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SECURITIES.**

(Quotations Furnished by F. B. McCurdy & Co., Stock and Bond Brokers, Members Montreal Stock Exchange, Charlottetown.)

Banks.	Ask.	Bid.
British	155	154
Commerce	214	213
Montreal	234	233
Nova Scotia	264	263
Royal	221	220

Miscellaneous.	Ask.	Bid.
Acadia Fire	100	98
Acadia Sugar Pfd	103	100
Do. ord	70	60
Brandam-Henderson Com.	30	25
C. B. Elec. Com.	80	77
East. Can. Sav. & Loan	140	136
Eastern Trust	150	141
Halifax Fire	100	98
Hew. Pure Wool Tex Pfd.	100	98
with bonus Com. stock	100	98
Maritime Telephone Com.	84	80
Do. ord.	102	99
N. B. Telephone	110	106
North Atlantic Fisheries Pfd. with stock bonus	100	98

N. S. Car 1st Pfd	94	89
Do. 2nd Pfd	69	60
Do. 3rd Pfd	44	40
Do. Com.	22	19
N. S. Clay Works Pfd.	84	80
Do. Com.	40	30
Nova Scotia Fire	100	96
Stanfields Pfd.	105	102
Do. Com.	70	68
Trinidad Cons. Tel. Com.	40	32
Trinidad Elec.	73	

Donds.	Ask.	Bid.
Brandam-Henderson 6's	97	97
C. B. Elec 5's	95	93
Chronicle 6's	101	99
Hew. Pure Wool Textile 6's with bonus	102	100
Maritime Telephone 6's	108	105
N. S. Steel 1st Mort. 5's	94	92
Do. Debenture stock	100	98
Porto Rico 5's	98	92
Stanfields 6's	102	100

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SUNDAY SCHOOL LESSON

THE SUNDAY SCHOOL LESSON.
May 4.
JOSEPH INTERPRETS DREAMS.
Gen. 40.
GOLDEN TEXT.
"The breath of the Almighty giveth them understanding."—Job. 32: 8.
POINTED SUGGESTIONS.

By Rev. D. W. Snider.

This much is most certainly in evidence from what is told of the life of Joseph: namely, that it is possible to live through evil as well as through good report, through circumstances painfully adverse and in places of plentiful prosperity, with a clean conscience. Joseph maintained the serenity which a good conscience gives. Long before Paul's day he learned how to be abased and how to abound.

Take close thought of the conduct of Joseph in the house of Potiphar. It is not his character which suffers under the searchlight. He fell into the suffering and impoverishment of the dungeon not because of what was bad in him, but because of what was commendable. It was not his fault that a lust-driven woman, resourceful with her adulterous deceptions, brought shame and suffering. Many are the innocent who suffer. But "vengeance is mine, saith the Lord."

Under what circumstances do men not seek comradeship? The companionship of prisoners is not common. Good things have come out of it and, doubtless, much of evil. Social science teaches the dread of what the youthful prisoner may learn from the veteran in vice. This must be reckoned upon, however, that where men are met together, there will they tell their stories and reveal their dreams. It is not given to dreams in the Bible. There is no doubt that God has used them as a means of revealing His guidance to man. It is not for the overfed and gluttonous to know nothing but the incoherences of sible source of supernatural revelation.

Dreams in the Bible often stand for the religious imagination. They are "the outgo of the soul towards the invisible, distant, spiritual, incomprehensible, eternal." Were our lives pure, were our thinking nobler, were our aspirations diviner, were our ambitions single-eyed to God's glory—might it not be that our dreams at many times would be such as could be safely followed?

But the lesson speaks of Joseph, not as the dreamer, but as the interpreter of dreams. The point of value to be noted is that he has anything further to do with dreams at all. Had he not been sold in Egypt because of his dreams and the telling

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of them? Yet his confidence in God was not wavered. There is a sublime lesson of trust lying right here, and one of the grandest exhibits of it when Joseph uncovered the cause of the sad faces of his comrades of the dungeon and said: "Do not interpretations belong to God?"

The statement that "the Lord helps those who help themselves" is the axiom of the ascendant. Rotten business and a morality whose basis is the quintessence of selfishness is under the cover of that policy. When Joseph asked the chief butler to think on him when it should be well with himself he was not working along such lines at all. He was demanding the square deal, and gave his reason.

But ingratitude has no place for the square deal. It deliberately will not give it. The forgettery of the chief butler was conscious of what it forgot, and too much of what is said to have been forgotten between men is guilty ingratitude, as base as guilty.

There was a reason why the butler chose to forget Joseph. It was similar to the reason why his brothers sold him as a slave. It was jealousy. Joseph out of prison would be one in the road of his ambition. He knew the qualities of leadership which Joseph had, and if he did not fear them he did not want them in his way.

ination—alert, sympathetic, courteous and in full reverential touch with God.

The foregoing facts are worth pondering. There are too many who permit the world's hard or unfair usage to make them irascible or morose until they become unfitted in a mental and spiritual way for the high call to service which otherwise would come to them. But Joseph, like an athlete in training, kept himself serene in the consciousness of his innocence and strong in his sure confidence in God.

On the day when the butler (that miserable opportunist) remembered his faults he told the story of his knowledge of Joseph well. He is not to be excused for his unconscionable neglect, but there is no doubt that the Providence which attended Joseph made "all things" (including the neglect) work for Joseph's advantage. Put in another golden text here. "All things" (emphatically so). "All things work together for good to them that love God." The cause which brought Joseph before Pharaoh gave him his supreme opportunity.

Notice at least three things in the behavior of Joseph before Pharaoh and the court. 1. His courtesy. It began when he shaved himself and changed his raiment. Court ceremony may have required this, but the credit is given to Joseph that he did it upon his own initiative. A sullen or selfish prisoner upon an emergent call would not have thought of it. Appearance count when they stand for inbred courtesy.

2. His frankness. Joseph's words without roundabouts dealt straight with the issue presented. Business-like and truthful. The fact is, the truthful is always business-like.

3. His reverence. Joseph showed himself careful that God should have the glory. There was great temptation to pose as the superior of the magicians and wise men of the court. He was called among them as an expert and appealed to as such. But he quickly turned from any temptation there may have been to an assumption of superiority, saying, "It is not in me. God will give Pharaoh an answer of peace." He knew that power belonged unto God.

This can doubtless be stated as a truth: That there is always a way out of difficulties which are not of one's own creation for the far-sighted and the fore-handed. Joseph pointed it out for Pharaoh. His dreams foretold desolation, but wise action could circumvent it.

What was Joseph's teaching but a wise use of paternal government? It was to proceed on the principle of "get all you can, save all you can, give all you can." And exactions now may mean great treasures by and by.

THE SUNDAY SCHOOL LESSON.

May 11.
JOSEPH MADE RULER OF EGYPT.
Gen. 41: 1-45.
GOLDEN TEXT.
"God giveth grace to the humble."—1 Peter 5: 5.
POINTED SUGGESTIONS.

(By Rev. D. W. Snider.)

How does it come to pass that when Joseph was sent for to interpret the dreams of Pharaoh that it was discovered that the two years he had spent in prison under a most wicked accusation and because of a most shameful ingratitude had not made of him an irritable, resentful and self-centred grouch, from whom imagination, and reverence and faith had gone?

Think of what Potiphar's wife had done to him and how he endured it without a thought of bringing her under the condemnation of her husband. Think of the heartless neglect of the butler, on account of which he was a prisoner for two long years; yet Joseph is ready when summoned to appear before the king with the utmost calmness, without a tone of murmuring or an infection of recrimination.

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May 1, 1913

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