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L. B. Miller, Principal,

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SUNDAY SCHOOL LESSON

JUNE 15.

JACOB BEFORE PHARAOH.

Gen. 46: 28 to 47: 12, 28-31.

GOLDEN TEXT.

"To them that love God all things work together for good."—Rom. 8: 28.

The kind inquiries of the king are met by the truthful response of the patriarch. That makes a good and safe bottom on which to run any conversation, kindliness and trustfulness. Mutual profit comes that way. Life's exchequers are ready always to pay tribute to courteous and generous action. Old age in man or woman should always command respect. Mere curiosity in making inquiry as to age, as though one were looking at the teeth of a horse, is unworthy. If it is done in a patronising way it is contemptible. Pharaoh's question, "How old art thou?" may have carried a certain Li Hung Chang formality with it, but it rather signified an interest in one so evidently capable as Jacob and who must also have seen very many years.

"Few and evil." Such is the summing up which Jacob gives to the one grimace. Therein is food for reflection. Time, what is it? Ambition, what does it measure? Hope, what does it bring? The history of Jacob reviews a life of intense earnestness, unflinching perseverance, and pertinacity, which brought their lusts by which he was drawn away and enticed into trickery and treachery on "get there" principles. Well, after 130 years he has got down into Egypt.

"Few and evil." But it would be unfair to the record and unfair to Jacob if we forgot that he won out upon the plane of the spiritual. Remember him at the Jabbok. Accordingly, with all his disappointments and sorrows and the retributions upon his career which afflicted his soul, he is found to be serene in the presence of Pharaoh. He blessed the king. He told the truth about his life, but he was not seared and withered grouch.

The question is well worth the asking. "How old art thou?" How old in good character? How old in grace? How old by the measure of accomplishments? How old in sin? Are you old enough to know better? Are you old enough to die?

It is pleasant to look upon Joseph as the nourisher of his brethren. One of the choice sights in life is to see the care of those who have prospered bestowed upon those of their own flesh who have not fared so well. This should not be done in the spirit of nepotism, but under the Christian obligation which provides for one's own, does not deny the faith nor rank worse than the infidel.

JUNE 22

THE BLINDING EFFECT OF SIN.

Amos 6: 1-8.

(Temperance Lesson.)

GOLDEN TEXT.

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

POINTED SUGGESTIONS.

By ev. D. W. Snider.

The earnest and thoughtful student of present-day conditions in what is called the Christian world will find the picture he would paint in its chief outlines and in many of its details revealed in the book of the prophet Amos. A message life unto his message is needed in our time.

It is difficult, even as it is hard for the rich man to enter into the kingdom of heaven, to get an age of great wealth, of luxury, of self-confidence to face the irregularities, the poverty, the violence, the immorality for which it is responsible and which most surely fortell its judgement and decay. The cry of the prophet during the period of his ministry has ever been, "Who hath believed our report?"

But the work of the prophet is not in vain, nevertheless. In him the righteousness of God and His loving kindness are indicated. Nations do not go to pieces without any voice of arresting counsel into hell. The subject for today's lesson is, "The Blinding Effect of Sin." That's it. The idolatrous, like their idols, have eyes, but they see not.

Alas, that among those who are most content and who feel themselves the securest are those "at ease in Zion." Prosperous, luxurious, self-righteous churchgoers. Such people are blind and deaf masses of humanity while preachers and the reformers—the prophets of God for the age—

tell of the judgement that is placed, like dynamite, under their seats unless they awake, arouse, repent and change the conditions by which poverty is so evident, vice so rampant, justice so slow, luxury so arrogant, impurity so glaring, drunkenness and all manner of debauchery so entrenched and defiant.

Of course, it is easy to suppose that other nations and other peoples may fall under the wrath of God. That was the self-righteous and complacent expectation of Judah and Israel concerning the tribes round about them. But Amos pressed the point that the people of God are only under privilege so far as they are under obligation. When obligation is not met, privileges cease. That is true for England and it is true for Canada. Exile came to proud Judah. If Canada gives to pride the place of holiness what?

The text of the lesson furnishes example of the things which run together when many think they are running splendidly while, at the same time, it is swift running to destruction: a vestibuled train of luxurious coaches rushing over a precipice. What counterpart Pullmans would you write up for to-day for those luxurious outfits which spelled destruction for Judah and Israel when Amos wrote and spoke: e. g., beds and couches of ivory, the most costly meats, the most highly perfumed and expensive ointments, the most tempting wines, the most unconcerned regard for the rank and file of the nation, not grieved for the affliction of Joseph?

What about the pastimes of the people to-day? Has sport its due or undue place? What about the immoralities of the people to-day? What means the war between labor and capital! What is the reason of their inequity, their variance and violence? Why is the church outdistanced in its wivings and outclassed in its prayers by the enormous squanderings of the people upon drink and drugs, and dress and devilities, and their devotion to the lusts of the flesh and to the lusts of the eye and the pride of life?

Surely there is the abhorrence of the Lord God against all this, which is inconsistent with His character and His commandments!

WAS WEAK AND RUN DOWN. NOT ABLE TO DO HER WORK.

Many women get run down, and are unable to look after their household duties, owing to their nervous system becoming unstrung. Day in and day out they have to go through the same routine of work, sweeping, dusting, cooking, etc. No wonder their work gets on the nerves and they become run down.

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A complete prospectus can be had from the Canada Fox Exchange, Charlottetown, or any of the Provisional Directors. Application for stock can be made through any of the Directors or with the

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Apr129Mststf June12pd.