life at its narrowest dimensions. They ask always, how little will suffice. There are others, who take life at its largest and best. Their perpetual thought is, not how little, but how much. They light their way always by the

lamp of sacrifice; and this lamp leads them to the high levels of true nobility. "We are none of us so good architects," says Ruskin, in his, "Seven Lamps," "as to be able to work habitually beneath our strength." For work reacts upon the workman. The Sunday School is not only a garden for the culture of the scholars: it is equally a garden for the culture of the workers. Its work, if faithfully done, is doubly blessed; ill done, half-heartedly done, it is doubly lost. There is no serving the Lord with that which costs us nothing. If we pay not in one coin, we must pay in another. If we pay not in toil and pains and thought, we must pay in soul-stuff and working-power. The full result of the teacher's best work may be missed by the class; but think of the effect upon himself!

I cannot think, indeed, that one's best work,—work crimsoned with heart's blood, can ever prove wholly vain in the lives of those for whom we work. Somehow, somewhere, in this world of God and of men, perhaps far-off, the good seed will ripen for fruit. "God's seed shall come to God's harvest," as Samuel Rutherford said to Margaret MacNaught. But there is one return for true work, which is sure and undelayed. It is the rich return which works itself out in the life and character of the worker.

Central Church, Hamilton, Ont.

"A Cup of Cold Water"

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

"A cup of cold water" only, and to "one of these little ones." A minimum of service surely; but with the promise of infinite reward.

It is thus that the great Master deals with us. His compassion for our feebleness and our infirmities is so great,—and His desire that no one of His followers, however weak and imperfect, should fall altogether short,—that He lets the ladder down, and down, and still further down, until, for sheer shame's sake, we can no longer fail to place foot upon it.

The possibility of rendering acceptable service is brought to every man's door through the grace of Christ the Lord. No excuse can any man have for lack of service.

And what a wide avenue is opened up! The world is full of "little ones"; and every hour brings its opportunity. There is the kindly word to be said, and the gentle touch to be given, and the helping hand to the weak and weary. There is the look of encouragement and the smile of sympathy, which may mean so much to the discouraged or the misunderstood. These "cups of cold water" do not cost much, they do not seem much; but they hearten and cheer and help, in measure incalculable.

They hearten the giver, too, as well as the receiver; for the "reward" is not altogether the wondrous bliss that begins with the, "Well done," of the judgment seat. It is something that begins here and now, and follows the kindly, Christlike act, as the quickening pulses follow upon exercise of the muscles of the body. It is a benignant law of the spiritual kingdom that the giver gets, and gets more than he gives: did not the greatest Giver of all declare, "It is more blessed to give than to receive"?

But the "cup of cold water" should be, after all,—as it was intended to be,—the merest minimum of our givings. To begin with it? Yes: that is the Lord's own teaching. But to end with it? Nay. For does not His own example make clear that no gift, not even our very lives, is too great, if so be our brother man stands to be served by us? He "loved us, and gave Himself for us." And "we ought to lay down our lives for the brethren."

The Summit a Little Farther On

By Rev. W. G. Brown, B.D.

"Isn't it strange that the summit of a range of mountains always seems a little farther on?" We were standing on a bluff about 7,000 feet high. To the old prospector such trips had become the habit of his life. He had lived much with nature, and had learned much from nature's God. The silence of our contemplation of the splendid sea of mountains, with their rugged peaks, was broken by the above remark from him, as we resumed our upward climb. Prospectors are more interested in the sides of mountains than in their summits. His observation was

almost characteristic of the rugged class of pioneers to which he belonged.

As I walked out from our camp that night, the mountain peaks, which seemed to rise one above another, faded away in the dim moonlight. The scene suggested to my mind the words of the fearless apostolic prospector, "We all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory."

To a physically robust man these mountain peaks seem to be constantly flinging down a challenge. To men and women of true moral courage the lives of noble men and women, who have lived before them, or who are living around them, act like a magnet. And perhaps no one is so susceptible to the influence of that subtle thing called magnetism, as the lad who is crossing the divide that separates boyhood from manhood. How important to stamp the motto, "Excelsior", upon his banner, pointing him to the constantly rising peaks of rugged manhood that rise above and beyond him! We can do this only by keeping our own eyes fixed upon the summit set before us by our Guide; "Be ye therefore perfect, even as your Father which is in heaven is perfect."

The dimness of our vision, and the peaks that lie between it and us, make it impossible to know fully what the nature of that summit will be. But, although we cannot always see the peak that lies before us, we know the direction in which it lies, and the promise is "from glory to glory".

New Denver, B.C.

"Does God Care?"

By Nannie Lee Frayser

We are very apt to deplore the lack of reverence in the children of to-day, and to make pessimistic speeches about its disappearance from the world, without stopping to realize that it is one of the earliest of the religious senses to develop: there is no lack of reverence in the child; but he finds himself born into an age in which it is sadly out of use.

Following closely upon his sense of relationship with God, comes this sense of reverence for Him. As a child's horizon broadens, and he observes more of the wonders of

nature as the seasons change, bringing flower and fruit and grain, and snow and ice: as he realizes something of the work of sun and rain, he is full of reverence for the God who directs all of this, and gives him his food and clothing and everything by which he lives.

It is not a difficult thing for teachers in Sunday School or kindergarten to have an atmosphere of deepest reverence when children who have been so trained come to sing together with bowed heads and closed eyes:

"Father, we thank thee for the night,
And for the pleasant morning light;
For rest and food and loving care,
And all that makes the world so fair."

As a teacher of a big roomful of happy, normal children, I can bear testimony that it is never difficult to have an atmosphere of reverence during the morning prayer.

And this beautiful sense is innate with children who have not been trained, but who have this consciousness of something due to God from them. Recently in a large city church, a little girl of four was sitting between her mother and a lady who had many things in common with the mother. During the prayer, these two ladies carried on a whispered conversation regarding the happenings of the week, social and otherwise. Finally, the little girl dragged at her mother's sleeve, and whispered, "Mother, do you care if I bow my head over during the prayer?" "No, indeed, child," was the cheerful rejoinder, "bow it over all you please." Over went the little head, and on and on went the conversation between the ladies. Suddenly, up came the little, reverent head, and again the mother must bend her head to catch the awed whisper of her little girl. This time it was, "Mother, does God care if we bow our heads over during the prayer?"

No one had taught the child that whispering about anything under the sun was irreverent. No one had admonished her to close her eyes and bow her head, but something within her consciousness made this the right thing for her to do, and she wanted the satisfaction of mother's verification that God cared to have her do it. Is any child silently asking this of you and me? What answer is our conduct giving him?

Louisville, Ky.

How the Young People's Missionary Movement Helps the Sabbath School

By Rev. A. E. Armstrong, M.A.

Assistant Secretary, Foreign Mission Committee

"Missionary instruction is an essential part of religious education, and should be included in the curriculum of every Sabbath School."

This statement forms the basis of the educative work which the Young People's Missionary Movement seeks to accomplish in the Sabbath School. There are over 14,000,000 young people in the Sabbath Schools of the United States and Canada, and to the missionary cultivation of this field the Y.P.M.M. is addressing itself. A large problem indeed; but the leaders of this movement are men of vision and action, who are stimulated by difficulties, and falter not before such a stupendous task.

All Sabbath School workers agree that the Sabbath School must do more than lead the young into the Christian life; it must also lead them into Christian service. And missionary instruction is an essential part of training for Christian service. This, then, is the point of contact between the Y.P.M.M. and the S.S. That movement co-operates with the teacher in the training of the scholar, by providing specially prepared text-books for mission study, and missionary programmes and literature for the closing exercises of the school and special missionary sessions. Sets of objects illustrative of the life of boys and girls in foreign lands are being prepared for object lessons and talks on missions, the Japan set being the only one ready so far.

The movement is just at the beginning of its work amongst the Sabbath Schools, having occupied itself until quite recently with the other half of its field, Young People's Societies. A comprehensive policy is being adopted, whereby missionary education in the Sabbath Schools will receive a large share of the attention of the movement. A special Committee of the Sunday School Editorial Association adopted a recommendation, "urgently recommending to all Sabbath School Lesson Help editors and writers the specific missionary treatment of every Lesson in the International series that is susceptible

of such treatment." This means that, beginning with 1908, nearly all Sabbath School Lesson Helps will make every Lesson a missionary lesson, if the scripture passage on which it is based can be so interpreted. A Committee has been appointed to suggest to editors the Lessons which can be so treated.

In addition, supplemental missionary lessons will be prepared, the Y.P.M.M. being asked to assist by providing missionary material, such as reading matter and pictures, which all Lesson Helps may use.

Toronto

A Plan for Teacher Training

By Rev. A. C. Courtice, D.D.

During the last three months of 1906, the Teacher Training Section of the Toronto Sunday School Association carried out successfully a plan for teacher training which might easily, and with great advantage, be followed in other places.

The essential feature of the plan lay in its making available to the Sabbath School teachers of the city, the services of educationists connected with its schools and colleges. These gentlemen, gratuitously, and most cheerfully, came, with their training and experience, to show how the methods already tested in the field of secular education, might be employed in the Sabbath School. About thirty of such trained teachers took part in the work.

The committee in charge selected eight subjects for instruction and study, and arranged for eight week evening meetings at each of eight centres in different parts of the city. Thus sixty-four meetings in all were held. The following programme, followed at one of the centres, gives an idea of the work done:

Oct. 26—Ideas and their Relations

Nov. 2—Attention and Interest

" 9—Questioning

" 16—Illustration

Nov. 23—The Teacher's Use of Language

" 30—The Socratic Method

Dec. 7—Method in Teaching

" 14—The Business Side of a Sunday School

Lectures on each of these subjects were given by the instructors already referred to. These included the Principal of the Normal School, one of the University professors, a High School, and several Public School, teachers, the editor of an educational journal, the Secretary of the Ontario Sunday School Association, and a Sunday School Superintendent. Besides the lectures, a course for personal study was suggested.

As to the attendance—between 400 and 500 Sunday School teachers registered, and of these there were present an average at the eight centres of 250 each evening, or of about 30 at each centre.

So successful was the experiment, that similar arrangements are in contemplation for next year. The plan is a very simple one, and would be entirely practicable in many other places besides Toronto. All over the country are to be found educational experts, who would gladly employ their professional knowledge and experience in helping to train Sabbath School teachers. Here is a way for some one, with the required energy and initiative, to set in motion in his own community a very effective method of teacher training.

Toronto

The Home Department : An Experience

By Rev. John McInnis

In a neglected district in the western part of our Province, where there was great indifference to religion and the public worship of God, it was determined to bring about a better state of things by organizing a Home Department of the Sabbath School. A Christian young lady undertook to visit the homes of the people, in the hope of securing members, and by a loving effort succeeded in enrolling a class of ten. This means, that in about ten homes, where religion was generally neglected, ten persons of various ages received the HOME STUDY QUARTERLY of our church, and promised to study the Sabbath School Lesson for at least half an

hour a week at home. At the same time these members were encouraged to attend the small and struggling Sabbath School which met in the near by schoolhouse.

It seemed like a small beginning ; but the result confirmed the scripture which teaches that we should not despise "the day of small things." The struggling Sabbath School began to revive, and has been carried on, winter and summer, ever since. As time passed, the interest in divine truth increased, and the membership also. The membership at the present time is 24, and the prospects for the future are very bright.

A good many years ago, our church had a mission station in that locality ; but this had declined till there was only an occasional week-day service by a neighboring minister. Though some said it was of no use, an effort was made to revive the mission station, and this, too, was completely successful. Regular services are now held Sabbath afternoon, in connection with another station, and it is hoped that, some time, the two places may be one of our regular charges. In the school-house, where the Sabbath School meets and services are held, the Lord's Supper was recently observed for the first time, about 12 communicants and a good many others being present. The Home Department has been self-sustaining from the first, and the mission station has received encouraging support.

The church, the school and the home are three great institutions ; but the greatest of these is the home. If there is not much religion in the home, there is not likely to be much outside of it. A stream does not rise higher than the fountain, and the church and nation will be what the homes are. The Home Department is getting the people back to the good old-fashioned way of studying the Word of God in the home. "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house," Deut. 6 : 7. The Home Department does this very thing : it brings true religion with happiness and prosperity to the home, as surely as the harvest springs from the seed. It prepares the way for religious conversation in the home as easily and as surely as the text prepares the way for the sermon. It has stood the test of experience, and has

been found to be one of the church's least expensive and most efficient helpers. It helps the church spiritually, numerically, socially and financially. It makes the weak church strong, and the strong church stronger.

Thamesville, Ont.

The Sunday School Library : How to Distribute It

By *Principal E. A. Hardy, B.A.*

In a previous article (see *TEACHERS MONTHLY*, November, 1905), I stated that all the activities of the Sunday School library could be grouped under two heads, namely, acquisition and distribution. Acquisition includes the settling of the main lines of policy of your library, the selection of books, their purchase and the securing of funds; and was discussed in that article. Distribution includes all that concerns getting the books into the hands of the reader.

The library should be carefully classified. A simple classification will suffice, such as History, Biography, Travels and Adventure, Poetry, Science, Religion, Reference, Fiction, Juvenile. Have a small book for each class or subject, and enter the books in the class consecutively, using letters for each subject, as **H** for History, **F** for Fiction, **P** for Poetry, **R** for Religion, and **Ref.** for Reference. This class number is placed on each book, and is the call number by which the borrower asks for it. Thus, Tom Brown's School Days might have F 47 for call number.

A catalogue, also, is a necessity. But of what kind? The common practice has been to print a catalogue; but this has two objections: first, it is expensive, and secondly the catalogue is out of date before it is printed, since the library should be constantly growing. In large libraries, the card catalogue has replaced the printed one; but I doubt if it could be used in the ordinary Sunday School. Three or four typewritten catalogues serve the purpose in many libraries.

There are two main types of catalogues, the alphabetical and the subject. The former is in general use in our Sunday Schools; but the subject catalogue is much better: that is, let the books be listed by subjects and arranged alphabetically under each subject.

I would strongly urge that the books suitable for the little ones be grouped by themselves, under the head of Juveniles, and that your library be well stocked with these. If you will send the secretary of the Public Library, Lindsay, Ont., ten cents for postage, etc., he will send you a copy of their catalogue, which contains a grouping of Juveniles, as I have suggested. If you will write to the Education Department, Toronto, for a copy of the Ontario Library Association List of Juveniles, it will be sent gratis. If your library is a large one, you will find it worth while to send fifty cents to the Librarian of Congress, Washington, D.C., for the American Library Association Model Catalogue of 8,000 volumes (the finest thing of its kind in print), and ask him to give you also a copy of Cutter's, Cataloguing Rules.

Moulton College, Toronto

(To be continued)

The Primary Class and the Home

IN TWELVE ARTICLES

By *Esther Miller*

IV. LITTLE LEARNERS

The chief problem over which mothers and teachers must ponder together, is that presented by the child himself; for he is a very complex problem, and neither instructor can do good work without some knowledge of the laws that govern his nature.

Children are well called "learners". During their waking hours every sense is alert, every faculty absorbing what the surroundings present, good and evil alike.

"I am sure my children didn't learn anything to-day," said a Primary teacher, in despair, at the close of an afternoon session. The hour had apparently been wasted, for the teacher had neither order nor attention, and the youngsters had been into every conceivable form of mischief. But the teacher was wrong, nevertheless; unfortunately the children had learned something: they had been learning, from the moment they entered the class-room until they left, the sad lesson that Sunday School and God's day, and a teacher's admonitions were things of but small consequence, and might be treated with disrespect.

Yes, a child is essentially a learner, a fact which is the hope—and sometimes the despair—of parents and teachers. And he learns for life: early impressions are deep and lasting, and it is vastly important that they should be right impressions. He learns, also, far more rapidly through the moral atmosphere of home and school, than through all the active, didactic instruction he may receive in either.

No one who cares for children, can have failed to notice how Dick loves to put on grandpa's spectacles and pretend to read the newspaper; how Jennie is always happiest when trailing round in one of mother's old gowns. Just so is it, also, in the child's mental world. He is ever an imitator: speaking generally, he will be just what the people by whom he is surrounded are, will copy their faults and their virtues alike, and his character will inevitably take on the color of his home surroundings.

The early years are the time for forming habits, either good or bad, habits that tend to become fixed for life. Knowing this, how parents and teachers should strive for that perfection of character which will make them true and right copies!

But, while all children are alike as imitators of the older people about them, each has a distinct individuality of his and her own; and for this reason no two of them, even members of the same family, can be safely taught exactly alike. I know a mother who had this fact brought vividly to her notice. Her eldest boy, a sturdy little fellow of six,

had been guilty of some rather serious naughtiness, and while gravely reproving him, the mother dwelt strongly upon God's hatred of sin and His certain punishment of it. The little discourse was exactly suited to the lad for whom it was meant, and had a salutary effect. But his small brother, a sensitive, highly imaginative child, had overheard the mother's solemn words, and they sank deep into his heart. The next day, a windy autumn afternoon, he was playing in the garden, when a small branch, blown from a dead tree, struck him. He hurried into the house, full of consternation. "Oh, mama, I've been an awful bad boy!" was his terrified announcement, "'cause God threw a stick at me!"

Being a wise woman, the mother did not laugh; but, taking the frightened child upon her knee, gently questioned him, and learned, to her amazement, that her own words, so productive of good in one direction, had caused in another a distortion of the truth.

And the child begins his learning early; just how early, only the mother knows. When he learns to say, "Mama" and "Papa", he can learn to say the name of his Saviour, and be taught something about Him. He cannot begin too early. I know a woman past middle life, who remembers vividly her mother's telling her the story of the cross, when she was scarcely three years of age; and the deep impression it made then, she maintains, had been one of the greatest forces in her whole life.

Lesson Calendar: Second Quarter

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

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

Lesson I.

JACOB'S VISION AND GOD'S PROMISE

April 7, 1907

Genesis 28 : 1-5, 10-22. Commit to memory vs. 13, 14.* Read Genesis 27 : 46 to 28 : 42.

GOLDEN TEXT—Behold, I am with thee, and will keep thee in all places whither thou goest.—Genesis 28 : 15.

1 And I'saac called Ja'cob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Ca'naan.

2 Arise, go to Pa'dan-ar'am, to the house of Bethu'el thy mother's father; and take thee a wife from thence of the daughters of La'ban thy mother's brother.

3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;

4 And give thee the blessing of A'braham, to thee, and to thy seed with thee; that thou mayest inherit the land² wherein thou art a stranger, which God gave unto A'braham.

5 And I'saac sent away Ja'cob: and he went to Pa'dan-ar'am unto La'ban, son of Bethu'el the Syr'an, the brother of Rebek'ah, Ja'cob's and E'sau's mother.

10 And Ja'cob went out from Beer-she'ba, and went toward Har'an.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took³ of the stones of⁴ that place, and put⁵ them for his pillows, and lay down in that place to sleep.

12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

13 And, behold, the Lord stood above it, and said, I am the Lord⁴ God of A'braham thy father,

Revised Version—¹ Company of peoples; ² of thy whithersoever thou goest; ³ under his head; ⁴ Omit

and the God of I'saac: the land whereon thou liest, to thee will I give it, and to thy seed;

14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

15 And, behold, I am with thee, and will keep thee⁶ in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

16 And Ja'cob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not.

17 And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

18 And Ja'cob rose up early in the morning, and took the stone that he had put⁷ for his pillows, and set it up for a pillar, and poured oil upon the top of it.

19 And he called the name of that place Beth'el: but the name of⁴ that city was⁸ called Luz at the first.

20 And Ja'cob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21 So that I come again to my father's house in peace; then shall the Lord be my God:

22 And this stone, which I have set⁹ for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

sojournings, which; ³ one; ⁴ the; ⁵ it under his head; called; ⁹ up.

LESSON PLAN

I. The Departure, 1-5.

II. The Vision, 10-15.

III. The Vow, 16-22.

DAILY READINGS

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

M.—Jacob's vision and God's promise, Gen. 28 : 1-5, 10-22. T.—The promise fulfilled, Gen. 35 : 1-15. W.—"I am with thee," Isa. 41 : 8-14. Th.—Safe keeping, Deut. 31 : 1-8. F.—Present to save, Jer. 30 : 7-11. S.—"My Refuge," Ps. 91. S.—"My Helper," Ps. 121.

Shorter Catechism—Ques. 51. What is forbidden in the second commandment? A. The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.

The Question on Missions—(Second Quarter, HONAN, MACAO and SHANGHAI).—1. What and where is Honan? Honan is one of the eighteen provinces of China. It is situated near the centre of the northern half of the Empire, and is about as large as all Ontario as far north as Lake Nipissing.

Lesson Hymns—Book of Praise, 583 (Supplemental Lesson); 297; 320; 14; (Ps. Sel.); 301 (from PRIMARY QUARTERLY); 587.

EXPOSITION

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

Time and Place—About B.C. 1860; first at Beersheba in Southern Palestine, and afterwards at Bethel, twelve miles north of Jerusalem.

Connecting Links—The Lesson follows immediately on the story of Jacob's obtaining the blessing from Isaac, by a deceitful trick (see the Lesson for March 17, Gen. 27 : 15-23, 41-45.) Rebekah, fearing for the safety of Jacob, persuades Isaac to send him to the home of her brother Laban, at Haran, to obtain a wife from among his kindred there. Read the story in ch. 27 : 41-46.

I. The Departure, 1-5.

V. 1. Isaac; now more than a hundred

years old, and almost wholly blind. Jacob; a man of nearly sixty. He had cheated his brother and deceived his father, and, even now, it may be said that he was leaving his father's home on false pretences. Isaac. . . blessed; thus showing that he had fallen in with God's purpose—that Jacob, though the younger son, should inherit the birthright and the blessing of the firstborn, which Isaac had wished to go to Esau, ch. 27 : 4. Charged him. . . Thou shalt not, etc. Rebekah's plea (ch. 27 : 46) was evidently one that appealed to Isaac, and he was an easy convert to her view, in which he was also following the policy of his father Abraham (see ch. 24 : 3, 4).

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

Though frequently departed from, it became the traditional policy of the more devout among the Israelites to avoid intermarriage with the Canaanites and other foreigners, as being likely to corrupt the national religion. (Compare 2 Cor. 6 : 14.)

Vs. 2-5. *Go to Padan-aram* ; "the field of Aram", the name of the flat lands in the northern part of Mesopotamia, bordering on the Euphrates. In this region Haran was situated, where Terah, Abraham's father, had died (ch. 11 : 32), whence Abraham (ch. 12 : 5) had come to Canaan, and Rebekah (ch. 24 : 59), and where Laban, Jacob's uncle, the grandson of Nahor, Abraham's brother, still lived, ch. 24 : 15, 29. *God Almighty bless thee*. Compare the blessing pronounced on Abraham by "the Lord," and by "the angel of the Lord," chs. 17 : 1-8 ; 22 : 15-18. *A multitude of people* ; the first promise in Isaac's blessing. *Inherit the land* ; the second promise. *Bethuel the Syrian* ; in Hebrew, "the Aramean", that is, a native of Aram (see v. 2).

II. The Vision, 10-15.

Vs. 10, 11. *From Beer-sheba* ; Isaac's home, ch. 26 : 23. Jacob was a lonely exile, fleeing from home to escape the consequences of his own selfishness and ambition. His future, too, was all uncertain, and his mind must have been filled with anxious thoughts. *A certain place* ; Bethel, v. 19. (See, Light from the East.) *One of the stones* (Rev. Ver.) *for his pillows*. Orientals still constantly spend the night thus in the open air, and think it no hardship.

V. 12. *Dreamed, and behold a ladder* (the Hebrew word means "staircase"). A hill a little to the southeast of Bethel rises to its top in terraces of stone. The "ladder" may have been suggested by the rays of the setting sun striking on these terraces. It foreshadowed, as we now know, Him who is the true Ladder between earth and heaven (John 1 : 51), through whom alone we can go to God, and who is the Way to heaven, John 14 : 6. *Angels ascending and descending* ; suggesting : (1) that angels go up from man to God and down from God to man ; (2) that man may by God's help mount up to heaven ; (3) that there is a continual providence watching over God's people.

Vs. 13-15. *The Lord stood above it*. "Beside him", the Rev. Ver., Margin, says,—bending over him as he slept. *With thee . . . keep thee . . . bring thee . . . not leave thee*. The purpose of the vision was to make Jacob realize God's presence. Homeless, he had seen a vision of the heavenly home. Poor and defenceless, the ministering angels had come to him. But most of all did he need a Father, to fill his hungry heart with love and banish his guilty fears by a free and full forgiveness.

III. The Vow, 16-22.

Vs. 16-21. *The Lord is in this place . . . afraid* ; the first effect of Jacob's vision. A sense of God's awful majesty and power broke in upon his soul, filling him with a trembling reverence. (Compare Isa. 6 : 5.) *House of God . . . gate of heaven*. There was no building of any kind ; but it was a **place** where heaven and earth seemed to be in closer touch than elsewhere. **One** of Abraham's altars had been in the immediate vicinity, chs. 12 : 8 ; 13 : 4. *Stone . . . pillar* ; the second effect of the vision. It impelled Jacob to erect a memorial of his wonderful experience. *Poured oil*, etc. ; as a sign of consecration. At a later time, the erection of pillars was forbidden to the Israelites (Lev. 26 : 1, Margin ; Deut. 16 : 22, Margin), owing to the idolatrous abuse of them. *Name . . . Beth-el* ; "house of God". The name, as well as the pillar, would thenceforth be a memorial to Jacob of his meeting with God. *Luz*. At first the name Bethel was attached only to the "place", which was distinct from the city. Afterwards the fame of Bethel as a sanctuary led to its name being given to the city as well.

V. 22. *Vowed* ; the third effect. Some see here a manifestation of Jacob's bargaining spirit, as if he would exact God's blessing in return for his tithes ; but "if" is equivalent to "since", and Jacob declares his confident assurance that God will bring him back to his own land, and his purpose to show his gratitude by devoting specially to God's service this portion of his possessions. *The tenth*. Compare the giving of tithes by Abraham to Melchizedek (ch. 14 : 20), and the requirement of them by the law of Moses, Lev. 27 : 30-33.

Light from the East

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

HARAN—Was an ancient city and territory colonized by the Babylonians at a very early date. It was situated in Mesopotamia, on the river Belias, a tributary of the Euphrates, about 150 miles east of the northeast corner of the Mediterranean. It was an important centre at the crossing of the great trade routes between the East and the South. The city is now represented by a long range of mounds and a village on the slope of the hill. The well where Eliezer met Rebekah is still shown.

BETHEL—Originally Luz, now Beitin, is twelve miles north of Jerusalem and about

fifty miles from Beersheba. Jacob's experience made it a tribal sanctuary, and during the time of the Judges it was one of the resting places of the ark, and a religious and military rallying point for the northern tribes. Jeroboam, trading on its former reputation, made it one of his sacred shrines, 1 Kgs. 13 : 26-29. It is now a village of miserable hovels, containing about 400 inhabitants. It was at the crossing of the roads from North to South and from East to West, and this doubtless gave it an early importance. It has four fine springs and an immense reservoir. Around it are the ruins of many early Christian and Crusader buildings.

APPLICATION

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

And Isaac called Jacob, and blessed him, v. 1. The Gaelic, "Good-by" means, "A blessing be with you." How cheering a word that is to timid souls who fare forth on a journey, when life lies before them "all dark and barren as a rainy sea." When godly parents say such a good-by to their departing ambitious sons and daughters, and these set themselves to secure the blessing, a good and propitious beginning has been made; for the blessing of Christian parents is above gold as a help to starters in the race of life.

And Jacob went out from Beer-sheba, v. 10. There is no place so dear as home; but young men are forever leaving home. The call of some other place fills their ears, or the wise foresight of parents lays plans which make the break with the old ties inevitable. And it would be a misfortune if this exodus ceased. The migration of young manhood keeps the world awake and active, and binds remote parts close together. When Geddie went to Aneityum, Grant and Morton to Trinidad, MacKay to Formosa, and McKenzie to Korea, the Canadian church followed in sympathy and self-denial, and the lands in which these men labored are sweeter because they, as young men, "went out from" home and country.

He took of the stones of that place, . . . for his pillows, v. 11. The Romans loved to tell the legend that described the hardships of

Romulus, the founder of the city of Rome.

How Men Are Made The wolf and the wild bird were his nurses in the desert where he lived as a child. The ease

and luxury of palaces were unknown to him in his growing time. But by the law of compensation, these early hardships made him a man of iron strength, and fitted him for his great work. Stone pillows and blanketless beds are comfortless enough; but there are compensations—dreams filled with angels and daylight deeds that are heroic. Saul came by an easy way and David came by a rough road, to be king; and the law of compensation made David the greater.

The angels of God ascending and descending, v. 12. The sky is crammed with forces—gravitation, magnetism, the angels of God.

Unseen Forces Toss a snowball, and you find the first. Sensitize steel, and you find the second. A sensitive soul discovers the third. And the soul is made sensitive by a consciousness of sin, by the act of prayer, by sorrow, by thought of God's nearness. There are angels bright and fair ever around us; but only when we know our need and God's riches and love, do we have these angels as servants.

I am with thee, and will keep thee, v. 15. When the Brittany fisherman puts out to sea in his trim, strong boat, he sings:

"Keep me, great God, close to Thy side,
For the winds are strong and the seas are wide."

It is the unspoken prayer of every earnest soul. And God comes to us with His assurance of protection. Human help, material support and angel ministry are blessed realities, but the chiefest among our ten thousand comforts is this word, "I am with thee." We can be calm and free from care on any sea or shore, if this assurance is laid hold of.

This is the gate of heaven, v. 17. In a church in Florence, there are doors famous for their beauty. Michael Angelo said they were so exquisite, that they might stand as the gates of heaven. Repentance, confession, prayer, forgiveness of those who offend us, service of those who wrong us are gates into the righteousness and joy and peace that constitute heaven.

This stone, which I have set for a pillar, v. 22. Sir Walter Scott kept in his desk some little articles his children had worn in their baby days, and he often looked at them to remind him of days beyond recall. The church has a memorial of Christ's great atoning work. When He instituted the Lord's Supper, He

The Fisher-
man's Song

Beautiful
Doors

To Help Us
Remember

said, "This do in remembrance of Me." Dr. Dods says, "He who despises the aid of external helps to perpetuate impressions, is not likely to succeed."

Lesson Points

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

We can never fight God's battles with the world's weapons. vs. 1, 2.

Without heaven's blessing, the richest is poor; with it, the poorest is rich. v. 3.

"As angels in some brighter dreams

Call to the soul when man doth sleep;
So some strange thoughts transcend our wonted themes,

And into glory peep." vs. 10-12.

The work which God begins He always completes. vs. 13-15.

Trials often blind us to His presence who can turn trials into triumphs. vs. 16, 17.

Nothing will help more in the day's work than the morning's prayer. v. 18.

Church services are not the whole of religion, but there would be little religion without church services. vs. 18, 19.

The love of God to us begets love to God in us. vs. 20-22.

TEACHING HINTS

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

For Teachers of the Older Scholars

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

The first six of this Quarter's Lessons continue the general theme of the Beginnings of God's Chosen People, leading up to their bondage in Egypt and their wonderful deliverance. The present Lesson adds still another assurance to what was already a sure conviction in the family of Abraham, that God had some great purpose for them.

Note how God overrules human blundering to serve a high purpose, vs. 1-5. Isaac had no idea of the clever scheme of Rebekah and Jacob. Rebekah counted only on Isaac, Jacob and Esau, but failed to reckon on God, Laban and Rachel (see ch. 29 : 18-20). The plan devised for selfish ends defeats itself, but may minister to the good of others. Consider Isaac's keen interest in Jacob's welfare, his blessing as Jacob leaves, and his hope for Jacob's future greatness.

1. Consider, *Jacob's vision*, vs. 10-15. Note the place, Bethel, 50 miles to the north-east of Beersheba, Isaac's home. Direct attention to the maps in the QUARTERLIES and LEAFLETS. Picture the lonely going out of Jacob, Gen. 32 : 10. Haran, to which he journeyed, was about 450 miles further on,—a long, dangerous journey for one man, unattended. Study the resting place. It was well known, ch. 12 : 8. Jacob was in great distress, ch. 35 : 3. Picture the preparation for rest, the thought of home, danger, Esau. Bring out the mental and spiritual struggle. Next study the vision itself. It came in response to prayer, ch. 35 : 3. Describe the ladder. The imagery suggests a large stairway, ledge upon ledge of pillared rock. Note the appearance of the angels. They came to teach Jacob that the living, loving God is near him, even in the lonely wilderness. It was a wonderful token of God's abiding interest in His chosen (Isa. 41 : 8) servant. The promise is noteworthy, vs. 13-15. God

appeared "beside him," v. 13 (Rev. Ver., Margin). The following facts should be noted: (a) God's abiding relation to the covenant people, "I am the LORD God of Abraham," etc.; (b) Renewal of the covenant to inherit the land; (c) Renewal of the promise of greatness, given first to Abraham and then to Isaac, ch. 26: 24; (d) The medium of blessing to others; (e) Personal presence.

2. *Jacob's consecration and covenant*, vs. 16-22. Trace the influence of God in his experience—fear, fellowship, holiness. The consecration of the place is noteworthy. The vow is also an indication of a wider hope. It is not a bargain, but a recital of promises and assurances. His purpose was sincere, and was at last fulfilled, ch. 35: 1-7, 15. It was the dawning of a new life in Jacob.

Having brought out the main facts, turn to the chief practical lesson, namely, the vision of God as the starting point of the new life. Jacob's sin did not exclude him from God's favor when he repented of it. God heard, forgave, and blessed. This is the gospel of a new beginning. Take this truth, and let the class see its fulfilment in Jesus. He comes as the final vision of God. He shows us God. This brings repentance and a new creature. Impress the obligation which this vision of God brings, and the invitation to cancel the old and begin anew. Let the first step be consecration of self to God.

For Teachers of the Boys and Girls

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

A strange mixture of good and bad, light and darkness, sad days and glad days—these Lessons from the lives of the patriarchs are. They were very "human" men—people so like ourselves; that is what makes them so interesting. And God was a very gracious God then, as He is now; and this is what gilds even the blackest cloud with light.

The last Lesson in the regular course, the theft of the "blessing" (ch. 27), was all sadness. The present one begins sadly, but in the ending the joy bells are ringing. These four titles may help.

1. *A dark day.* Dark to Isaac, the father, in parting from his son, if only for a time,—for he was an old man, and death might be near (see ch. 27: 41); dark to Rebekah, the

mother, who was beginning to reap the bitter harvest of her own sowing, in the deadly hatred of her favorite Jacob by his brother Esau, and the necessity of sending him away (she never saw him again); dark to Jacob, too, who had the birthright and the blessing, but was compelled to leave them behind and go out penniless. Question these points out as minutely as possible in the time, bringing in vs. 41-46 of ch. 27, with vs. 1-5 of the Lesson passage. The only bit of light that shines is from Isaac's face, as he invokes heaven's blessing on his son.

2. *A darker night.* The Geography Lesson and the Exposition give the information about Jacob's route and journey. The incidents described in vs. 10-22 occurred perhaps on his second or third night from home—50 miles. Work out the situation (vs. 10, 11), his back to his home, his face to a distant land, perhaps a month of weary tramping, his halting place, a stony wilderness, the sunset, thick darkness fallen, the bare rock his bed, a stone for his pillow, h's heart heavy with distress (ch. 35: 3). All brought about, let it be made plain, by his own wrongdoing—see Prov. 13: 15.

3. *Light in the darkness.* The scholars will have questions innumerable to ask about the dream, and the ladder, and the angels, and the Lord, who stood at Jacob's side, and the wonderful things He said to this poor, dejected wanderer. The Exposition, etc., provide the information. These are some of the points to be fastened upon their minds and hearts:—(a) God's marvelous grace in coming to so great a sinner as Jacob; (b) God's strange ways of revealing Himself to men upon the earth; (c) the ministry of God's angels; (d) the greatness of God's promises (vs. 13, 14); (e) how the great Ruler of the universe takes thought for even one man, v. 15.

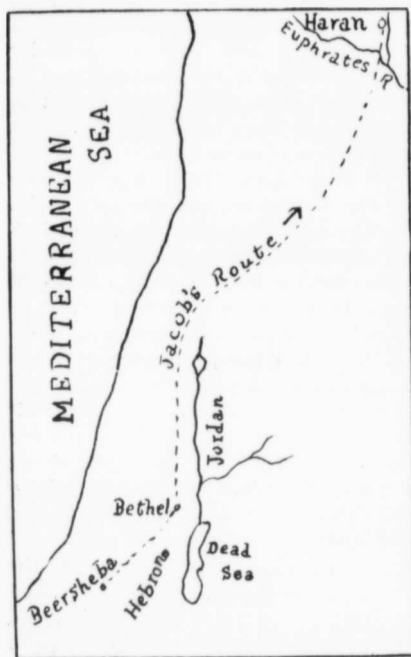
4. *Day dawn.* The dream was near the morning. When Jacob's eyes opened, they opened to the dawning of the day. It was the dawning of the day, too, in Jacob's soul—let this be the point around which the remainder of the Lesson will be clustered. The darkness which his sin has brought is passing; the light has come. *How do we know?* Gather the answer from the class under some

such particulars as these:—Because Jacob recognized God's nearness, v. 16; because he feared in God's presence (see Isa., ch. 6); because he was now ready to worship God,

v. 18 (let the various points of this verse be explained); because he was now willing to take the Lord as his God, and to devote himself and his possessions to God's service.

THE GEOGRAPHY LESSON

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



Damascus, 170 miles, still to the northeast, from Bethel, is the world's oldest city. It is built on a table land about 2,200 feet above sea level, a city of gardens and orchards in the bosom of the surrounding desert, watered by the famous Abana and Pharpar (see 2 Kgs. 5 : 12). A Mohammedan tradition says that Damascus was founded by Eliezer, Abraham's steward, who is called in Gen. 15 : 2, "Eliezer the Damascene" (Rev. Ver., Margin). Light from the East gives an account of Haran, the home of Abraham on his way from Ur to Canaan, the scene of Rebekah's birth and upbringing, and still the abode of her brother Laban.

ADDED HINTS AND HELPS

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

Some Test Questions

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

1. Where did Rebekah wish Jacob to go, and why?
2. What was the pretence to Isaac?

The purpose in this part of the TEACHERS MONTHLY is to give hints that will help in the teaching of the Geography Lesson to all grades of scholars. The teacher should be familiar with the information contained in the QUARTERLY used by his class, and be ready also to supplement this with additional knowledge gleaned from other sources.

In to-day's Lesson, we follow Jacob's route from his father Isaac's home at Beersheba, to Haran, 500 miles to the northeast, in the flat lands of Padan-aram. Note Beersheba as the southernmost town in Palestine, in Isaac's day, a mere cluster of seven wells on the open desert; and call attention to its importance all through the Old Testament history. Samuel's sons judged in Beersheba (1 Sam. 8 : 2; make a practice, so far as possible, of having the scholars turn up these references). Elijah passed through it on his way to Horeb, 1 Kgs. 19 : 3. For Bethel, see, Exposition (on v. 11) and Light from the East. The road from Beersheba to Bethel came up from Egypt and ran into the heart of Palestine, across the central range of hills forming the backbone of the country.

3. For which of Isaac's sons did God design the birthright and blessing?
4. How did Isaac show that he had fallen in with this purpose?
5. Where did Jacob behold a heavenly vision, and what was the vision?
6. By what may it have been suggested?
7. What promise did God make to Jacob?
8. Mention three effects upon Jacob of the vision.
9. What ancient city was near by?

10. To what was the name of the city changed, and why?

11. In what spirit did Jacob promise to give tithes to God?

Something to Look Up

[From the INTERMEDIATE QUARTERLY and LEAFLET]

1. In John's Gospel, Jesus describes a scene very much like Jacob's vision. Find the passage.

2. Find Isaiah's description of a vision he had of God on His throne.

ANSWERS (Lesson XII., First Quarter)—

1. In Prov. 20 : 1. 2. 1 Cor. 9 : 25 ; Gal. 5 : 22, 23 ; Eph. 5 : 18 ; Tit. 1 : 7, 8 ; 2 : 2.

For Discussion

[From the HOME STUDY QUARTERLY and LEAFLET]

1. How dreams come ; and God's use of them.

2. What should be our rule of giving ?

Prove from Scripture

That the angels are our helpers.

The Catechism

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

Ques. 51. *What the Second Commandment forbids.* This commandment does not forbid the use of pictures or other works of art for purposes of adornment. God ordered the making of the serpent of brass, and the figures in the temple. But when the people of Israel began to worship the brazen serpent, it was destroyed by the order of King Hezekiah, 2 Kgs. 18 : 4. Not only is the worship

of God by images forbidden, but also any other mode of worship which He has not ordained. The appointment of officers in the church, not sanctioned by scripture, the setting apart of sacred days without divine authority, the celebration of the sacraments otherwise than God's Word prescribes, are breaches of the Second Commandment, as truly as are the image-worship of the Romish, or picture-worship of the Greek, Church.

The Question on Missions

By Rev. John Griffith, B.A., Chang Te Fu, Honan, China

Ques. 1. Honan is probably the province with the longest authentic history of any of the eighteen at present constituting the Chinese empire. Roughly speaking, its territory formed the original seat of Chinese dominion in Eastern Asia. Three thousand years ago, the population inhabiting it had a fairly well developed system of government, and was learning some of the arts of civilized man. The province does not anywhere touch the boundaries of China, but lies near the centre of the northern half of the kingdom, that is, of the half lying north of the great Yang-tse River. It is about as large as our province of Ontario, omitting what is known as New Ontario. The greater part of Honan is a great fertile plain, but there are mountains along its western border. (See, HOME STUDY QUARTERLY, page 33.)

FOR TEACHERS OF THE LITTLE ONES

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

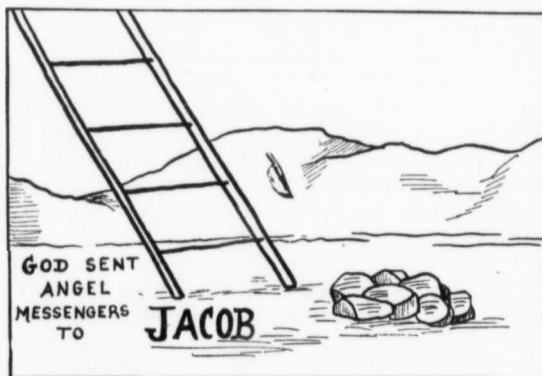
Subject for the Quarter—God the Guide of His people.

Golden Text for the Quarter—When thou passest through the waters, I will be with thee ; and through the rivers, they shall not overflow thee.

Illustrate the meaning of a *guide*.

Introduction—In all our Lessons for the Quarter, we shall see how God guided, guarded, planned for, His people. He is doing so still for every boy and girl who is really trying to follow Him as the Guide.

All rise and repeat this verse from the 37th Psalm—(Print) "THE STEPS OF A GOOD MAN ARE ORDERED BY THE LORD." Does it not make us feel very safe,



when we know that not only the big things in our life are planned by God, but even the steps we take hour by hour and moment by moment, are known to God and will be guided by Him, if we ask Him to guide us?

Lesson Subject—God sending angels with His messages.

Lesson—Print, JACOB. This name means "supplanter", one who takes the place of another (recall Lesson for March 17, Jacob's theft of the blessing).

Going Away from Home—In our Lesson today we see Jacob leaving his home, Beersheba (square and stroke). His mother coaxed Isaac to send Jacob away on a visit to his uncle Laban's (ch. 27 : 41-46) at Haran (square); so we see him going out from Beersheba and going towards Haran.

Draw an outline of a cot or bed. Jacob had a strange bed that night. He walked along till at night he came to the place called Bethel. He was tired, for he had walked many miles. (Explain the Eastern custom of sleeping out of doors: see Exposition.) We'll draw a picture of a little pile of stones, v. 11. Beside it we'll print, JACOB. With these stones for a pillow he lay down to sleep.

Jacob has a dream or vision. Beside him we'll draw a LADDER, pointing upward. Tell

Jacob's dream. Up and down the ladder go bright angels, as if carrying messages to and from the One who is always watching over men, the Lord Himself. God sends Jacob a message of love and forgiveness, and the same promise He had given to his grandfather Abraham. What a cheering message!

Golden Text—Repeat.

God's Promise to Jacob—Print—

GOD	WITH	JACOB
	KEEP	
	BRING	
	NOT LEAVE	

Jacob's Promise to God—Tell of Jacob's vow, vs. 16-22. So we see Jacob climbing the ladder towards God, getting away from the old untruthful, wrong life, towards that good life that made God change his name from Jacob, "the supplanter", to Israel, "a prince with God."

Jesus Our Ladder—Read John 1 : 51. On this ladder, we'll print, JESUS. He is the Way for us, to God. God is still watching over us. He still sends angel messengers to us, and we send our messages (prayers) back to Him.

Something to Think About—Angels are my helpers.

Something to Draw—Draw a ladder, and remember Jacob's dream.

FROM THE PLATFORM

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

GOD'S JACOB'S OUR COVENANT

Ask the scholars, "What is a COVENANT (Print)?" A promise, an agreement. The Lesson tells of God's covenant with Jacob. Bring out by questioning the terms of this covenant, as given in vs. 13, 14. But we have also in the Lesson, JACOB'S (Print) covenant with God. Ask what it was that Jacob promised, dwelling specially on his pledge to give a tenth of his possessions to God. Tell the story of the poor French minister, Oberlin, who was reading about Jewish tithes, and said, "Well I am sure that I, as a Christian, have three times as many blessings as the Jews had. If it was right for a Jew to give one-tenth of his property to God, surely I ought to give at least three times as much as that." We have been speaking of God's covenant with Jacob and Jacob's covenant with God. Now, What is to be OUR (Print) covenant with God? Picture God's love for us, shown most fully in the gift of Jesus, as the great reason why we should give Him first ourselves, and then a just proportion of what we possess.

Lesson II.

GOD GIVES JACOB A NEW NAME

April 14, 1907

Genesis 32 : 9-12, 22-30. Commit to memory vs. 26-28. Read Genesis, chs. 29-35.

GOLDEN TEXT—Rejoice, because your names are written in heaven.—Luke 10 : 20.

9 And Ja'cob said, O God of my father A'braham, and God of my father I'saac, ¹the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will ²deal well with thee ;

10 I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant ; for with my staff I passed over this Jor'dan ; and now I am become two ³bands,

11 Deliver me, I pray thee, from the hand of my brother, from the hand of E'sau : for I fear him, lest he ⁴will come and smite me, and the mother with the children.

12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

22 And he rose up that night, and took his two wives, and his two ⁵women-servants, and his eleven ⁶sons, and passed over the ford ⁷Jab'ok.

23 And he took them, and sent them over the ⁸brook, and sent over that he had.

Revised Version—¹O Lord ; ²do thee good ; ³companies ; ⁴Omit will, and and ; ⁵handmaids ; ⁶children ; ⁷of ; ⁸stream ; ⁹strained, as he ; ¹⁰thou hast striven

24 And Ja'cob was left alone ; and there wrestled a man with him until the breaking of the day.

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh ; and the hollow of Ja'cob's thigh was ⁹out of joint, as he wrestled with him.

26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me

27 And he said unto him, What is thy name ? And he said, Ja'cob.

28 And he said, Thy name shall be called no more Ja'cob, but Is'rael : for as a prince ¹⁰hast thou power with God and with men, and hast prevailed.

29 And Ja'cob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name ? And be blessed him there.

30 And Ja'cob called the name of the place Pen'iel : for ¹¹I have seen God face to face, and my life is preserved.

Shorter Catechism—*Ques. 52. What are the reasons annexed to the second commandment ?* A. The reasons annexed to the second commandment are, God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

The Question on Missions—2. How large is our mission field in Honan ? Our mission occupies only about one-fourth of the whole province. Its population is said to be over six millions, and no other Protestant missionaries work in it but those from the Presbyterian Church in Canada.

Lesson Hymns—Book of Praise, 583 (Supplemental Lesson); 273; 161; 34 (Ps. Sel.); 293 (from PRIMARY QUARTERLY); 293.

LESSON PLAN

I. Jacob's Fear, 9-12.

II. Jacob's Fight, 22-25.

III. Jacob's Faith, 26-30.

DAILY READINGS

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

M.—Jacob's return, Gen. 31 : 1-3, 13-18. T.—God gives Jacob a new name, Gen. 32 : 1-12. W.—God gives Jacob a new name, Gen. 32 : 13-21. Th.—God gives Jacob a new name, Gen. 32 : 22-30. F.—Brothers reconciled, Gen. 33 : 1-11. S.—Prayer answered, Ps. 34 : 1-10. S.—The new name, Rev. 3 : 7-12.

EXPOSITION

Time and Place—About B.C. 1840 ; at the ford of the Jabbok, one of the eastern tributaries of the Jordan. At that point the Jabbok was virtually the frontier of the Promised Land.

Connecting Links—Between the last Lesson and to-day's, there is an interval of twenty years (some say forty, taking ch. 31 : 38, 41 to be two periods of twenty years each), during which Jacob resided with Laban, his uncle, in Padanaram. He married Leah and Rachel, Laban's two daughters, and eleven sons and at least one daughter were born to him. He had also acquired great wealth in flocks and herds, so much that Laban and his sons became jealous of him, ch. 31 : 1, 2. At last the Lord directed him (ch. 31 : 3) to return to Canaan. He set out with his family and possessions, unawares to Laban (ch. 31 : 20, 21), who pursued him in order to bring him back, but having overtaken him (ch. 31 : 22, 23), finally consented to his departure, so that they separated in peace, ch. 31 : 24-55.

As he neared Canaan, Jacob had a vision of angels (vs. 1, 2), and immediately after this, learned that Esau, whose anger had only slumbered during all these years, was coming to meet him with four hundred men. Jacob first sought to meet the emergency by dividing his company into two bands (vs. 7-9), so that the one might escape if the other was captured. In addition to this, he afterwards sought to appease Esau with large gifts (vs. 13-21), which he finally presented to him, with an ample apology, ch. 33 : 1-11.

I. Jacob's Fear, 9-12.

Vs. 9, 10. *Jacob said.* Having made his first arrangements to avert complete ruin, namely, by dividing his company (see Connecting Links), he betakes himself to prayer, and pleads for deliverance to his father's God. *O God,* etc. Jacob appeals to God's faithfulness to the promises made at Bethel, addressing Him by the very titles the Lord had there used of Himself, ch. 28 : 13, Lesson I. *I am not worthy,* etc. This expression of humility and gratitude shows that Jacob's experience

has already done him good. It is the promise of still better things. *With my staff . . . two companies* (Rev. Ver.). See vs. 7, 8. He had indeed much to be thankful for. From a poor, fleeing wayfarer, he had become a great chieftain.

Vs. 11, 12. *Deliver me . . . from . . . Esau*. Note the order of Jacob's prayer—first, adoration, then humiliation, next thanksgiving, and only after these, petition. *Smile . . . the mother with the children* (see vs. 22, 23); a proverbial expression for a merciless and cruel slaughter. *Thou saidst*, etc. Jacob reminds God of His promise of many descendants, which depended on the safety of Jacob's family. He cannot believe that God will desert him now. It was after the prayer, that the happy thought occurred to him, which he immediately put into execution, of disarming Esau's wrath by sending him gifts, consisting of 580 head of various sorts of cattle (see vs. 13-21).

II. Jacob's Fight, 22-25.

Vs. 22-25. *Rose up that night*; planning to approach Esau while the favorable impression made by the presents was fresh and vivid. *The ford of Jabbok* (Rev. Ver.). For part of its course, the Jabbok flows swiftly through a deep chasm, with steep and lofty sides like a cañon. Its name means "turbulent", and its waters, struggling through a deep, rocky chasm to reach the Jordan, reflected the fierce contest in which Jacob was now to engage. *There wrestled a man*; called "the angel" in Hos. 12 : 4. *Until the breaking of the day*. The struggle was hard and long. *Touched . . . Jacob's thigh . . . out of joint*; by a mere touch of his antagonist. Then Jacob perceived that he was striving against one who was more than mortal.

III. Jacob's Faith, 26-30.

Vs. 26-29. *Let me go*. The angel's work was finished when Jacob had been shown that his life was being directed and controlled by wisdom and power higher than his own. Besides, it was time for Jacob to go and meet Esau. *I will not . . . except thou bless me*. Jacob had not lost his boldness; but it was no longer the boldness of self-confidence, it was the boldness of faith and humility. *Thy name . . . Jacob*; that is, "the supplanter". The name was an indication of his character and lie hitherto. *No more Jacob, but Israel*; that

is, "a prince with God". Submission to God was a real victory, over the baser self, as it always is. Jacob has now found the real secret of blessing, and will never again be the same crafty schemer for his own ends. What he receives henceforth will come to him as God's gift, and not as the fruit of his own wily policy. *Tell me . . . thy name*, etc. The names of God's angelic messengers are secret, Judg. 13 : 18. They are known by their deeds. *And he blessed him there*. Jacob was now truly at one with God, and the blessing came without obstacle.

V. 30. *Peniel* (in v. 31, Penuel); that is, face of God. *Seen God face to face*. Jacob now knew God, and was ready to trust Him as never before. *My life is preserved*. His experience was one that filled him with wonder and gratitude, that he could pass through it and live. (Compare Ex. 33 : 20.) As Jacob crossed the brook to his camp, the sun rose, a token in the heavens of the new joy that illumined his soul, v. 31. In v. 32, the custom is described, and accounted for, which prevails among the Jews to this day, of carefully dissecting out "the sinew that shrank", the sciatic nerve with the blood vessels and fat about it, before they use the leg of any animal for food. Hence they will deal only with butchers of their own race.

Light from the East

JABBOK—"The luxuriant river", now the Zerka, "the blue river", is one of the principal tributaries of Jordan on the east. One branch of it rises near Rabbath Ammon, and flows almost in a semicircle northward. It then turns westward, and enters the Jordan about 25 miles north of the Dead Sea. Its peculiar course made it a boundary between Palestine and the Eastern desert, and also the northern boundary of Sihon's kingdom (Num. 21 : 21-24). At the present time, it is the dividing line between the two Turkish provinces which cover Eastern Palestine. The valley has always been very fertile, and to-day its banks are a rich mass of oleanders, and on its upper waters much fine wheat is grown. "Along its whole course of sixty miles, one is never out of sight of sheep on the hillside, or cattle standing in the water, or fields of grain."

PENIEL (also Penuel)—Was probably applied first to some mountain which had on its precipitous side the rude outline of a human face. About four miles from Succoth, the Jabbok flows between two sharp hills, one of

which is crowded with the ruins of a very ancient and extensive fortification, which seems to have been erected as a barrier against the marauders from the east. This is probably the site of Peniel.

APPLICATION

And Jacob said, v. 9. Trouble drives the majority of us to prayer. The cry in pain, the scream in peril, of those who are usually careless and irreligious, is a fabled fountain that was cold at midday and warm at midnight. It pictures very many persons. In prosperity they are indifferent to God's power to help; but when dark adversity comes, they begin to call upon him.

O God of my father Abraham, and God of my Father Isaac, v. 9. Every boy and girl should know—happily most of our boys and girls do know—that sweet hymn of Philip Doddridge's, "O God of Bethel! by whose hand." The hymn has the rare quality of becoming grander and dearer as one grows older. The music of it appeals to the child heart; but its words come like food and drink to a worn, weary laborer, when the stress and strain of middle life are upon men; and the step of the aged pilgrim, nearing the end of his journey, quickens and revives as its strains recall God's guidance and grace granted to his fathers. We do well to learn, and to prize, the hymn, even as we do well to strengthen ourselves in our prayers to God by recalling the wonderful things He has done in all the ages for those who have put their trust in His grace and power.

I am not worthy, v. 10. The persons who think too highly of what they deserve, think too little of what they receive. God is anxious to satisfy our desires; but these desires must be right and there must be a proper sense of need. Matthew Henry said, "Those are best prepared for the greatest mercies that see themselves unworthy of the least."

Deliver me, I pray thee, v. 11. Conscience may sleep long and deep; but it will have its day and use its scourges. A number of shipwrecked passengers were floating on a raft

in mid-ocean. One of them was dying. He was heard to say, "Yes, I did, and oh! won't you forgive me?" Another asked him what he meant, and the dying man said, "Thirty years ago I stole some grapes from my sick sister's room, and just now I heard my mother say to me, 'Johnny, did you take your sister's grapes?'" For twenty years his mother had been dead. Conscience had only been asleep. Luther says, "The voice of an evil conscience is a barking hell-hound, a monster vomiting fire, a tormenting devil."

I will not let thee go, except . . . v. 26. In Sir Walter Scott's, *The Heart of Midlothian*, the story is told of a girl's struggle with truth and honesty. A lie from her lips will save her sister from the gallows. The truth will condemn that sister. She is tempted to allow the angel of truth to go, but she puts the temptation aside and holds fast to the truth, in the belief that all will be well if she does simply what is right; and, because God has joined truth and mercy, she saves her sister through mercy following truth.

What is thy name? v. 27. In the childhood of the world the names of men were descriptive of their character. Our boys ignore the conventional names of their companions, and give them descriptive names. The best runner among them is "Swift", their best jumper is "Toads", their best whistler is "Nightingale". Some boys have in their home the good name of John or James, and among their chums they are Sneak or Wolf or Raven. Look out for the name your comrades give you. Your name is just your nature labeled.

And he said, Jacob, v. 27. "Supplanter"; yes—a true name for the greedy, crafty younger brother who filched the inheritance from the brother to whom it belonged. A

What Drives us to Prayer

A Hymn Worth Learning

Worthy Unworthiness

Only Asleep

How a Sister Was Saved

Name and Nature

Straightening A Crooked Stick

crooked stick, Jacob truly was: a man by no means to be admired, until by the grace of God he was transformed. What is to be admired is, the keen eye of God, the great Carpenter, who saw the straight man into which the crooked timber could be fashioned, and the skill and patience with which He brought about the transformation.

Thy name shall be called . . . Israel, v. 28. Napoleon's horse, a spirited creature, ran away at a review of the troops. Biting and

striking, it dashed along the lines of soldiers who stood in the field. A private of obscure family, knowing how much his emperor valued the horse, resolved to risk all in an attempt to capture it. His effort was successful. When he led the subdued animal to Napoleon, he was greeted with, "Thank you, Captain of the Fourth Division of Infantry." The private's courage and display of attachment to his emperor earned for him a new name. For the name of aliens, God gives us the name of friends, yes, sons, when we, by faith, are received into His family.

From Private
to Captain

My life is preserved, v. 30. Sir Oliver Lodge says, "There are two ways of overcoming sin and the sinful tendencies that war against life. One, the direct way, of concentrating attention on them by brooding and lamentation; the other, the indirect and, as I think, the safer and more efficacious and altogether more profitable, way, of putting in so many hours of work per day, and of excluding weeds from the garden by energetic cultivation of healthy plants."

The Better of
Two Ways

Lesson Points

God's pledge is always a sure ground for man's confidence. v. 9.

He who flees to God will never need to flee from man. vs. 11, 12.

"Prayer is not the conquering of God's reluctance, but the taking hold of God's willingness." vs. 24, 25.

The gifts of heaven are not for bargainers, but for beggars. v. 26.

With God's will at our back, nothing can hinder us from entering the land of blessedness. v. 29.

TEACHING HINTS

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

For Teachers of the Older Scholars

Trace the history of Jacob since last Lesson, bringing out his wonderful prosperity. Note also the approach of Esau (v. 6), from the land of Seir or Edom (v. 3), calling attention to the fulfilment of Jacob's prophecy, ch. 27 : 39, 40. Study carefully the whole section of history, chs. 29 to 33. Note the time and place. Jacob is now on his way back to Palestine after twenty years in Haran, ch. 31 : 38, 41. Isaac is still living (ch. 35 : 27), but there is no mention of Rebekah. She evidently did not live to see her plan ripen. Jacob had been instructed of God to return home (see ch. 31 : 3), in order to take his place as the head of the chosen race.

1. Note *Jacob's prayer*, vs. 9-12. The occasion is important. He is to meet Esau, and his early sin comes back, filling him with fear and anguish of spirit. His prayer is the

outcome of a sorely tried heart. It is instructive to observe : (1) His conception of God ; (2) His consciousness of being in the path of duty (see ch. 31 : 3 and v. 9) ; (3) His sense of personal unworthiness in view of God's goodness ; (4) His entreaty for himself and family ; (5) How he pleads the promises.

2. *His wrestling with God*, vs. 22-30. After prayer, he uses the means at hand to propitiate Esau, crosses the Jabbok with his possessions, and returns to remain alone with God. For the sake of clearness, it is well to study certain main aspects of this struggle : (1) The occasion. Jacob was returning to claim the promises. He had always been self-confident and aggressive, a wrong spirit in which to enter the land of promise. God was now to teach him his weakness and the need of dependence upon a higher Power. The incident with Esau is quite secondary. (2) The messenger—"a man". (Compare Hosea 12 : 4, 5, where he is called "the angel", in v. 30, called "God".) Bring out the main facts, the old character in Jacob,

the struggle, the conquest by the angel, the victory of Jacob. The heart of the struggle is the difficulty in bringing the will of man into subjection to the will of God. God does not use arbitrary force to crush, but moral and spiritual constraint, and when Jacob sees this, he yields, pleads, and becomes the winner of a higher power. (3) The outcome. Jacob learned a secret. Vanquished physically, where he has always won, he is mighty spiritually, where he has often failed. He is now a "prince with God". Hosea 12: 4 shows how he prayed. Note the memorials of this struggle. First, a new name, Israel, "a prince with God", instead of Jacob, "the supplanter". His life shows the change. Secondly, a consecrated place, Peniel, to remind him of this event.

The important truth to be grasped is the manner in which God transforms men for service. Jacob's heart had been a battlefield, and in this conflict God won. Teach the necessity of surrender to God and the blessedness of the new name. Study the New Testament light (see, especially, the conversion of Paul, Acts 9: 1-8), and impress the fact that, until God rules, human life can never enter into the promises or obtain the power. This is a good opportunity to press for decision for Christ.

For Teachers of the Boys and Girls

"The straightening of a crooked stick", is a good title for to-day's lesson. Boys who have seen a carpenter at work on a "waney" scantling, out of which a straight piece is to be taken, will understand. God is the Carpenter here; and out of the crooked, very crooked, Jacob, He fashions that pillar in His own house, Israel. To-day we see Him give the finishing touch.

The Lesson brings up the whole story of Jacob's previous history. Question, so as to make these incidents, at least, stand out clear: (a) The wheedling of hungry Esau of his birthright; (b) The trick by which the father's "blessing", with all the rights and privileges that went with it, was obtained; (c) The pretence of going in search of a wife, in order to escape his brother's anger. This was the sort of man Jacob was.

How had God dealt with him? Again, let

the teacher question freely. It was by a mingling of sharp cutting, and of gentle smoothing (to follow up the simile of the carpenter); the rough blows being such as his banishment from home, his uncle Laban's trickery and "meanness" with him. The "smoothings" were such as the vision at Bethel, with its gracious promises, the love of Rachel, the meeting with the angels (vs. 1, 2).

And now, again, coming to the Lesson for the day, another rough stroke,—the news that Esau, the injured brother, is at hand, v. 6.

Have the scholars tell you here (through questioning), that the crooked Jacob has, in these twenty years, been so far straightened as to go to God in his troubles: v. 9 tells of it, and vs. 9-12 give the prayer in detail. Have the scholars pick out these things in the prayer:—Jacob's humility, his gratitude, his appeal to who God was, and to God's previous dealings with him,—especially His promises,—his present request.

There should be no difficulty holding the attention for the remainder of the lesson.

First, have the scholars tell of the arrangements made for meeting Esau, vs. 13-23; have them note, how Jacob acts, as well as prays; but prays first, then acts.

Then, have them picture Jacob remaining behind alone. For what purpose? Does he not remember Bethel and the vision from God?

Next, the long, long wrestling, v. 24: Jacob was a sturdy, out-of-door man, hard to down.

Follow with the magic touch which disabled him in an instant. Jacob suspected it earlier; now, he is sure, that his antagonist is more than man.

What then? Lets go? Or holds tighter? Discuss v. 26, and the lesson it carries with it, of persevering, importunate prayer, prayer that will take no "no". Ask, too, what it was that led Jacob to hold on. The answer will be "faith".

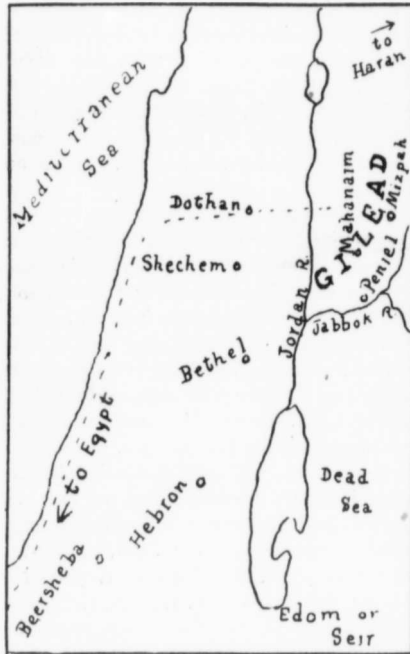
And now, the wondrous things that faith brings. On questioning, the class will name these two things:—(1) The new name; which stands for the new nature. Compare Acts, ch. 9: what came to Saul of Tarsus;

(2) The "blessing" (v. 29), which included the new name and what it stood for, as well as wisdom and strength and grace for what lay before him.

The lesson may end with the name by

which Jacob calls the place (v. 30), and the reason for it. It was the greatest hour in Jacob's life when he saw God face to face, even as it is the greatest moment of our lives here when we see Jesus, our Saviour.

THE GEOGRAPHY LESSON



For Jabbok and Peniel, or Penuel, see, Light from the East. After a talk about these, call attention to Mizpah, the scene of the covenant between Jacob and Laban (see Gen. 31 : 41-55). This place lies in the southern part of Gilead, that region east of the Jordan famous for its perfumes and spices. It has a supply of water sufficient for a great city. Remind the scholars how welcome this would be to Jacob's large caravan, containing his flocks and herds. Coming to Mahanaim (meaning, "two hosts") recall, in addition to Jacob's vision of angels (Gen. 32 : 2), a famous incident in its later history. It was here that David heard the tidings of his son Absalom's death, 2 Sam. 18 : 27-33 (compare 17 : 27). Lastly, Seir, or Edom, Esau's home, lay south of the Dead Sea. Esau had to journey 80 or 90 miles to meet Jacob at the Jabbok. The name Edom means "Red", and was given to this district because of its red sandstone cliffs. Ancient Edom was about 100 miles long and 20 miles in breadth. The name was modified by the Greeks and Romans to Idumæa.

ADDED HINTS AND HELPS

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

From the Library

It is very important to remember that Jacob prevailed, not by his wrestling, as is often supposed, but by his yielding. Not till he was led fully to realize his own weakness, where he had felt the strongest, did he have power with God. The great lesson from Jacob's experience at Peniel is not on impotency, but on self-surrender, as a careful study of Gen., ch. 32, will show.—Dr. J. Monro Gibson.

Israel's characteristics were not to be wealth and splendor, learning and genius, valor and enterprise. Athens became "the mother of arts and eloquence", and it was "thine, O Rome, to rule". But Israel had the highest,

princeliest gift of all—power with God through faith and prayer. Weak and helpless, Israel clung to God, would not let Him go, and was blessed.—Strachan's, Hebrew Ideals.

Some Test Questions

1. How long did Jacob live in Padan-aram ?
2. Who became his wives ?
3. At whose bidding did he leave Padan-aram ?
4. Where did Esau come to meet him ?
5. What preparation did Jacob make for the meeting ?
6. Enumerate the contents of Jacob's prayer.
7. Who wrestled with Jacob ?
8. How long did the conflict last ?

9. What convinced Jacob of his opponent's supernatural power?

10. To what was Jacob's name changed?

11. What change of character did the change of name indicate?

12. What Jewish custom is described and accounted for in v. 32?

Something to Look Up

Very many years after Jacob, a good man was banished to an island by his enemies. There he had a vision and a message from God. Find a passage in that message where a new name is promised. To whom is it promised? In what is the new name to be written?

ANSWERS (Lesson I.)—1. In John 1 : 51. 2. Isa. 6 : 1-4.

For Discussion

1. Which was the nobler character—Esau or Jacob?

2. Resolved,—That the world's greatest men have been its men of faith.

Prove from Scripture

That Christians are kings.

The Catechism

Ques. 52. *Reasons for obedience to the Second Commandment.* These reasons are three in number : 1. God is a King, and we are His lawful subjects. The scriptures are full of this idea of God's kingship. 2. God is

an Owner, and we belong to Him. The "word 'propriety' comes from a Latin adjective which means 'one's own.' It denotes 'exclusive right of possession.'" (Salmond.) God has a title of ownership in the fact that He has made us. He has a still stronger title in that He has redeemed us. Paul expresses this divine claim in 1 Cor. 6 : 19, 20. 3. God is zealous for His own worship. The word "zeal" comes from a Greek root meaning "to boil," and denotes "intense interest." God is so deeply interested in His worship, that He will not overlook anything unworthy in it. (See 2 Kgs. 19 : 31 ; Isa. 9 : 7.)

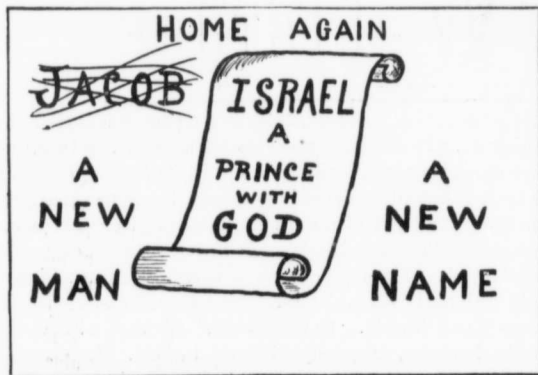
The Question on Missions

Ques. 2. Our mission field includes only about one-fourth of the province. Honan's greatest diameter is from north to south, and the Yellow River cuts off its northern end, a piece of territory remarkably near in shape and size to the western peninsula of Ontario, bounded by Lakes Erie and Huron, the Georgian Bay, and a line drawn from Collingwood to Hamilton. The population of this district is about ten times as great as that of the corresponding territory in Ontario. It is estimated at somewhere between six and eight millions. This includes no large city, but all the people live in communities, that is, in villages, towns, or cities, so that these are very numerous.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God bringing a wanderer home.

Introduction—Place some paper forms of camels on the board (or draw outlines), and following these a great number of cattle and sheep, and men, women and children (a great many marks). They are leaving Haran (square) and going towards Beersheba (square).



The chief of the procession, we have seen several times in our Lesson stories. The last time we saw him, he was going towards Haran, and had laid down to sleep. One may be asked to print his name, J-A-C-O-B. Some one else may draw a ladder, while the others tell about Jacob's dream. Jacob has been

with his uncle Laban for twenty years. He has now a large family, and has become a very rich, great chieftain. His uncle Laban became angry with Jacob (ch. 31 : 1, 2), and God told Jacob to return to his old home.

Lesson—Jacob supposes that Esau is still angry with him ; so, when he gets near home, he sends messengers to Esau, etc. The messengers return, saying, " We have seen your brother, and he is coming to meet you with four hundred men, Jacob." Jacob is afraid, vs. 7, 8. He divides his band, so that, if one is taken, the other may be left. Then he prays. Next, he decides to send a great present to Esau to please him and take away his anger, vs. 13-21. Then he puts his family in a safe place across the ford Jabbok ; and Jacob is left alone.

Jacob Yields Himself to God. Suddenly an angel appears, and begins to wrestle with Jacob. All night they wrestled ; but Jacob would not yield, till the angel touched his thigh, and at once it was put out of joint. Jacob's strength was gone, and he knew that it was God Himself who had sent the angel to wrestle with him, wanting to make Jacob yield himself entirely to Him. Jacob did so, and became humble and gentle. " I will not let Thee go, except Thou bless me," he said.

■ *A New Name*—We'll print, JACOB, and then we'll cross it out, for God gave Jacob a ^{NEW}NAME,

because all the old, bad life was now past and Jacob had left all the old, untruthful, wicked ways, and had taken God for his Guide, and now his name is to be ISRAEL, " a prince with God".

A Welcome Home—The wanderer has come home to God, and we also see him getting back to his old home. God has made Esau's heart kind, so that he forgives Jacob, and runs to meet him, and embraces him and kisses him, and they weep together, ch. 33 : 1-4.

Little Wanderers—Little boys and girls are sometimes wanderers, even if they do not go far away from home. Sometimes they wander away from God. Whenever we do wrong, we are wandering away from God, our loving Father.

Golden Text—Repeat. Jesus spoke these words to the seventy disciples who returned from preaching about Him throughout the country. We are told that God keeps a Book of Remembrance in which the names of all His children are written. We know our names are in God's book, if we love Jesus and seek to obey Him and keep very close to Him.

Something to Think About—I should not wander from God.

Something to Draw—Print, ISRAEL, and remember that God gave Jacob, the "supplanter", a new name.

FROM THE PLATFORM

A NEW NAME
NATURE

Ask the scholars if they can tell you anything about Burbank, the "plant wizard", as he has been called, of Santa Rosa, California. Perhaps they have read how he has taken an ordinary desert cactus, with the most deadly thorns protecting its fruit, its leaves filled with fibrous substances causing death to the cattle feeding upon it; and from it has produced one without thorns, whose leaves are harmless and full of nutrition. He has given the cactus A NEW NATURE (Print). Now, the Lesson tells of one in whose character a great change was wrought. This was Jacob, the "supplanter". Get the scholars to describe the sort of man he was at first, driving a hard bargain with his brother, deceiving his father, etc., full of craft and cunning. But he received a new NAME (Print). It was Israel, "prince with God". Bring out the new features in Jacob's character, especially his trust in God. Impress the truth, that God can take bad qualities out of our natures and put good ones in their place.

Lesson III.

JOSEPH SOLD BY HIS BROTHERS

April 21, 1907

Genesis 37 : 5-28. Commit to memory vs. 26-28. Read the chapter.

GOLDEN TEXT—For where envying and strife is, there is confusion and every evil work.—James 3 : 16.

5 And Jo'seph dreamed a dream, and he told it his brethren : and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed :

7 For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright ; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

8 And his brethren said to him, Shalt thou indeed reign over us ? or shalt thou indeed have dominion over us ? And they hated him yet the more for his dreams, and for his words.

9 And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more ; and, behold, the sun and the moon and the eleven stars made obeisance to me.

10 And he told it to his father, and to his brethren : and his father rebuked him, and said unto him, What is this dream that thou hast dreamed ? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth ?

11 And his brethren envied him ; but his father observed the saying.

12 And his brethren went to feed their father's flock in Shechem.

13 And Is'rael said unto Jo'seph, Do not thy brethren feed the flock in Shechem ? come, and I will send thee unto them. And he said to him, Here am I.

14 And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks ; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

15 And a certain man found him, and, behold, he was wandering in the field ; and the man asked him, saying, What seekest thou ?

16 And he said, I seek my brethren : tell me, I pray thee, where they feed their flocks.

17 And the man said, They are departed hence ;

Revised Version—¹to ; ²came ; ³yet a dream more ; ⁴Omit the ; ⁵kept the saying in mind ; ⁶Go now, see ; ⁷flock ; ⁸are feeding the flock ; ⁹Omit when ; ¹⁰and before ; ¹¹one of the pits ; ¹²And ; ¹³Omit he ; ¹⁴hand ; ¹⁵take his life ; ¹⁶Omit but ; ¹⁷but ; ¹⁸deliver ; ¹⁹restore ; ²⁰Omit again ; ²¹Omit out ; ²²the ; ²³travelling ; ²⁴Ishmaelites ; ²⁵Omit and ; ²⁶hearkened unto him ; ²⁷And there.

LESSON PLAN

I. Dreams, 5-11.

II. Duty, 12-17.

III. Bondage, 18-28.

DAILY READINGS

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

M.—Joseph sold by his brothers, Gen. 37 : 1-14.
T.—Joseph sold by his brothers, Gen. 37 : 15-28.
W.—Jacob's grief, Gen. 37 : 29-36. Th.—Joseph a slave, Gen. 39 : 1-6. F.—Patience in suffering, Ps. 37 : 1-11. S.—Evil works Gal. 5 : 13-26. S.—Evil speaking, James 4 : 5-12.

EXPOSITION

Time and Place—About B.C. 1830 ; perhaps ten years after Jacob's return from Padanaram ; Hebron and Dothan, about 70 miles to the north of it.

Connecting Links—The God to whose messenger Jacob had clung for blessing (see preceding Lesson), crowned with success his efforts to appease Esau's wrath, and the meeting between the two brothers was a peaceable one, ch. 33 : 1-15. After they had separated, Jacob went to Canaan, settling

for I heard them say, Let us go to Dothan. And Jo'seph went after his brethren, and found them in Dothan.

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

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

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

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

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

23 And it came to pass, when Jo'seph was come unto his brethren, that they stripped Jo'seph out of his coat, his coat of many colours that was on him ;

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

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

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

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

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

Shorter Catechism—Ques. 53. Which is the third commandment ? A. The third commandment is, Thou shalt not take the name of the Lord thy God in vain ; for the Lord will not hold him guiltless that taketh his name in vain.

The Question on Missions—3. What kind of people live in Honan ? The people in Honan are not small in stature like the men from Canton who come to Canada. They are about the same size as ourselves. But they are very poor. A man with \$1,000 is considered wealthy. They are also very ignorant. Only about ten in a hundred can read.

Lesson Hymns—Book of Praise, 583 (Supplemental Lesson) ; 245 ; 101 ; 56 (Ps. Sel.) ; 16 (from PRIMARY QUARTERLY) ; 275.

finally at Hebron, where he found his father Isaac living, ch. 35 : 27. Rebekah, it seems, had died, so that she never saw Jacob after he left home to go to Haran (compare ch. 27 : 42-45).

The chief incidents between the Lessons are the birth of Benjamin and the death of Rachel, ch. 35 : 18, 19. The death of Isaac is also mentioned at this point (ch. 35 : 29) in the story, though it did not occur till perhaps twelve years later.

I. Dreams, 5-11.

Vs. 5-8. *Joseph*; born at Padanaram, now a young man of seventeen, and his father's favorite (v. 3), which meant the jealousy and hatred of his older brothers, especially the sons of Bilhah and Zilpah, whose evil conduct on some occasion Joseph had reported to their father, v. 2. *Dreamed a dream*; likely in the harvest time, and after a day with the reapers. *My sheaf arose. your sheaves. made obeisance*; offered homage, as to a great ruler, by falling to the earth around it. *Reign over us?* The significance of the dream was so apparent that his brethren at once saw and resented the implied thought.

Vs. 9-11. *Another dream. sun* (Jacob, his father). *moon* (possibly Bilhah, who, as the handmaid of the dead Rachel, ch. 29: 29, now filled the place of a mother to Joseph). *eleven stars* (his brothers) *made obeisance. Father rebuked him. but. observed the saying.* The fond Jacob would naturally find it an easier thing to forgive Joseph for his ambitions, than would his already prejudiced brothers. *Brethren envied him.* Their envy was caused partly by Joseph's own imprudent, though innocent, boasting, as well as by Jacob's foolish partiality. But at the bottom of his brothers' attitude towards Joseph was the hatred which the evil-minded always feel for those who are upright and pure.

II. Duty, 12-17.

Vs. 12-14. *Feed. flock in Shechem*; some sixty miles north of Hebron. About Shechem there was and is excellent pasturage. Near Shechem was the piece of ground which Jacob had purchased (ch. 33: 19), and Jacob's sons may have taken advantage of their father's rights in this northern region. *I will send thee.* Joseph had "made good" in the lesser duties allotted to him, and now he was entrusted with a more important commission, which threw him on his own resources and called for independent action. *Here am I*; ready for the journey, with a young man's alertness and love of change, and eager to prove his ability for responsible tasks. *Vale of Hebron.* Hebron lay in a broad valley running northeast and southwest.

Vs. 15-17. *Wandering in the field* (the open

country); uncertain where to look for his brothers. *Found them in Dothan* (see, Geography Lesson); following the information got by his fortunate meeting with a man of the country.

III. Bondage, 18-28.

Vs. 18-22. *Saw him. conspired. to slay him.* "How oft the sight of means to do ill deeds makes ill deeds done!" *Behold, this dreamer* (Rev. Ver., Margin, "master of dreams"); spoken in mocking contempt, and with a cruel satisfaction in the revenge now so near at hand. *Slay him. some pit. say, etc.* So swiftly had envy ripened into plans involving murder and lying. *What will become of his dreams.* Little as they thought it at the time, they were taking the very course that led to the fulfilment of them. *Reuben. delivered him.* Reuben, the eldest brother, seems to have been better at heart than the rest, and, without seeming to oppose, planned to outwit them. *Cast him into this pit.* See, Light from the East.

Vs. 23-25. *Strip Joseph out of. coat of many colours*; that they might use it to deceive their father as to his fate, vs. 31-33. Dr. Dods says, "literally, a 'coat of extremities', that is, a coat reaching to the hands and feet. Corselets embroidered with figures of animals were immensely esteemed in ancient times." *They sat down to eat bread*; heartlessly feasting, perhaps on dainties brought by Joseph. *Ishmeelites.* The name strictly denotes descendants of Ishmael, the son of Abraham (ch. 16: 15); but it came to be used as a general name for traveling caravan traders. Amongst them were some "Midianites" (v. 28), a wandering tribe found sometimes east and sometimes south of Palestine, so that the company might be known either as "Ishmeelites" or "Midianites". *From Gilead*; a region east of the Jordan. *Spicery. balm. myrrh*; tree gums used in Egypt for medicine, for incense in the temples, and for embalming the bodies of the dead.

Vs. 26-28. *Judah. let us sell him*; and so get some gain out of the business, as well as rid ourselves of the dreamer. *Twenty pieces of silver*; probably in rings (see Illustration, HOME STUDY and INTERMEDIATE QUARTERLIES). Money in those days was weighed, not coined. The price was two-thirds that

commonly paid for a full grown slave (Ex. 21 : 32, compare Matt. 26 : 15), so that the merchants would make a profit of fifty per cent. *Brought Joseph into Egypt*; where, as the monuments show, there was a ready market for slaves.

Light from the East

PIT—This was no doubt one of the rock-hewn cisterns so common in Palestine. There are comparatively few springs or streams which continue to flow all the year round, while the rainfall is not very great, and is confined to certain seasons. Wells were difficult to dig, and often no water could be found, even when they were sunk to a considerable depth. Yet it was important to have water all the time in certain sections,

for cattle and laborers. So they dug cisterns out of the rock, or excavated them in suitable places and lined them with masonry plastered with cement. Then trenches were skilfully dug to carry the surface water from a considerable area during the rainfall into the cistern. These receptacles were often of great size; the one under the temple hill in Jerusalem will hold three millions of gallons. In the ordinary cistern, the walls were arched up over the top and only a round hole two or three feet across was left, and this was generally closed by a flat stone. When they were empty, they were convenient places of confinement, for only something that had wings could escape from them. In cities and towns the water from outside springs was often conducted to cisterns inside the walls.

APPLICATION

His brethren envied him, v. 11. Envy is as abhorrent as smallpox. It destroys beauty of soul, rest and peace. It is caused by the successes of others. Themistocles, the Athenian general and statesman, was exceedingly ambitious and envied any who succeeded. He was quite young when Miltiades won great fame in the battle of Marathon. Instead of rejoicing with his happy countrymen over Miltiades' achievement, Themistocles kept alone, and was very sad. When asked the reason, he said, "The successes of Miltiades will not suffer me even to sleep." Envy ought to be faced and fought and felled in its beginnings.

Go . . . see whether it be well with thy brethren, v. 14. Neither the passing years, nor the furthest distances, destroy the love of parents towards their children. A prayer girdle surrounds the earth, woven by the parents of lads who are far from home. Let such a father hear of a traveler who thinks of visiting the land where the absent boy dwells, and he will beg him to hunt up his son and see whether it be well with him. It is only the thoughtless and foolish son who will cut himself adrift from these sacred and blessed attachments.

What seekest thou ? v. 15. There is a love and good will that overleaps family, nation

and race, and in kindness asks, "What seekest thou? Can I help?" Many "Can I Help?" tired men deny themselves rest and ease, that they may lend a hand to some who are trying to make out, in the gathering darkness, the words on the wayside cross. For the number who are saying, "Which way shall I take?" is very great, and the need of helpers is pressing. The teacher in the Sunday School, the missionary and the philanthropist, are among these helpers. It is the spirit of brotherhood that Christ has sent into life that prompts them to offer men help in their search for light.

They saw him afar off, v. 18. There is a wild, ruthless spirit in animals that has as its weapons, far-sightedness, swiftness and great power to kill. The vulture, the wolf and the shark are possessors of this. They can see and hear and smell afar off. The selfish, cruel, and inhuman institutions that survive in our civilization and stand to betray the young attest the presence of the vulture spirit in modern life. The saloon, the gambling shop, the cigarette mill, are pits, and the men who control them, see afar off in the boys and young men of to-day those who must support their vulture-like work. Forewarned is forearmed against these ruthless destroyers.

We will say, Some evil beast hath devoured

The Smallpox of the Soul

A Wonderful Prayer Girdle

The Vulture Spirit

him, v. 20. It is easy to say what is untrue; but it is hard to endure the results. The falsehood of the brothers was quickly resolved upon. Look at what it caused. It broke the heart of their father. It planted a guilty secret in their own breasts. That secret bore the bitter harvest of fear, worry and shame. These men knew no peace of mind after resolving to tell this lie. If we could see the crop of trouble and care that results from a lie, we would shrink from telling one, as a man shrinks from contact with a snake or with plague. Telling a lie is like warming a snake in one's bosom.

What profit is it if we slay our brother? . . . let us sell him, vs. 26, 27. "Will it pay?" is what many ask about certain lines of conduct. What they ought to ask is, "What is the right thing to do?" The best men ignore personal, material gain for the sake of principle. Crates the Grecian, when he found he was too anxious to grow rich in dishonest ways, threw his gold bags into the sea, crying out, "I will destroy you, lest you should destroy me." If we would but remember that we shall carry all our principles away

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

For Teachers of the Older Scholars

The Lesson begins a series of studies in the life of Joseph. The teacher should have, at the outset, a good idea of this life as a whole. Study carefully the history in these Lessons. Joseph was a rare combination of grace and power, of heroism and gentleness. These are seen in his boyhood. Get the setting of the Lesson. Jacob made his home at Hebron, ch. 35 : 27. Joseph was one of his sons, now only seventeen years of age, v. 1.

1. Observe *the family life*, and the events causing the trouble, vs. 1-11. There was bad feeling : (a) Jacob loved Joseph more than his other children, and showed it. Compare the case of Rebekah and Jacob. (b) This favoritism developed a spirit of jealousy and hatred among the other brothers. (c) Joseph was exceptionally talented. Discuss in con-

with us, but not a whit of the gain we get from selling Josephs, we would pray God for more power to stand firm by what is right. It is far better to have heaven in the heart here and hereafter, than earth in the hands only here for a short time.

Lesson Points

Like poison in a well, are envy and jealousy in a home. vs. 5-8.

Dreams can be realized only through drudgery. vs. 9-11.

The father's love is a spur to the leal-hearted son. v. 11.

Danger should never deter from duty. vs. 12, 13.

If we wish to be trusted, we must be thorough. vs. 14-17.

Envy when full grown is murder. v. 18.

Compromise is a weapon which cuts the hand of him who uses it. vs. 21, 22.

Indifference is among the deadliest of sins. v. 25.

Greed is the assassin of the holiest affections. vs. 26, 27.

From the lowest valley of defeat, there is for God's servants a stairway to the uplands of victory. v. 28.

TEACHING HINTS

nection with vs. 5-8 and vs. 9-11, dreams, and their place in the plan of God. (d) The elder brothers were wicked, and Joseph informed their father (v. 2), not as a tale-bearer, but as a matter of duty to them and their father.

2. *The occasion of their revenge*, vs. 12-14. The brothers were at Shechem, sixty miles distant from Hebron. Notice Jacob's anxiety and Joseph's willingness to go. It was an important commission for a boy of seventeen ; there were perils in so long a journey alone.

3. *The preparation for revenge*, vs. 15-22. The brothers wished to get rid of Joseph's dreams. Reuben had a real desire to save him. He wished to spare him, and as a compromise, the brothers agreed to cast him into a pit, from which Reuben planned to rescue him later. He was sincere in this purpose (compare ch. 42 : 22).

4. *The accomplishment of their purpose*, vs.

23-28. Note the horrible pit. This was a reservoir for holding rainwater, bottle-shaped, filthy, and allowing no possibility of escape. The heartlessness of the brothers was appalling. They sat down to feast while Joseph begged for help. (Compare ch. 42 : 21.) Observe, further, how they seek to avoid murder by selling him into slavery,—most inhuman. The deception of their father was heartless. Jacob's sin in deceiving his father was coming home to him.

In practical application, consider two things. First, how evil works out the plan of God in history. It was foretold, that the Israelites would sojourn in a strange land. The Lesson shows the first link in God's mighty chain. "Israel in Egypt", was God's plan, to cement His people into a nation, and prepare for the conquest of Canaan. In Egypt there were no mixed marriages, and thus the national type was kept pure, while the Israelites reaped many advantages from Egyptian civilization, which had reached a high level. The selling of Joseph was the beginning of this new development. Yet, though they were carrying out God's purposes, the brothers stand in their own mind and in the judgment of the world, as great sinners and inhuman. The guilt was theirs; the unseen hand was God's. The second lesson, this one of very practical import, is the cursing effect of jealousy and revenge. This sin is very common in every walk of life. Study in the light of Jesus' teaching, who demands generosity, forgiveness and love.

For Teachers of the Boys and Girls

The boys and girls all know the story of Joseph. It is pre-eminently the favorite among the Old Testament stories. They will be ready, therefore, to follow it out, even from the fragments which this and the following Lessons give. The whole narrative should be taken in—every link in the chain which connects the shepherd lad of seventeen with the ruler of Egypt, who died full of honors, and whose bones, long after, were carried to the home of his fathers.

This Lesson is—Joseph sold as a slave. It is a chapter of misfortunes: suppose the class be got to make a list of these.

Misfortune one—To have been his father's favorite. Question as to how this came

about (the elder of the sons of the favorite Rachel, and doubtless already giving signs of the extraordinary ability which he afterwards displayed). It was no discredit to the lad, merely his misfortune; for favoritism in family or school is a wedge which often sunders wide. Verse 4 gives a vivid example.

Misfortune two—Joseph was a dreamer. Have the scholars tell about his dreams. Again, "Was Joseph to blame for his dreams?" the class will ask. Surely not. It is such dreamers who, by and by, are the great doers—boys and girls who build castles in the air, which some day they will bring down and plant solid upon the earth. The teacher will be safe in inciting the scholars to plan out great things for themselves. Is there no blame, then, to Joseph? Perhaps, blame for the telling of his dreams; it sounds like brag, but was, in reality, mere boyishness. The misfortune, once more—let it be questioned out—lay in his brothers' envy; which, it will be noted, has now developed into hatred, v. 8. If any of the scholars are fond of tracing relationships, put them on doing so in the case of "envy" and "hatred": are they mother and daughter? Or twin sisters?

Misfortune three—The errand to Shechem. Get at the details of vs. 12-15. It speaks well for Joseph's trustworthiness (a seventeen year old boy) to have been sent on an important errand, and so far: it was 60 miles, and turned out to be 12 miles further. But, nevertheless, it was a misfortune to be thrown alone and unfriended into the very teeth of his brothers' hatred.

Misfortune four—Reuben's lack of backbone. Study this out in vs. 18-22. He had good intentions: he wanted to save the lad's life. But he did not say so right out, and take a bold stand for it. Had he done so, probably he would have gained his point, and Joseph would have gone home safe and sound. Compromise with truth and honor, invariably spells defeat.

Misfortune five—The arrival of the merchantmen. The whole scene is picturesque to a degree—make it vivid to the class, vs. 23-28. Had the merchantmen not arrived just when they did, Reuben might have carried out his plan of secretly sending

Joseph home. They came just in time to play into the false and greedy Judah's hands (Ask for a New Testament instance of betrayal for money's sake).

A chapter of misfortunes, truly. But it is

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON II.]

Three very famous places in Bible history come in to-day's Lesson. The first is Hebron, which the scholars will readily remember as Jacob's home, about 25 miles northeast of Beersheba and 20 miles southwest of Jerusalem. Here are some interesting facts to add to the scholars' knowledge. Hebron is one of the oldest towns in the world, which are still inhabited instead of being simply ruins. It is situated 3,040 feet above sea level, being built in a valley and on the slope of a hill, in one of the most fruitful districts in Judæa. The second place is Shechem, 60 miles north of Hebron, between two round hills, Mount Ebal to the north and Mount Gerizim to the south, in a pass running through Palestine. Shechem is on the height of land dividing the waters that flow into the Mediterranean from those that flow into the Jordan, and is a centre

a "continued" story: the end is not yet. If any in the class are puzzled as to how such "ill luck" could befall so good a lad, have them turn to Ps. 37 : 3 ; 76 : 10 ; and Gen. 45 : 4-8, with which the lesson may end.

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

ADDED HINTS AND HELPS

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

From the Library

I am no painter, but if I were, I should like to try my hand at the portrayal of the young Joseph sitting at the feet of the blind old Isaac, and listening with wonder to the recital of his experience on that eventful day when he was rescued from sacrifice by the angel's interference, and had his first insight into the world beyond.—Dr. W. M. Taylor.

Joseph's coat was probably richly embroidered, and made of fine Egyptian linen. "This sort of robe", says F. B. Meyer, "was worn only by those who had no need to toil for their living. All who had to work for their living wore short, colored garments that did not show stain, or cramp the free movement of the limbs. Such was the lot of Jacob's other sons, and such the garments they wore."

Joseph's two dreams were evidently in-

tended to be signs of the steadfastness of the divine purpose towards him, by possessing the clearness of special prophecy; yet were couched in such imagery as not to inform him prematurely of his destiny, and only to be understood after their fulfilment.—Ruskin.

Some Test Questions

1. Describe the meeting of Jacob with Esau.
2. At what place in Canaan did Jacob settle?
3. Which of his wives died before he reached this place? Name her two sons.
4. Why did the older sons of Jacob envy their brother Joseph?
5. What increased their envy and hatred?
6. Whither had they gone to find pasture for their flocks?
7. On what errand did Jacob send Joseph to them?
8. In what spirit did Joseph set out on the journey?

9. What plot did his brothers make against him?

10. Who saved him from death? How? And with what purpose?

11. At whose suggestion, and to whom was he sold?

12. To what foreign country was he taken?

13. What light do the monuments give as to slavery in Egypt?

Something to Look Up

1. The whole story of Joseph is told also in the New Testament. Find it. Who related the story?

2. King Solomon tells us twice, that the father who has good sons is happy. Find the passages.

ANSWERS (Lesson II.)—Rev. 2: 17. "To him that overcometh". In "a white stone".

For Discussion

1. Did Reuben take the best method of saving Joseph?

2. Would it have been a fortunate or an unfortunate thing had Joseph escaped from the Midianites?

Prove from Scripture

That brothers should love one another.

The Catechism

Ques. 53. *The Third Commandment.* 1. What is meant by "the name of God"? In Bible times, names had a meaning, and

marked something peculiar in birth, character, fortune, or deeds. Examples are, Abraham, Isaac, Jacob, etc. Thus the name of God signifies that which describes and reveals His nature and relations to men. It includes, therefore, not only His personal "names", but also his "titles, attributes, ordinances, word, and works." 2. What is it to take God's name in vain? This includes profane swearing and perjury. At the root of these sins is irreverence. It is against irreverence, therefore, in every form, that this Commandment is directed. It may be broken by the thoughts and feelings of the heart as well as by the careless oath and the false testimony.

The Question on Missions

Ques. 3. Practically all the Chinese who live in Canada or the United States come from near Canton, in South China. They are small of stature. The Chinese of the north are much larger, their average size being much the same as our own. However, they are very poor, because, in spite of a fertile soil and other advantages, the population is so dense as to make the struggle for livelihood a very keen one. Superstition has also hindered the development of very valuable natural resources. Illiteracy is very common. Practically no women can read, and perhaps not one-tenth of the whole population has any education whatsoever.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God giving protection from danger.

Introduction—Place twelve strokes on the board. Jacob (Israel) made his home in the

land of Canaan. He had TWELVE SONS (Print and repeat names). We are especially interested in the youngest but one of these, who was seventeen years of age—Joseph. Israel loved Joseph more than all his other children, and, as a token of love, he gave Joseph a beautiful robe or coat, made of fine cloth in bright colors. The other brothers were angry, and envied Joseph. He had sometimes told their father about the wrongdoings of some of them, and they hated Joseph, therefore, partly because he was

JOSEPH SOLD
BUT
SAFE

true and good. They were always quarreling with him. The brothers were all shepherds.

A Dreamer—Speak a little about dreams. Sketch rapidly a sheaf of wheat standing upright, and eleven other sheaves bowing down to it (see Exposition). Joseph told the brothers of this strange dream. It made them more angry that Joseph should be dreaming that they were all going to bow down to him, and when he dreamed that the sun, moon and eleven stars (father, mother and brothers) bowed down to him, even his father reproved him for his foolish dreams (as Jacob thought them); but the father did not forget these dreams. You must not forget, either, for we shall hear more about them in our Lesson.

A Journey—We'll make some hills and some big white dots. These dots are flocks of sheep, and these ten strokes are the shepherds, Joseph's elder brothers. The place is Dothan.

One day, Israel told Joseph to go and seek his brothers, and see how they and their flocks were getting on. Joseph set off, fearing no danger; for he had a brave, true heart. He goes first to Shechem (map), and a man there tells him his brothers had gone to Dothan (map).

A Wicked Plot—Here we see the shepherd brothers gathered in a circle (ten strokes) talking eagerly. They have seen Joseph coming along the road. "Behold, this dreamer cometh", they say. Tell their wicked plot to kill him, v. 20. Here we'll make a great pit or hole in the ground (see Light from the East). Beside it we'll print, REUBEN (stroke). Tell Reuben's plan, v. 22. Tell how they treated Joseph, vs. 23, 24.

Joseph Sold into Egypt—Now we see the brothers seated at their food. They look away to the East. Describe the procession of merchants, with their laden camels, going down to Egypt.

Now we'll print, JUDAH, beside the pit, for it is he who proposes to take Joseph out and sell him to the merchants to be taken to Egypt, vs. 26-28. Explain the custom of slavery.

Golden Text—Repeat and explain.

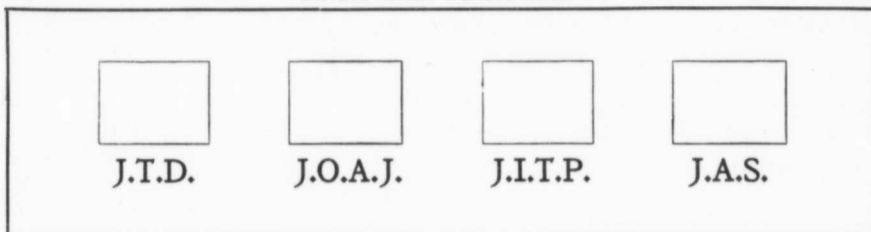
God Keeps Us from Harm—Sometimes, when it seems as if we are in great danger, it is just God's way of doing great things to help us. God will take care of us if we trust Him.

Something to Think About—I should not fear danger.

Something to Draw—Print, JOSEPH

SOLD
but
AFE

FROM THE PLATFORM



Draw on the blackboard four frames, to represent four pictures from the Lesson. With the help of the scholars, describe each picture, and then name it. In the first picture we see a lad of seventeen (Who was he?) telling a dream to his brothers, and another dream to his father and brothers. Have the scholars relate the two dreams, and what they meant. The title of this picture is, Joseph the Dreamer (Print J.T.D.). The second picture is of this same lad on a journey. The scholars will tell you whither he was going, and why. Make the picture of the journey as vivid as possible. The picture title is, Joseph on a Journey (Print J.O.A.J.). In the third picture we see a pit (describe) and Joseph is in it. The scholars will tell you how he came to be there. The title is, Joseph in the Pit (Print J.I.T.P.). In the fourth picture Joseph is being taken to a strange land by a caravan of merchants. How did he come into their hands? Call the picture, Joseph a Slave (Print J.A.S.). The Lesson to impress is, that God's hand was in all that happened to Joseph,—to overrule it for good.

Lesson IV.

JOSEPH FAITHFUL IN PRISON

April 28, 1907

Genesis 39 : 20 to 40 : 15. Commit to memory vs. 21, 22. Read Genesis, chs. 39, 40.

GOLDEN TEXT—Be thou faithful unto death, and I will give thee a crown of life.—Revelation 2 : 10.

20 And Jo'seph's master took him, and put him into the prison, ¹a place where the king's prisoners were bound : and he was there in the prison.

21 But the Lord was with Jo'seph, and shewed ²him mercy, and gave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison committed to Jo'seph's hand all the prisoners that were in the prison ; and whatsoever they did there, he was the doer of it.

23 The keeper of the prison looked not to any thing that was under his hand ; because the Lord was with him, and that which he did, the Lord made it to prosper.

Ch. 40 : 1 And it came to pass after these things, that the butler of the king of Egypt and his baker ²had offended their lord the king of Egypt.

2 And Phar'aoth was wroth against ⁴two of his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Jo'seph was bound.

4 And the captain of the guard charged Jo'seph with them, and he ⁵served them : and they continued a season in ward.

5 And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison.

Revised Version—¹the ; ²kindness unto him ; ³Omit had ; ⁴his two officers ; ⁵ministered unto ; ⁶saw ; ⁷ward in his master's ; ⁸none that can interpret it ; ⁹it me ; ¹⁰its ; ¹¹Within yet ; ¹²thine office ; ¹³give ; ¹⁴have me in thy remembrance.

LESSON PLAN

- I. Joseph's Fidelity, 20-23.
- II. Joseph's Kindness, ch. 40 : 1-7.
- III. Joseph's Wisdom, 8-15.

DAILY READINGS

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

M.—Joseph faithful in prison, Gen. 39 : 20 to 40 : 15. T.—Joseph forgotten, Gen. 40 : 16-23. W.—Daniel's faithfulness, Dan. 6 : 4-11. Th.—Comfort in suffering, 1 Pet. 4 : 12-19. F.—Prayer in adversity, Ps. 31 : 13-24. S.—Endurance in persecution, Matt. 10 : 21-32. S.—Reward of faithfulness, Rev. 2 : 8-11.

EXPOSITION

Time and Place—About B.C. 1817; twelve or thirteen years after previous Lesson ; in Egypt, at the capital, either the city of On, or of Zoan.

Connecting Links—Immediately following last Lesson is the account of Reuben's grief on finding what had been done with Joseph in his absence (ch. 37 : 29, 30); of the cruel and cowardly deceit practiced on Jacob by his ten sons (vs. 31-33); and of Jacob's bitter sorrow when he was falsely told that wild beasts had devoured his most dearly loved son, ch. 37 : 34, 35. The merchants who carried Joseph down to Egypt, sold him to Potiphar, one of Pharaoh's officers (ch. 37 : 36), in whose house he rapidly rose, through his diligence, fidelity and capacity, to the place of chief responsibility, ch. 39 : 1-6.

6 And Jo'seph came in unto them in the morning, and ⁶looked upon them, and, behold, they were sad.

7 And he asked Phar'aoth's officers that were with him in ⁷the ward of his lord's house, saying, Wherefore look ye ⁸so sadly to day ?

8 And they said unto him, We have dreamed a dream, and ⁹there is no interpreter of it. And Jo'seph said unto them, *Do not interpretations belong to God ?* tell ⁹me them, I pray you.

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

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

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

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

13 ¹¹Yet within three days shall Phar'aoth lift up thine head, and restore thee unto ¹²thy place : and thou shalt ¹³deliver Phar'aoth's cup into his hand, after the former manner when thou wast butler.

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

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

Shorter Catechism—Review Questions 51-53.

The Question on Missions—4. How was the Honan mission founded ? About twenty years ago, college students in Canada began to feel a deeper interest in missions. Rev. Dr. J. Frazer Smith from Queen's University and Rev. Jonathan Goforth from Knox College, were sent to China. Rev. Donald MacGillivray, Dr. McClure and others were soon after appointed, and these men began our mission in Honan.

Lesson Hymns—Book of Praise, 583 (Supplemental Lesson); 250 ; 255 ; 40 (Ps. Sel.); 240 (from PRIMARY QUARTERLY) ; 260.

I. Joseph's Fidelity, 20-23.

Vs. 20, 21. *Joseph's master* ; Potiphar, who seems to have been at the head of the Egyptian state police, which formed one of the corps of the army. *Into the prison* ; on a false accusation made against him by his master's wife. (See, Light from the East, and compare Ps. 105 : 18.) *The king's prisoners* ; whose life and death was absolutely in the hands of the powerful tyrant on the throne. *The Lord was with Joseph*. God's presence and favor depend, not upon our outward conditions, but upon our character. *Favour in the sight of the keeper* ; the gaoler, an officer in charge of the discipline of the prison.

Vs. 22, 23. *Committed to Joseph's hand all the prisoners*. Joseph's ability and trust-

worthiness are appreciated here, as they had been in Potiphar's house, and practically everything is left to his care. *Because the Lord was with him.* Joseph's confidence in God, and the knowledge of his own innocence, set him free from anxiety about himself, and so he was the better fitted to serve others.

II. Joseph's Kindness, Ch. 40: 1-7.

Vs. 1-3. *Butler of the king . . . and his baker.* The "chief of the butlers" and the "chief of the bakers" (see, *Light from the East*) would certainly be important personages, and probably members of noble families, whose duties kept them near the king. Compare the case of Nehemiah at the court of Artaxerxes, Neh. 1: 11; 2: 1. *Offended their lord.* Their crime, according to a Jewish tradition, was an attempt to poison the king; but, if this had been the case, the offenders would doubtless have been more summarily dealt with. It may have been a very trifling offence for which their tyrannical master cast them into prison. *Pharaoh*; a title belonging to all the kings of Egypt, as Kaiser to the German emperors.

Vs. 4-7. *Captain of the guard* (Potiphar, ch. 37: 36); literally, "captain of the slaughterers" (of animals). It seems, says Driver, that these royal butchers must in some way have come to be the royal body-guard. *Charged Joseph with them*; a proof that Potiphar's confidence in his faithful slave was still unshaken. *A season*; some considerable time. *Dreamed a dream both of them.* Dreams are not an unusual experience, but it probably struck them as significant that they should both dream dreams so similar in character on the same night. *Each man according to the interpretation.* The two dreams had apparently different meanings. *Joseph . . . saw them . . . sad* (Rev. Ver.). They were perplexed as to the meaning of their dreams, and, since they were prisoners, prevented from going to those trained to interpret them. *Wherefore . . . ?* With troubles enough of his own, Joseph is still full of sympathy with those of others.

III. Joseph's Wisdom, 8-15.

Vs. 8-11. *Do not interpretations belong to God?* Joseph is as loyal to God as he is faithful to his masters. *Tell me them.* "In this dream, the chief butler sees the whole

process of wine-making pass before his eyes in a few seconds. The buds appear on the vine branches, they unfold into blossoms, and ripen into grapes. He gathers them; presses them forthwith into Pharaoh's cup; they become wine; and, as the royal cup-bearer, he serves the wine to Pharaoh." (Bennett.) This dream, says Dr. Geikie, has been curiously illustrated by an inscription from an Egyptian temple, in which the king is seen standing, cup in hand, while underneath are the words, "They press grapes into the water and the king drinks".

Vs. 12-15. *This is the interpretation.* Joseph, guided by heavenly wisdom, had no hesitation in explaining the chief butler's dream as forecasting his restoration to favor. The correctness of his interpretation was proven by the result, vs. 20, 21. *Think on me.* A very natural appeal to the butler to interest himself on Joseph's behalf, when he should be in a position to help him. *Stolen away . . . have I done nothing.* While protesting his own innocence, he does not seek to clear himself by accusing others, but generously passes over the cruelty of his brothers, and the base falsehoods of his master's wife. *Dungeon*; "hole".

Light from the East

PRISON—In Egypt, a prison was usually a section of some strong fortress, where the prisoners were handed over to the soldiers, who became responsible for their safe-keeping. Some of the palaces had apartments for the temporary imprisonment of offending officials or refractory slaves. And, as the priesthood grew in wealth and power by the endowments of successive kings, every great temple had its own prison. In many cases the prisoners were transported to the gold and silver mines of Ethiopia and Sinai, and worked with great cruelty during the short time they survived.

BUTLER—The cup-bearer, whose duty it was to serve the wine at the king's table. He shared the king's confidence in a high degree, because it was part of his duty to guard him against poison, and this confidence made him a person of great importance.

BAKER—Providing bread for Pharaoh's household was a large task. A picture of the New Empire represents all the processes of baking, the kneaders of the dough tramping

it with their feet, the bakers molding the loaves into fancy shapes, others carrying them towards the ovens, which were cylinders

of Nile mud narrowed towards the top, out of which the flames appear, while the loaves are seen stuck on the outside to bake.

APPLICATION

Joseph's master . . . put him into the prison, v. 20. The prison has been the preparatory school for very many of the world's best benefactors. No fault of theirs, "A Prison Matters Little," but the ignorance and insensibility of their contemporaries, brought them to the dungeon. Jeremiah, John the Baptist, Peter, Paul and Silas, are notable examples in Bible history. Socrates was put to death in prison, after serving a term of punishment for teaching the truth. Columbus, the great navigator, suffered cruel confinement, lying in irons and receiving abuse, because of false charges that had been laid against him. Bunyan was confined for twelve years in "a filthy den, a receptacle for felons and cut-throats." A prison matters little, if one is innocent as Joseph was.

The Lord was with Joseph, v. 21. James II. of England imprisoned certain bishops because they would not join him in overthrowing their cherished Protestant faith. They were committed on the evening of Black Friday, arriving at the prison just at the hour of divine service. They hastened to the chapel, and were soon listening to these words, and knew that their Lord had not left them: "In all things approving ourselves as the ministers of God, in much patience, in affliction, in distresses, in stripes, in imprisonments." This word in season so strengthened and assured the prisoners, that the much dreaded imprisonment became to them an opportunity for thought and prayer and work that afterwards greatly aided the cause they were pledged to support.

That which he did, the Lord made it to prosper, v. 23. A worthless workman blames his tools, and a lazy lad complains of his lack of opportunity. For one to rise because of faithfulness in a jail, means that there is much good in him. Where there is much to try the temper, and much to tempt one to refusal, it is evidence of real manhood to try to do well. When one does as well as he can, he does all that is required of him, and he will prosper.

For God works wonders for us, when we do our duty as in His sight. The "little, nameless, unremembered acts of kindness and of love", that we may perform towards our fellows, wherever we find them, are like seeds we drop into the warm earth in a sunny corner of the garden. They will spring up and prosper towards ourselves as well as to all men.

Wherefore look ye so sadly? ch. 40 : 7. When Sir Walter Scott was in Ireland, he met a poor woman who offered to sell him some berries. The offer was not accepted. Just then a beggar who came along asked an alms and was given some pence. At this the berry woman said that the gentleman might as well give her alms, too, as she was "an old struggler." Sir Walter was so struck with the expression, that he rewarded her and said her remark deserved to become classical, as a name for those who take up arms against a host of troubles instead of yielding sadly to them.

Think on me when it shall be well with thee, v. 14. It is most natural for us to feel the blows of life and to moan. Dr. Joseph Parker says of this plea of Joseph, "Only a Man" "He would have been far too great a man for me, if I had not seen this little touch of nature coming out, after all. I have wondered, as I have read along here, that he did not protest and resent and vindicate himself, and otherwise come out as an injured man. He has been almost superhuman up to this point." Now he feels the chain to be heavy and the yoke makes him chafe. He was only a man.

Lesson Points

Better a prison and God, than a palace and sin. v. 20.

"Many, if God should make them kings, Might not disgrace the throne He gave;

How few who could as well fulfil

The holier office of a slave!" vs. 21, 22.

The best cure for our own troubles is showing kindness to others. ch. 40, v. 4.

Suffering breeds sympathy. vs. 5-7.

He were a sorry soldier who should be ashamed of his country's flag in the territory of an enemy. v. 8.

Wisdom belongs to the pure heart, not less than to the clever head. vs. 9-13.

God holds back from His children the fruit

of their efforts until it is fully ripe. vs. 14, 15.

"I like the man who faces what he must

With step triumphant and a heart of cheer,
Who fights the daily battle without fear,
Sees his hopes fail, yet keeps unfaltering trust."

TEACHING HINTS

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

For Teachers of the Older Scholars

The few events in the life of Joseph assigned for study should be viewed only as vantage points from which to view his life as a whole. Let the teacher, therefore, carefully consider the intervals between the Lessons. Bring out the personal character of Joseph (v. 1), the manner in which it commended itself to his master (v. 3), and his subsequent promotions, vs. 4-6. These things disclose a character whose greatness is recognized by all.

1. Consider Joseph's faithfulness to the gaoler and the prisoners in his ordinary work, vs. 20-23. His punishment was moderate, considering the laws and despotism of the time. Perhaps his master was clearly convinced of Joseph's innocence and integrity. Study Joseph in prison: how God was with him, how his goodness and greatness impressed others, and his promotion to the position of overseer. Note, that in prison he showed the same character as when afterwards he was in power.

2. Consider his faithfulness to God and man in connection with special events, ch. 40: 1-5. The Lesson cites one case as an illustration. Note: (a) The occasion of it, vs. 1-4. See the light this casts on the system of government and absolutism. The "butler" and "baker" were high class offenders. (b) The dreams, vs. 5-11. Review the study of dreams in the preceding Lesson. The confidence of these men in him shows that Joseph had lived down all suspicion, and was now a trusted friend of prominent men. (c) The interpretation, vs. 12, 13. This was a wonderful revelation of God's favor and overruling guidance. (d) His request, vs. 14, 15. This shows he had made no appeal to the king as to his innocence; he preferred

to suffer wrong, abiding in his integrity.

The Lesson shows the processes in the development of a great character, namely, trial, slavery, imprisonment, loneliness among men, and fellowship with God. These were stepping stones. The greatness of Joseph is seen in the fact, that his injury and suffering did not sour his spirit. This is a good place to study how the innocent should meet their injury and wrong treatment. Study what Jesus says in Matt. 5: 10-12.

Further, emphasize how trust in God is the saving grace in the hour of temptation. It gives the supreme confidence that righteousness is the eternal law of life, to be held to at any cost. Illustrate by the martyrs, and show the effects of adherence to righteousness on character and in society.

For Teachers of the Boys and Girls

Joseph a Prisoner, is the subject of the Lesson.

As the aim is to embrace the whole story, be sure to review the happenings in Joseph's life up to the present time. It has been a series of misfortunes; a long, dark tunnel, with just the least trace of light at the further end—a trace which it took the eye of faith to see. The present Lesson adds little to the light. Indeed, it seems to make it dimmer still.

Taking up the story of the arrival of the caravan of the merchantmen in Egypt, picture the slave market, and the sale of Joseph to Potiphar, the head of the king's police, v. 1. Have the scholars tell of Joseph's quick promotion in Potiphar's household (trusted slaves were often given great responsibilities)—vs. 4, 5, 6 give the details. The class will be interested in searching out the secret of it all.

The skies of Joseph's life had brightened, but they were speedily overcast. A base lie cast him into prison. It was a total eclipse:

tell of the horrors of Eastern prisons, and the unmerciful treatment of prisoners.

Be quick to show how the eclipse began to pass away, and the reason for this, v. 21. Be sure to make plain, also, that it was no mere favor of God, but God's grace worked out in faithfulness, and sweetness of temper, and willingness to serve, and utter trustworthiness (qualities which count everywhere), that led to the advancement which follows.

Go into the details of Joseph's new responsibilities; and show how the writer insists on God's part in it—God was leading His faithful servant by the hand, through the long, dark tunnel, out of the darkness, toward the light.

Answer the questions of the class as to the

chief butler and the chief baker, and the reason for their imprisonment. Joseph could not guess that their coming into the prison would be the means of his going out: he was faithful and "served them" patiently and well—that was all.

There will be more questions still as to the dreams, and how Joseph was able to interpret them. Again, it is the Lord. Bring up the parallel of Daniel (Dan., chs. 2, 4 and 5).

And then, the touching request of Joseph, ch. 40: 14.

End with the three first words of the Golden Text, as the key to true living in every circumstance.

THE GEOGRAPHY LESSON

Recall Jacob's route from Haran to Hebron (see Lesson II.). The scholars will remember his passing through Gilead (see Exposition, Lesson III.).

It was from this same region that the merchants to whom Joseph was sold by his brothers, came to Dothan on their way to Egypt. It was through these traveling merchants that the traffic of the time between

crossed the Jordan further north than Jacob had done on his return from Haran, and got into the plain of Dothan, which opened out,

as we have already seen, into the great Maritime Plain. Get the scholars to picture Joseph in the caravan, perhaps fastened to a pole and dragged behind one of the camels, traveling some 80 miles southward, passing



different countries was carried on. These traders might have followed Jacob's route as far as Hebron, from which a road led on to Egypt. But, instead of doing this, they

within about 30 miles of his old home at Hebron, and then striking across the Wilderness of Shur for 150 miles to Egypt. (See also for this Lesson, SKETCH MAP, LESSON II.)

ADDED HINTS AND HELPS

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

Some Test Questions

1. How did the sons of Jacob deceive him concerning Joseph?
2. What effect had their story upon Jacob?
3. To whom was Joseph sold in Egypt?
4. Describe his advancement in his master's household.

5. By whom was he cast into prison?
6. How did the gaoler show his confidence in him?
7. To what two officers of the royal household was Joseph appointed to minister?
8. By what were these officers perplexed?
9. How did Joseph help them?
10. What was his interpretation of the chief butler's dream?

11. What request did he make of this officer ?

Something to Look Up

1. Find in the New Testament the names of two men put in prison and released by an earthquake.

2. Our Saviour Himself was made a prisoner. Find an account of this.

ANSWERS (Lesson III.)—1. Acts 7 : 9-15. Stephen. 2. Prov. 15 : 20 ; 23 : 24.

For Discussion

1. The good opinion of others *versus* approval of God and conscience.

2. The best way of "getting even" with those who injure us.

Prove from Scripture

That Jesus requires us to be faithful.

The Catechism

Ques. 51-53 (Review). For the purposes of review, group the three Questions for the month under the general heading of, THE WORSHIP OF GOD. Under this, we have : 1. *The nature of worship.* Emphasize the truth that God is a Spirit, and cannot, therefore, be represented by any material image or picture. Also, make it clear, that He requires from us spiritual worship, that is, worship of the mind and heart, and not worship that consists merely in outward forms. 2. *The supreme authority in worship.* This, as we

have seen (Ques. 52), belongs to God Himself. We have not the right to say how we shall worship Him, but must take our directions from His Word. 3. *The spirit of worship.* We learn from Ques. 53, that in our worship we must be reverent. God is so great and holy, that it becomes us to draw near to Him with lowly humility and solemn awe.

The Question on Missions

Ques. 4. About twenty years ago, the students of Queen's University, Kingston, under a new missionary impulse, decided to send a missionary to China, and Rev. Dr. J. Frazer Smith was appointed as their representative. The same year (1886) Rev. Jonathan Goforth was appointed as the representative of the students and graduates of Knox College, Toronto. Rev. Donald MacGillivray, Dr. William McClure, and others, soon followed. They studied the Chinese language for some time at Chefoo, and elsewhere in Shantung province, and then pushed on into the bitterly anti-foreign province of Honan, which surrounding missions had suggested as an unreached and very needy territory. Mobs, riots and threatened death were common occurrences for a few years, but this open hostility of the people has now almost wholly disappeared, and even the proud magistrates seem anxious to cultivate friendly relations with the missionaries.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God raising up friends in need.

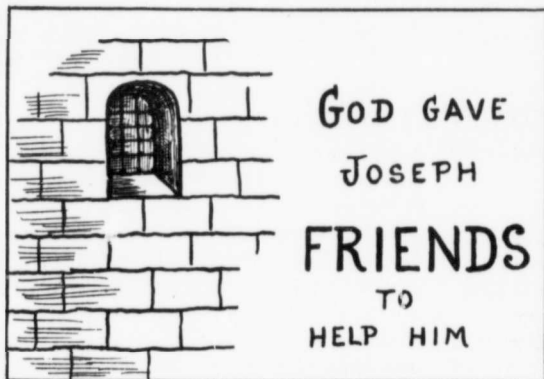
Introduction—How unpleasant it is, when one is blamed for something he has not done,

and the more, when one is punished wrongfully ! Tell a simple story of a boy or girl who was punished for a fault of which he or she was not guilty.

Print—

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POTIPHAR

Recall the last Lesson briefly. Tell of the grief of the poor old father, Jacob, when his other sons came home and told their wicked story about the death of Joseph. Tell how God gave



Joseph friends in the strange land, ch. 39: 1-6. Now comes a sad part of the story. Joseph had to suffer just what we have been talking about. Potiphar was told a false story about Joseph, and Potiphar was very angry. Here is Joseph being led out a prisoner, and taken to the prison (a square with a small grated window).

This is where we find Joseph in our Lesson to-day. But he looks neither sad nor angry. He is happy, hopeful and helpful.

Joseph has a Friend who is with him even in prison, v. 21. God makes others in the prison to be friends of Joseph also. He makes the keeper of the prison, the chief butler, and, by and by, King Pharaoh himself, to be his friends. You see, if God is our Friend, He can make many friends for us.

The true, honest, faithful boy Joseph, became the true, honest, faithful man Joseph.

Tell how the keeper of the prison trusted Joseph, and gave him charge of all the other prisoners. God was with Joseph, and made everything Joseph did to prosper. One day two new prisoners came—the chief butler and the chief baker of the king of Egypt. The king had become very angry with them, and had ordered them both to be put in prison. Joseph was given charge of them

also. One morning, when Joseph went into their prison, they both looked very sad. Joseph asked the reason, and they told him. They each had dreamed a dream, and they were afraid, for they did not know what the dreams meant, and they did not know where to find any one who could tell them. Joseph told them that God would explain the dreams. So the chief butler told his dream to Joseph (vs. 9-13), and God gave Joseph wisdom to know what the dream meant. It meant that Pharaoh was going to take the chief butler out of prison and back to the palace again to wait on him as usual. (See vs. 13-15.)

Golden Text—Repeat. God always rewards a faithful boy or girl. Speak of ways in which boys and girls may be faithful to God, and faithful in their duties at home or in school.

Friends—How glad we should be that we have friends! We have one GREAT FRIEND who is always ready to help us and to plead with God our King to forgive and help us. Sing, "What a Friend we have in Jesus!"

Something to Think About—God gives me my friends.

Something to Draw—Draw a PRISON and remember that God gave Joseph friends to help him.

FROM THE PLATFORM

SOME BIBLE PRISONERS

JOSEPH

JEREMIAH — — — Jer. 38 : 6, 12, 13.

PETER — — — Acts 12 : 3, 4, 7-10.

PAUL and SILAS — — — Acts 16 : 22-26.

Print on the blackboard, SOME BIBLE PRISONERS. The Lesson tells about one of these, JOSEPH (Print). With a little help, the scholars will give the names of other Bible prisoners. Select from those named, JEREMIAH, PETER, PAUL AND SILAS (Print). Then, read in concert, Jer. 38 : 6, 12, 13 (write on board), and make sure that all have a vivid idea of the kind of prison Jeremiah was put into, and of how he was delivered from it. Deal similarly with the cases of Peter (write Acts 12 : 3, 4, 7-10, and read this passage), and of Paul and Silas (write Acts 16 : 22-26, and read). Ask how all these prisoners, including Joseph, differed from ordinary prisoners. A little questioning will bring out the answer, that they were innocent of any crime. Further questioning will elicit the fact, that they were imprisoned because they followed their conscience. Press home this plain question, Is it better to follow conscience or to follow our inclinations? Emphasize the fact that God is on the same side as conscience, and that He is greater than all who can be against us.

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

- I. SILENCE.
 II. THE LORD'S PRAYER (in concert).
 III. SINGING. Hymn 583, Book of Praise. (It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)
 IV. RESPONSIVE SENTENCES. Ps. 34 : 3-10.

Superintendent. O magnify the Lord with me,

School. And let us exalt His name together.

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

School. And delivered me from all my fears.

Superintendent. They looked upon him, and were lightened :

School. And their faces were not ashamed.

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

School. And saved him out of all his troubles.

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

School. And delivereth them.

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

School. Blessed is the man that trusteth in Him.

Superintendent. O fear the Lord, ye His saints :

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

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

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

V. SINGING.

Courage, brother ! do not stumble.

Though thy path be dark as night ;

There's a star to guide the humble,—

'Trust in God, and do the right.'

Let the road be rough and dreary,

And its end far out of sight,

Foot it bravely ! strong or weary,

Trust in God, and do the right.

—Hymn 275, Book of Praise.

VI. PRAYER.

VII. SINGING. Psalm or Hymn selected.

VIII. BIBLE WORK. From the Supplemental LESSONS.

IX. READING OF LESSON PASSAGE.

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

Class Work

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

I. ROLL CALL, by teacher.

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

III. RECITATION. 1. Scripture Memory Passages from the Supplemental LESSONS, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from the Supplemental Lessons.

IV. LESSON STUDY.

Closing Exercises

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

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

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

Superintendent. The Lord bless thee, and keep thee :

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

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

V. SINGING.

He leadeth me ! O blessèd thought !

O words with heavenly comfort fraught !

Whate'er I do, where'er I be,

Still 'tis God's hand that leadeth me.

He leadeth me ! He leadeth me !

By His own hand He leadeth me !

His faithful follower I would be,

For by His hand He leadeth me !

—Hymn 297, Book of Praise

VI. BENEDICTION, OR CLOSING PRAYER.

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BIBLE DICTIONARY FOR SECOND QUARTER, 1907

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

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

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

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

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

Ash'-er. Son of Jacob and Zilpah.

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

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

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

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

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

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

Dan. Son of Jacob and Bilhah.

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

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

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

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

Gad. Son of Jacob and Zilpah.

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

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

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

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

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

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

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

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

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

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

Ish'-mee-lites. Descendants of Ishmael,

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

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

Is'-sa-char. Son of Jacob and Leah.

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

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

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

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

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

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

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

Ju'-dah. Son of Jacob and Leah.

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

Le'-vi. Son of Jacob and Leah.

Luz. A Canaanite town, afterward called Bethel.

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

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

Mo'-ses. The great Hebrew leader.

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

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

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

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

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

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

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

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

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

Reu'-ben. Eldest son of Jacob.

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

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

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

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

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

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THE BOOK PAGE

Sir Guy Carleton (afterwards Lord Dorchester) played a very conspicuous part in the early history of British Canada, and rendered very important service in laying broad and deep the foundations of the present Dominion. The story of his career is told in, **Lord Dorchester**, by A. G. Bradley, the fifth in the "Makers of Canada" series (Morang and Company, Toronto, Edition de Luxe, 327 pages, \$100.00 for series of twenty). In 1742, he entered the army at the age of eighteen, and at General Wolfe's urgent request he served under the latter at the taking of Quebec. After several years of military government, Canada passed under the civil administration of General Carleton, which lasted from 1766 to 1778. His task, difficult enough at best, was made more so by the great preponderance of the French population, and the offensive bearing of the small British minority. During his term he brought about a measure of social and political harmony, secured the passage of the Quebec Act in 1774, and held Canada back from joining the American Revolution and becoming part of the United States. After the close of the war of independence, Carleton was in 1786 appointed Governor of all Canada, and his term continued to 1796. During the interval he secured the passage of the Act of 1791, which established Parliamentary government in the new Provinces of Upper and Lower Canada. No other "maker of Canada" is better entitled to the regard of Canadians, than Lord Dorchester.

The Lone Furrow is a story of decided merit, by W. A. Fraser, the well-known Canadian writer. It is

published by D. Appleton and Company, New York (Henry Frowde, Toronto, 354 pages, \$1.25). The sudden disappearance from his parish in an Ontario country village of Minister Neil Munro, formerly a missionary to India, remains a mystery until the end of the tale, when it receives a tragic explanation in the discovery that he had become a slave to the opium habit. Such is the main thread of the story. Woven into it there are life-like sketches of village characters and village life. No one familiar with a rural community in Ontario will fail to recognize the photographic realism of Mr. Fraser's portrayals. It is an ungracious task to point out blemishes in a book with so many excellent features, but one regrets that an author who shows genuine sympathy with true religion and a hearty appreciation of the church's work, should give currency to the supercilious globe-trotter's worn-out criticisms of foreign missions, to say nothing of flings at the inconsistencies of church members and the crudenesses of theological students. We can forgive much, however, to an author who has created a character like Malcolm Bain, and has introduced us to the charming home life in which the "Memsahib" is the presiding genius.

In, **Where the Forest Murmurs**, by Fiona Macleod (George Newnes, London; Charles Scribner's Sons, New York, 348 pages, \$1.50), there is manifested an intense sympathy with, and a wonderful understanding of, the mysterious beauty of nature which is revealed only to him who seeks it with waiting heart and undimmed eyes. Following more or less closely the course of the year, the author reveals unexpected and mystic beauties in the winter forest, the moun-

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tains, the Clans of the Grass, Summer Clouds, Running Water, and like subjects. There are quaint legends interwoven, drawn chiefly from Gaelic literature or lore, so that the spell of the North is strong upon the reader. The charm is increased by the exquisitely musical style: "poet's prose," one critic calls it; and the same critic places Fiona Macleod among the foremost of those who are bringing about the revival of the Celtic spirit in modern English literature.

Towards the Light, by Dorothea Price Hughes (William Briggs, Toronto, 455 pages, \$1.25) is a love story pure and simple, and a very charming one it is. The scene opens in Rome on a perfect May morning, and throughout the whole book there is a delightful atmosphere of flowers and sunshine. The two leading characters, Michael Grey, a young artist, and Gabrielle Merton, a sweet English girl, make an ideal hero and heroine, while the girl's father, the rector, and her constant friend, Lady Grove, add much to the charm of the story. This is an altogether wholesome and interesting tale.

John A. Steuart has written a strong and interesting tale in, **The Wages of Pleasure** (The Copp, Clark Company, Toronto, 365 pages, \$1.25). The scene is London, and the characters belong to the "smart set," among whom life is made up of scandal, intrigue and bridge-playing. Nevertheless, like all Mr. Steuart's stories, this one is pure and elevated in its tone. Over against the vulgarity of the American millionaire's wife and the soulless scheming of Mrs. Starth, the honor and devotion of Ashcroft Berkeley

and his wife, and the constancy of Lady Evelyn and Lord Asprey, stand out in fine contrast. The reader closes the book with a feeling of satisfaction that, in spite of all, love and honor have triumphed.

Bible students will welcome, **The Book of the Prophet Jeremiah**, by S. R. Driver, D.D. (Hodder and Stoughton, London, 382 pages, \$1.75 net)—a new translation, with an introduction and short notes. Of the translation it is sufficient to say, that it preserves, in a remarkable degree, the charm and dignity of the Authorized Version, while it clears up the meaning of many difficult passages. In the introduction is given a full and readable account of the life and times of the prophet, which formed the background and occasion of his prophecies. The notes are brief and pointed, giving just the help required for the understanding of the text. Indeed, it would be hard to imagine an edition of Jeremiah better suited than Dr. Driver's to the needs of the English reader, while, at the same time, the student of Hebrew will find in it valuable assistance.

In the art of essay writing, Dr. Henry Van Dyke is a past master. Whatever subject he touches with his facile pen is lit up with a fresh interest and charm. His, **Ideals and Applications** (Hodder and Stoughton, London, U.C. Tract Society, Toronto, 282 pages, \$1.25) is good reading. It is made up of an even dozen of brief papers on various subjects. Each of these is presented with the author's accustomed keenness of insight, beauty of style, and cheery, healthy-minded optimism. Dr. Van Dyke does not preach to his readers, but he sets them preaching to themselves some sermons that result in better living.

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