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* Presbyterian Church in Canada *

Rev. R. Douglas Fraser

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THE TEACHERS MONTHLY

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PUBLISHERS NOTICE

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The Teachers Monthly

R. Douglas Fraser, J. M. Duncan, Editors ; John Mutch, Associate Editor

Vol. XXIV.

Toronto, October, 1918

No. 10

EDITORIAL

Mr. Mutch, a Chaplain

Late in July our Associate Editor, Rev. John Mutch, B.D., was honored with an appointment as Chaplain in the Canadian Expeditionary Force. The Executive of the Board of Publication cordially acquiesced in the appointment, and granted him the required leave of absence.

Mr. Mutch has rendered valuable service in the Publications. He will be sorely missed by his fellow editors, but the sacrifice, on their part also, is made willingly. Mr. Mutch is the fourth from our comparatively small staff to go into war service. One has been in the Engineers since the War began ; a second, who served effectively with the Infantry, fell a victim to a German bomb ; the third was a "Princess Pat," and after recovery from severe wounds, is serving with the Y.M.C.A. in France. Mr. Mutch, at the time of this writing, is Chaplain of a Canadian Engineers Training Depot. He will, we are assured, have the best wishes of our whole constituency in his work for our Canadian boys in camp in Canada, or when he goes overseas.

Celebrating our Twenty-first Year

The Board of Publication is now well into its twenty-first year, having been appointed, as the Sunday School Publication Committee, by the General Assembly, in June, 1898.

As one method of celebrating its "coming of age," its two series of Lesson Helps is to be further rounded out.

These two series are the familiar Uniform Lessons, and the Departmental Graded Lessons. Neither series has been, up to the present time, quite complete. There have been certain gaps. These we are now filling up and besides are making important changes in some of the individual periodicals, to the benefit, as we hope, of our Sunday Schools and of the religious education provided through them.

In the series of Uniform Lesson Helps, the changes will be brought about with the issues for the New Year. They include a new JUNIOR QUARTERLY and JUNIOR LEAFLET and a practically new PRIMARY QUARTERLY and PRIMARY LEAFLET. It has been felt that the present PRIMARY QUARTERLY and PRIMARY LEAFLET are too "old" for some of the classes that have been using it, and too "young" for others. The same may be said of the INTERMEDIATE QUARTERLY and INTERMEDIATE LEAFLET. This condition is to be rectified. The Primary Lesson Helps will be in larger print, with more pictures. They will be for the ages 6, 7, 8.

The Junior Helps will be for the ages 9, 10, 11; and the Intermediate for 12, 13, 14; the HOME STUDY QUARTERLY and HOME STUDY LEAFLET, providing for Senior Scholars and the Home Department, and the PATHFINDER as at present for Bible Classes and Young People's Societies. The material in the TEACHERS MONTHLY will be rearranged so as to follow the same age and class divisions.

In the Departmental Graded Lesson Helps a SENIOR TEACHER'S QUARTERLY and a SENIOR SCHOLAR'S QUARTERLY begin with the present month of October. Their range is the 15, 16 and 17 ages. Special studies are provided for those above these ages. These Quarterlies, as advance samples, have already been very warmly praised; and with the elective courses mentioned above, they complete our Departmental Graded Series.

There are some things still to be done by way of addition to our series of Periodicals, before we shall feel that we have filled out the full round: but this twenty-first year will see the list measurably adequate. It has been a great joy to the Editors during these many passing years to have been enabled to enlarge and improve our existing Periodicals or to set new ones on their way, as the growing needs of our constituency demonstrated their necessity.

The Fall Drive

The training camps,—Infantry, Artillery, Engineers, Air Service—have been thronged all summer long with eager young men. They want to do the best possible for their country's cause, and so go into training; and their country wants to receive the largest possible service from them, and therefore provides the courses of training. It is a wise church and a wise Sunday School that does likewise.

The season for such training is now fairly on. The material is at hand in the form of earnest Sunday School teachers, who desire better to equip themselves, and of eager, consecrated young people, not yet teachers, but who are ready to respond to a call to this work. It would bode ill for our Canadian Presbyterian congregations and Sunday Schools, should the rallying cry of "The Fall Teacher Training Drive!" which is ringing throughout the whole continent, fall on deaf ears within our borders. We cannot believe that it will.

The apparatus is all at hand. The four handbooks of the First year in the New Standard Teacher Training Course are in print. They have been tried out, and proved to be effective. Two volumes of the Second year, namely, on Teaching Values of the Old Testament, and Teaching Values of the New Testament (Acts, Epistles, and Revelation) are now on the market, and the two remaining volumes, The Programme of the Christian Religion and The Development of the Devotional Life are shortly to appear. With this study equipment at 20c. a volume (80c. for a complete year's work), no School and no individual need to be shut out by reason of expense.

May we not look for keen rivalry amongst Schools for first in, and deepest in, in the Fall Teacher Training Drive?

An Autumn Ingathering

What would the farmer's autumn be without ingathering? It would be disaster. No crop, no money, no return for his labor. And a nation-wide failure of crop would mean nation-wide famine. The harvesting and ingathering of the fruits of the sowing and planting and tilling makes up the normal autumn on the farm or in the garden.

Is it, or should it be, otherwise, in the Sunday School? Has the teacher any less right to expect reaping for his sowing, than has the farmer or gardener? And should not the ingathering time from farm and garden stir up the teacher to look after the fruits of his tillage also?

Strangely enough, many teachers give this ingathering little thought. Such "God's husbandmen" are faithful sowers, but tardy and listless reapers. And usually, the more

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tardy and listless in the case of the quite young children, which is a monstrous pity, because the younger the child the easier it is to bring him close to God.

The certain reward of effort in this ingathering process should surely stir up even the most tardy. The boys and girls are quick to respond to any sincere direct challenge from parent or teacher or minister definitely to take Christ as their own, and to come out before their companions on Christ's side. They often wonder why no one asks them. They are just waiting to be taken by a kindly, tactful hand, and led into the confessing of Christ as their Saviour and friend and master. An earnestly conducted effort to this end on the part of the minister and the Sunday School teachers and the home, will, in most cases, yield a surprisingly large result. The autumn ingathering from field and garden should, and may be, paralleled in the Sunday School.

A Great Winter! Why Not?

We have had such a demonstration, these four years past, of what ordinary people may accomplish in war work of various kinds, by getting together and pushing, as should prepare us to undertake with confidence, any biggest sort of task that may be put up to us.

The very biggest present task is the religious training of the children and the growing boys and girls. Unless this is effectually done, the best fruits of the hard won War will turn to ashes in our mouths. For, of what use is liberty to those unfitted to use it? And history has shown a hundred times over, that the root and fountain of fitness to use liberty aright, is the fear and love of God; these are the chief ends and objectives of religious education.

We do not underestimate or undervalue what the great army of Sunday School workers of our Presbyterian Church in Canada are accomplishing in this regard. Their zeal is beyond praise. But the most zealous and effective of them will be the first to acknowledge that only a fraction of what ought to be done, and might be done, is being done. "There remaineth yet very much land to be possessed" in the matters of filling up the Sunday Schools and Bible Classes, methods of instruction and training in, and for, Christian service, and the developing of the missionary spirit.

The coming winter is a coming opportunity in these various lines; an opportunity that is knocking at the door of every Sunday School, small and large alike.

What is to be done about it, is a question for each School to settle for itself. The task is clearly defined, the right religious education of the children and youth. The equipment is at everyone's hand. In most instances, the organization is in a wholesome, living condition. What is needed is the gathering into the task of everyone who can help, the getting closer together in planning and in prayer, and a stronger grip on these two stupendous facts: that the Father of us all has laid it on us who are grown, to train the younger ones for him; and that the Strong Son of God, who twenty centuries ago sent out his followers with the great commission to *teach*, is back of us in our effort, as he was back of them in theirs.

A great winter! Shall it not be so?

The New Teacher

There was a long road between his first Sunday as a teacher in a little Sunday School in a little town—a mere half-grown lad, and the masterly man, who, because of the skill he attained as teacher and in discipline, directs the prosperous course of a large Sunday School in a great city. But this man traversed the road, as every beginner may.

And how was it done?

First, by a wholesome lack of conceit in himself. He was very humble and very eager to learn.

Then, he believed his task was worth while. There was the class. They needed the instruction. It was the God-appointed way by which their young lives were to be brought into living contact with God and with his truth. And there was the lad, only a beginner, but

believing in God, and in God's promise that his word should not return unto him void, that it was good seed, the faithful sowing of which insured a rich harvest.

And he did his best every Sunday, often with sinking of heart, for he seemed unable to reach or hold the wayward, careless boys, who came to Sunday School from habit, or because they were sent, rather than because they had any particular interest in it. But Sunday by Sunday he tried to do his best. He learned from his failures. By and by he found his grip tightening on himself and on his boys. The failures were fewer, the successes more frequent.

One thing that helped him greatly was his study of how the work was to best done. He studied books on teaching, and sought to improve his own teaching by what he learned from these books. He was keen, in the Teachers' Meeting, to pick up ideas. He took opportunities of seeing how other teachers did their work, and put in practice any good things he saw.

And, perhaps, more important than all, he kept close to child life. He chatted with the boys, played with them, read the books that boys love, kept himself a boy; so that the boys came to recognize him as one of themselves, one who loved them and understood them, and, therefore, as one from whom they delighted to learn.

The new teacher has much more to learn than he has to teach. The pathway to the experience that brings success is a long one, often a rough and toilsome one. But the landmarks are easily discoverable; and the goal is sure to him who will go forward steadily and undiscouraged.

Teacher Training Cadets

"Cadets" is the name usually given to young men who are training for commissions in the army. The word is familiar. For four years Canada has been training thousands of cadets for her overseas forces. These young men have brought glory to this country. They have been able to play no small part in keeping back the Hun. One of the causes which enabled them to do so much has been their training. Because they have been cadets first, they are able to lead Canada's soldiers.

The Sunday School has officers. Those who lead are the teachers and other workers. They will lead well, if they have been trained. Such leaders are always necessary. To make them fit, training is no less necessary.

Why not form in the Sunday School army, schools of cadets? It is an army which demands the very best. Young men and women have a great opportunity of getting together and fitting themselves for this important leadership. Bible Classes and Young People's Societies are the medium through which such training may be given. The drill books are on hand in the New Standard Teacher Training Course. Why not get busy this Fall and Winter and, for a time at least, have a Teacher Training School for cadets?

Where the Hand Is Pointing To-day

Not long ago, one of the outstanding Sunday School leaders in North America said, "I am more and more convinced that to secure the kingdom of God in America we have to get at the boys and girls through the home."

Last June at the General Assembly the Board of Sabbath Schools and Young People's Societies brought in this recommendation, which was approved: "That all congregations be requested to cooperate heartily with the Board in making its proposed survey of Home conditions as thorough and complete as possible as a basis for a forward movement in Christian nurture in the home."

These are but hints of where the hand is pointing to-day. On all sides there is evidence that there is a renewed turning to the home as the most important medium for religious education. Important as the Sunday School is, it cannot take the place of home influence and training. Before the boy and girl ever come to Sunday School they have at least three years of home training. They are in the Sunday School one hour in a week, whilst at home almost

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all hours of every day. Dearly loved as the Sunday School teacher may be, he can never exert the same influence as father, mother, brother or sister.

No Sunday School teacher can do better work than by encouraging religious education in the home. How this is to be done rests with the judgment of each teacher. A visit to the home, with a definite suggestion to parents, may greatly help. A suggestion to the boy and girl to get their parents to go over the Sunday School lesson with them should be of service. And the Daily Bible Reading and study, as provided in the Quarterlies, if followed diligently in the home, is bound to better the tone of the whole home life.

The Two New Teacher Training Books

These are Part One and Part Two of the Second Year. It may be said without question that they maintain the exceptionally high standard of the books of the First Year. A notice of the Teaching Values of the Old Testament, by Professors Moore and Mack, appears in another part of this number of the *TEACHERS MONTHLY*. The twin volume, by Dr. J. M. Duncan, of our own editorial staff, Teaching Values of the New Testament (Acts, Epistles, and Revelation) will need no commendation to users of the *TEACHERS MONTHLY*. They know Dr. Duncan's work, from study and use of it week by week. They have discovered that Dr. Duncan possesses the four main qualifications for the production of such a handbook,—Biblical scholarship, a knowledge of psychology and its applications to religious education, practical acquaintance with the needs of our Sunday School teachers-in-training, and a luminous and trenchant style. Our whole editorial staff feels itself honored in the selection of one of its number from the long list of Sunday School educational specialists in the United States and Canada, as the writer of this Teacher Training book.

R. DOUGLAS FRASER

WITH OUR CONTRIBUTORS

The Development of the Will

By Professor L. A. Weigle, D.D.

(The tenth of a series of twelve articles by the author of *The Pupil*, one of the books in the New Standard Teacher Training Course, discussing more fully some points dealt with in the book.—EDITORS.)

A favorite resort of my children is the little zoological garden of our city,—East Rock Farm, they call it. The other day we had an exciting experience there. A gorgeous blue peacock attacked our automobile while parked, and scratched it with his spurs, damaging himself a good deal, of course, in the process.

"Pore ole Bill," the keeper observed. "I don't know what we kin do with 'im. He never will learn no sense. He just can't stand it to have another peacock around. And soon as he sees hisself in the sides of an automobile, he jumps at it. He's hurt hisself lots of times, but he never seems to learn nothing."

Poor old Bill, indeed! I could not help thinking of him on the way home and pitying him. With all his beauty of tail, he has a very-small head. And, in this matter at least, he is the

creature of imperious instinct. He is so made that he cannot brook the presence of another of his kind without challenge to battle; and as soon as he sees the reflection of his own body in the polished sides of an automobile, the battle is on. He does not think. He makes no choice. He cannot control himself. Instinct pushes him on. To see another peacock means fight for him, and he does not stop to inquire whether the opposing peacock is a real or not. The keeper was right: "He never will learn no sense."

We human animals are like Bill in that we have instincts; but we are unlike him—or should be—in that we can learn sense. Our instincts are modifiable by habit and experience. Each time that they are used, they become more definite and may become more intelligent. The idea of their result remains in memory and may guide future action.

Here, then, is the beginning of will; when action is guided by the *idea of a result*. Many of our actions are mere responses to present sense stimuli, as dodging a blow, turning toward a sound, lifting the hat when we greet a

woman friend, glancing over the evening paper, and the like. We do not consciously intend anything by such actions, as a rule; we do them because they are appropriate to the present circumstances. Other actions are determined by inward impulses, such as eating when hungry, drinking when thirsty, breaking into song when happy, and so on. Will begins when the action is determined by the idea of some result or consequence. We *intend* this result; and we perform the action in order to secure it.

Yet the presence of an intention is not enough to constitute an action one of will. Here is a man who runs off to play golf, seemingly, every time that the idea of the game enters his head, to the neglect of other things. Here is a woman whose tongue is constantly getting her into trouble, for she always "speaks out her mind." Both are sorry afterward; they say, "I didn't think." And that is the actual fact; they did not think *enough*.

Their actions were idea-motivated, we grant. The man played golf because he wanted to do it; the woman intended to say what she said. But the trouble is that neither stopped to think of anything else. There were no alternative ideas present, no other intentions brought to mind to offset these, no deliberation, no weighing of issues, no choice. They reacted almost as directly, immediately and unthinkingly to the presence of an idea in their minds as Bill reacts to the sight of another peacock.

Such actions, even though motivated by an idea, are not properly acts of will. What above all else distinguishes willed action from habitual or impulsive action, is the presence of alternative ideas and intelligent choice between them.

It seems clear, as a matter of fact, that Nature intended us to be deliberate beings. We differ from Bill, and from all lower animals like him, not simply in that our instincts can be modified by experience, but in that we possess a far larger number of instincts—so many, indeed, that they conflict with one another. Bill's is a simple life. His repertoire of actions is pretty meagre. Comparatively few of the aspects of the world count as circumstances to him, and for each of these he is equipped with a definite response. Consequently, Bill makes such mistakes as he did in attacking the automobile. "The whole story of our dealings with the lower wild animals," says William James, "is the history of our taking advantage of the way in which they judge of everything by its mere label, as it were, so as to ensnare or kill them. Nature, in them, has left matters in this rough way, and made them act *always* in the manner which would be *oftenest* right. There are more worms unattached to hooks than impaled upon them; therefore, on the whole,

says Nature to her fishy children, bite at every worm and take your chances."

But Nature is not so careless of her higher children. She wants them to be able to discriminate safety from danger, friend from enemy, right from wrong. And so she implants within the higher birds and mammals, and most of all within man, *many* rather than few instincts and impulses. We may respond to a given situation with sociability or shyness, curiosity or timidity, bashfulness or vanity, rivalry or cooperation, self-sacrifice or pugnacity, and so on. We are embarrassed, as the peacock is not, by the very number of impulses that well up within us and by the variety of possible actions which they suggest. And so we are driven to use our minds. Will arises, not because we have no instincts, but rather out of the fact that we have so many that they contradict and block one another. Just which is the right one to follow in any particular situation, we must learn to decide for ourselves in light of experience. We thus run the risk of error, and we do, as a matter of fact, make many mistakes. But they are *our* mistakes; we make them ourselves; Nature does not make them for us, as she does in the case of the fish and the peacock.

When we deliberate we hold what Professor Dewey has called a *dramatic rehearsal* of various possible lines of action. "We give way, in our mind, to some impulse; we try, in our mind, some plan. Following its career through various steps, we find ourselves in imagination in the presence of the consequences that would follow: and as we then like and approve, or dislike and disapprove, these consequences, we find the original impulse or plan good or bad." We do this with each suggested course of action in turn and weigh the respective consequences; then make our decision in light of this mental trying them out. My wife and children are to spend the summer months in Minnesota. They must go alone, and I shall join them later. How shall I send them? By steamer over the Great Lakes from Buffalo to Duluth or by rail via Chicago? If the latter, shall they go from New York over the New York Central or the Pennsylvania? One after another, we summon to mind the various possibilities; in imagination we traverse the several routes, recalling our experiences with each and prophesying as best we can what it is apt to be like this time. The steamer trip is one of the most pleasant in all America; but it is too long for a lone woman with the care of three children. Either the New York Central or the Pennsylvania will enable them to reach Minnesota with only one night on the sleeping car; that is why we consider no other roads. But the Pennsylvania tosses one more as it curves through the mountains, and there is

the roar of from minute intervals. Milwaukee to their destination. York Central for there from shall choose it.

What factors of an efficient enters into the for will is simple. More specific depends primarily knowledge through alternate and usual practice in habits of thinking; (3) the

When a girl or a boy with in what is taking neither case in future results. be present or in a few years later begin to make many cases the event is so strongly disagreeable for it. Interest have in view remote.

Throughout interest exist ways be certain immediate interest very dull indeed of your everyday have merely a drinking, conversation sports and past sounds of the past time remains a who has no interest.

But, after all not the things that really live only out and ambitious some goal ahead effort to reach. the number of the

Of course, a real value. We

the roar of freight trains passing you at five-minute intervals all night. Still the Pennsylvania has a union station at Chicago with the Milwaukee road, which is to carry them to their destination; and if they take the New York Central they will be compelled to transfer there from one station to another. We shall choose the Pennsylvania.

What factors enter into the development of an efficient will? The foregoing discussion justifies the answer: Every factor that enters into the development of the mind itself, for will is simply a name for *mind in action*. More specifically, the development of the will depends primarily upon: (1) the widening of knowledge through experience, acquiring adequate and usable ideas and power to conceive alternatives and predict consequences; (2) practice in deliberation, developing right habits of thinking and sound methods of reasoning; (3) the development of such ideals

and the cultivation of such feelings as shall lead one to prefer and to choose wisely among the consequences presented to the mind in deliberation; (4) practice in prompt, energetic action in execution of one's decisions.

In the development of the will much depends upon one's *personal associations*—which is the same thing as to say that much depends upon the other wills with which it deals. The direction of one's will is often determined for life by early training in the home; and to the end of one's days the quality of his will depends in part upon his family, friends and business associates, the demands that they make on him and the environment which they constitute for him. Ever since St. Paul, moreover, Christians have rightly believed that the ultimate secret of strength of will lies in one's personal association with God through Christ Jesus.

Yale University, New Haven, Conn.

Interest: Immediate and Remote

By PROFESSOR O. J. STEVENSON, D.PÆD.

When a girl of six is playing with her dolls or a boy with his marbles, they are interested in what is taking place then and there, and in neither case is there anything thought of future results. Their interest is then said to be present or *immediate*. But the time comes, a few years later, when both boy and girl begin to make plans for the future, and in many cases their interest in some future event is so strong that they are willing to do disagreeable work in making preparations for it. Interest of this kind, in some end we have in view for the future, is said to be *remote*.

Throughout our lives these two kinds of interest exist side by side. There must always be certain things in which we have an immediate interest, and our lives would be very dull indeed if it were not so. Take out of your everyday life the things in which you have merely a passing interest,—eating and drinking, conversation, reading for pleasure, sports and pastimes, the ordinary sights and sounds of the passing day,—and much of your time remains a blank. The man or woman who has no immediate interests is to be pitied.

But, after all, these passing interests are not the things that are most worth while. We really live only when we have plans to work out and ambitions to achieve, when we have some goal ahead which we must make an effort to reach. We are rich in proportion to the number of these remote interests we have.

Of course, a remote interest may not be of real value. We may put our best effort into

some petty plan for revenge or into the realization of some worldly ambition which will not bring us happiness. But in general remote interests are more desirable than immediate interests. It is only by means of remote interests, by plans for our future achievement, that we are able to make progress or that the world at large goes forward to better things.

Very often the means by which these remote ends are to be reached are difficult, if not wholly disagreeable. You cannot become a good violinist except by long hours of practice, or learn to read and write Latin without wearisome memorizing of declensions and conjugations. It is an interesting thing to look forward to an abundant harvest from your garden vines, but getting a harvest means sometimes the reading of dry theory and painful toil in the garden itself. Put, as a rule, the stronger the interest in the end that is sought the less disagreeable do we find the labor that leads up to it.

Sometimes, fortunately, it is possible to combine immediate and remote interests, so that in working out our plans we do not have to put forth any disagreeable effort. If I wish to learn the names and the positions of the constellations, the study is at no stage disagreeable or painful. If I wish to take exercises in the form of walking, I can give to my walk an immediate interest by means of amateur photography or nature study. In striving to carry out any of my plans for the future why should I not make the means to the end I have in view as pleasant and interesting as possible?

In all education then,—in Sunday School and day school alike—the aim of the teacher must be to create an interest in remote ends that are likely to be of value to the pupil, and if possible to create an immediate interest in the effort to obtain those ends. In the Beginners class and to some extent in the Primary, interests are always immediate, and the boy or girl is interested only in the lesson story as it is presented then and there. Hence the use of concrete material, of blackboard drawings and pictures and of Primary methods which help to make the lesson real and

vivid. With the Juniors remote interests begin to appear, and in the case of the Intermediates and Seniors the chief interest lies not so much in the lesson itself as in the development of the scripture story as a whole and the application of the lesson to problems and experiences of their own daily life. In its application to their remote interests, to their plans and purposes for the future, the Bible lesson comes to have real significance which it does not possess for the members of either the Beginners or the Primary class.

Ontario Agricultural College, Guelph, Ont.

The First Sunday School in Canada

By REV. A. W. THOMSON, M.A.

A glance at the map of Nova Scotia will convince any one that nature meant our fine province to be the *Long Wharf of the Atlantic*,

way over, he turned to his father and asked, "Daddy, is this a wiver or a brook?" In one sense Lyons Brook is just a "brook."



THE FIRST SUNDAY SCHOOL BUILDING AT LYONS BROOK, N.S.

and so constructed everything with this end in view. Our rivers were made to fit in with this general plan, and accordingly were put upon a very reduced scale. We can scarcely boast of great rivers. "They say" that New Brunswick folk are wont to smile whenever Nova Scotians begin to talk of "our rivers." Quite recently there was a fine illustration of this spirit. A four-year-old laddie from New Brunswick was crossing the Salmon River near to the town of Truro, N.S. When half-

It makes no pretensions to be ought else but a common, ordinary, every-day brook, that, year in, year out, goes on its way to the great ocean. But it is also more than a brook, for it has a bit of history that lifts it up and sets it among the high places of the earth that have become great because of their connection with the big things of the world's work and progress.

Part of its laurels must be shared with the places round about, but a part, a very distinct



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THE PRESENT SUNDAY SCHOOL AT LYONS BROOK, N.S.

part, is her very own. The name comes from one of her first settlers, the Rev. James Lyon, who tarried here for a while, beginning with the year 1767 or 1768.

In the early settlement of Pictou, the course of the empire was decidedly *westward*. Thus Lyons Brook, at the first, came pretty near to being at the centre.

On the great highway that used to join Pictou, Truro and Halifax, before the advent of the iron horse, some four miles out from the old shire town, nestling under Scotch and Hardwood Hills and flanked to the west and south by Fitzpatrick and Green Hills, lies the pretty little country village now named Lyons Brook. It is the present home and headquarters of The Logan Tanning Company, the makers of the famous Logan Leather, "Logans, the Leather of Quality." That is the claim, and it is generally admitted that they make good. Along the highway, on either side of this road, are placed the dwellings of the employees of this large establishment, while on the hill country round about, are the farms of many enterprising agriculturists. In all, some 50 or 60 families cluster round this centre.

It is on the west side of the Pictou Harbor, and is in close touch with all the country round about, having good railroad and other conveniences.

Just across the harbor to the right, is Loch Broom, the home of "the Cameron men," and there, too, is the site of the first Presbyterian

church in West Pictou. Following up the course of the West River for 3 or 4 miles, you come to Durham, where one hundred years ago, the first Presbyterian theological college in Nova Scotia was built. At the bridge by the side of the road still stands "The Temperance Inn," where the students lodged during the school sessions. "The traditions" that have been handed down from those days are worthy of a permanent place on the printed page.

Circling around from Durham are The Cross Roads and Rogers Hill, the home of the Mathesons, whose names are written large in the books of the New Hebrides Mission. Skirting past Fitzpatrick Mountain, one of the finest scenic spots in West Pictou, and swinging round eastward are Hardwood and Scotch Hills, the latter the home of the Grants, from among whom came our own Dr. K. J. Grant of the Trinidad Mission. Doctors, lawyers, ministers, teachers,—professional men and women of all sorts, in great numbers, were nurtured here, and have gone out into all parts and have made good.

But in nearly all this Lyons Brook shares the honors with all of West Pictou. One unique honor she shares with no one: it is her very own, and is her crowning joy.

Among those who early settled in her midst was a Mr. James Davidson, an Edinburgh Scot. He came out from Scotland in the same vessel in which Rev. Mr. Cock, a forebear of Rev. Daniel Cock, our missionary to

Central India, came to Nova Scotia. That was over one hundred and fifty years ago. Mr. Davidson was a godly man, who took a deep interest in the spiritual welfare of his fellow settlers. A school teacher by profession, it was easy and natural for him to establish a Sunday School. On Sabbath Day he was wont to call the children of the settlers of the district for Bible study and prayer. Thus the first Sunday School in Canada, perhaps in the world, was founded and continues to this day. It is somewhat difficult to establish the exact date. From Dr. Patterson's history, it is clear that this School was in existence before 1773. And as Mr. Davidson's coming dates from about 1769, it is evident that between these two dates this first Sunday School was founded. In the photo that accompanies this, Lyons Brook is clearly seen. The three boys at the right are just out of school, and on their way home. In the apple orchard, on the rising ground to the right, is the place where the first school building stood. From Mr. Davidson's time right up to the present, Lyons Brook has had its Sunday School. The present building is a

little to the east of where the old one stood. It is a fine, well appointed house, and besides being used for church and Sunday School, serves a great many purposes for the community.

Within, there is nothing finer in all the country round about. We are proud of the present building, proud of our present Sunday School, proud of our long and honorable past and are resolved that by the grace of God our School will continue to be a place for the study of the Word of God and for prayer.

Like all our neighbors round about, we have our Honor Roll, a long one, of men who have gone out to fight for us "in Flanders fields." We know that some will not come back again, some pine in lonely bondage, some are coming home broken and maimed. But our hearts have never faltered, and we are resolved to carry on and on and on with all who fight for truth and right till righteousness wins out, and peace comes back to reign on earth unchallenged.

Pictou, N.S.

*Teaching Values in the Old Testament

A BOOK FOR THE MONTH

By REV. J. M. DUNCAN, D.D.

Many students, including actual Sunday School teachers and those looking forward to the work of teaching, are doubtless already acquainted with the lately issued little book in the New Standard Teacher Training Course, by Professors Moore and Mack, on The Teaching Values of the Old Testament. It is Part One of the Second Year handbooks. To those who have not yet seen it, it can be most cordially recommended.

The book has many features of great excellence. Its materials, to begin with, are well arranged. The first five chapters deal with the contents of the Old Testament, while the last five indicate, with numerous illustrative references, the portions of the Old Testament books suited to meet the respective needs of pupils at various ages, including the little children, the Primary grade, the Juniors, the Intermediates and Seniors, and the Adults.

In the first part of the book is given a birds-eye view of the various writings,—embracing, as we are told, the Law, the Prophets and the Hagiographa or Holy Writings, which, together, make up the wonderful "library" known as the Old Testament. One hardly

*New Standard Teacher Training Course Second Year Part One Teaching Values of the Old Testament by Professor Walter W. Moore, D.D. and Professor Edward Mack, D.D., R. Douglas Fraser, Church & Gerrard Sts., Toronto, 79 pages, paper 20c.

knows which to admire more, the simplicity with which the information about these books is given or the fulness and accuracy of the information itself. The authors of the manual have mastered the art of writing so as to be easily read, and the reader, after being carried along pleasantly from page to page and chapter to chapter, finds himself at the end of the first part of the book possessor of a substantial mastery of the wonderful literature which is the great gift of the Hebrew race to the world.

In the second part of the book, the child is, of course, in the midst. There is evidence on every page of a careful analysis of the characteristics of the growing and developing human personality at each stage in its wonderful progress from infancy to maturity; and the student reader is shown for each grade parts and passages of the Old Testament Scripture which provide the appropriate material for religious instruction.

While this little book, in common with its companion volumes, is intended primarily for Teacher Training classes, individual teachers or prospective teachers can utilize it without difficulty, and everyone interested in the Old Testament or in the religious education of children and young people will find the reading of it profitable.

May I bring by the evangelist the term

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What "Religious Education" Means

BY REV. W. W. PECK, M.A.

May I briefly outline what is meant to-day by the evangelical denominations when they use the term "Religious Education?"

They mean that the facts of the religious life should be so presented to the children and young people at each period of growth, that there shall be a religious experience normal to that age, so that loyalty to and love for the master shall be continuous, and that it shall become the fixed habit of life to have God in the consciousness, God directing and strengthening the life.

To accomplish this, our leaders hold that we ought to employ every legitimate means, and that always the equipment shall be adequate. A new or old church building constructed so that the Sabbath School is held in the cellar, or whose equipment for the Sabbath School consists, for the most part, of a few tattered and torn hymn books is, in these days, a crime against childhood. Verily such builders and workers do not discern the signs of the times, and know not the psychology of those who attend the "movies."

Then to-day, our leaders, whilst ever thankful for assistance from any, yet constantly ask for teachers possessing, not only thorough Christian character and magnetic personality, but also careful intellectual preparation. They believe that teachers who know the characteristics of their pupils, and who have been taught the method of approach to the age they will teach, will do more effective work than those who have not been so taught.

And they believe that the literature used should be adapted to the age being taught, that is, they believe in a series of graded Lessons.

In the Public Schools, we recognize that the child of six and the lad of sixteen are at different stages of intellectual growth, and

we adapt their studies to their capacity. So it must be in religious education, if it is to be most effective.

Then, our leaders believe that instruction in worship and the cultivation of habits of worship are most fundamental to life. They believe that worship ought to be graded, that there should be an adaptation of song, of prayer, and of the exercises that are used to induce the spirit of worship, so that, as far as possible, the child may understand as well as absorb.

They believe, also, that there is a special period of life when great decisions are made, the greatest of which is made in reference to the Christian life. Experience shows that if circumstances are favorable, not a few make this decision at nine or ten years of age, and that the high tide of conversion occurs between the ages of twelve and sixteen. And they know as surely as anything can be known that life begins to crystalize about the age of twenty-five.

So, to-day, the problem of religious education is the scientific problem of understanding the mental attitude of the child, the boy and girl, the young man and woman, those physically mature, and of adapting material to the point of development of each. The modern Sunday School is no longer merely for the children, but for all who attend the church, and it has a thoroughly correlated Sunday School curriculum for every period of growth. The training of our children and members, young and old, their intellectual and spiritual development need not be a haphazard thing. It is the great work of every minister, Sunday School superintendent and teacher who is taking seriously the master's command: "Shepherd my lambs; feed my sheep."

Karl loops, B.C.

Eye Teaching in the Sunday School

BY THOMAS B. SMITH

In our work as Sunday School teachers, there are two main avenues by which we may approach the minds of our scholars. These are: eye gate and ear gate.

In our childhood, the things that attracted us most were the things we saw; the story books we will never forget are those that were illustrated.

We may forget the exact words the writer used in telling the story, but we see the picture of David slaying Goliath just as clearly to-day

as we did twenty or thirty years ago.

Scientific and mechanical journals recognize the fact that a quarter page illustration will give a far better idea of a piece of machinery than a whole page of letter press information.

All religious teachers ought to make more use of eye teaching than they do.

The fundamental principle in all object teaching is the likeness that exists between things spiritual and things material.

There is an analogy in some points between

spiritual and material things that need only to be stated to be realized.

These analogies are the more easily seen by the scholar, if the object by means of which you propose to illustrate a spiritual truth is before their eyes.

The teacher should be careful not to use objects that will attract the attention of neighbouring classes.

There are, however, a great number of small objects that may be taken into the ordinary class, and there be made the source of interest and instruction as well.

In the selection of these, practice is needed. Do not give up at the first failure or first mistake. Be persistent and consistent, and you will find here as elsewhere that experience teaches all things.

He was right who said:—"There are tongues in trees, books in the running brooks, sermons in stones and good in everything."

Here is a suggestion from "sermons in stones."

To illustrate the lesson on David and Goliath, make a sling from an odd piece of leather and attach two pieces of cord, then select five smooth stones.

Let us look at Goliath as a type of our enemy Satan, and see if we can find five stones with which to slay him. Try these. Write the name on each stone. Truth, Faith, Courage, Knowledge, Strength.

Again, you may use such things as, a watch, candles, bulbs, pencils, charts, compass, ladder, crown, crosses, etc. Experience will suggest others as required.

Further, the blackboard is one of the principal helps in teaching. Any teacher can easily procure for himself a small portable board made of cloth or paper, at a very small cost, and such a board is easily carried to School every Sunday. The Board which I am now using is of paper, five sheets mounted on a roller. It has been in use for about fifteen years, and is still in good condition.

Let the work be clear, setting forth the plain, simple truth. Do most of the work in view of your class. Know your lesson well so as to keep on talking while you put the desired lettering on the board. This appeals to their ears, while the board engages the eye.

Suppose the lesson or Golden Text is Psalm 119:105. Draw, if you can, a picture of a lighthouse, work up a talk on the acrostic word LIGHT, and secure by questioning that the light is:

Living
Intense
Guiding
Heavenly
Testing

If you cannot draw a picture of the lighthouse, just print the word LIGHTHOUSE only on the board.

Most of the Lesson Helps give good suggestions for blackboard illustrations. Follow these up, also any other material of the same sort. Cut them out and file away for future reference. Get into the scissors and paste habit.—Montreal

The Monthly Teacher's Meeting

BY ALFRED WHITE

Superintendent of Schools, Brandon, Man.

Now is the time to consider means of improving our work during the coming year. Among the well-known means at the disposal of all Sunday Schools is the time honored monthly or weekly Teachers' Meeting. New conditions impose new responsibilities, and the advent of the Graded Lessons has, in many cases, brought about conditions that make the old time teachers' meeting an impossibility.

At these meetings it was customary for the leader to take up the International Uniform Lesson for the following Sunday, and thus save teachers the necessity of a great deal of individual study. It is not necessary to discuss here the merit of this plan; it is sufficient to point out that with the introduction of Graded Lessons, such a meeting of teachers becomes an impossibility.

What, then, is there to be done at a Teachers' Meeting if the lesson is not taught? In reply I would like to outline how one Sunday School has carried on monthly meetings of teachers and officers for the past two years.

It was about a couple of years ago, after two or three years of discouraging effort on the part of a few enthusiasts to maintain a regular monthly meeting, that it was decided to try the new plans.

Some of the features of these new plans were as follows:

1. Each monthly meeting was held at a home instead of at the church.
2. Each meeting was held regularly on the second Tuesday of each month.
3. The programme was arranged by a different committee each month.

4. The programme consisted in broad outline of :

- (a) A paper or papers on some religious education topic followed by a discussion.
- (b) Reports and other Sunday School business.
- (c) Social time.

5. Any refreshments under (c) were to be of the simplest character. Latterly when food conservation became urgent these were omitted.

6. The June meeting both years took the form of a picnic outing for all Sunday School workers.

I hardly know whether it is necessary to make any comment on these features. Each involves some factor that contributes to success.

In number one, the personal element is involved in the invitation to meet at a certain home.

In the second, there is an obligation to

reserve a date when it is fixed and there is also a suggestion as to the importance of the meeting.

The third brings to almost every worker some share in arranging the year's programme, and a share in the work makes for interest in that work.

The fourth broadens the opportunities to help, and guarantees that every meeting shall be of real value. Number five provides that very important element, pleasant social intercourse, that counts for so much. The last gives special emphasis to the recreative and social side of life. All of these contribute to the development of that esprit de corps that counts so much in the success of any organization where people are working together.

These plans have been tried out by one Sunday School with marked success, and I would like to commend them to the consideration of all those who have been discouraged because they have had so little response in the past. Don't forget, however, that any plan that is going to succeed must be worked and with energy.

THE DEPARTMENTS

Selling Your Birthright ?

A TEACHER'S AND MOTHER'S PLEA

"Well, girls, who can tell me what last Sunday's lesson was about?"

I asked the above question of my little class a few weeks ago. I had been ill the previous Sabbath and unable to attend, and I desired the information, not because I did not know, but to see how much they remembered.

"Please, teacher," one dear little girl said, "we did not have any lesson last Sunday."

"Was there no teacher to take my place?" I asked, in pardonable wonder, for our teaching staff included several substitute teachers.

"Oh, yes," was the quick reply. "But she did not teach us. She just told us fairy tales."

"We never know anything about the lesson when you are not here," was the ingenious remark of another little one. "The other teachers tell us stories all the time."

How many teachers, I wondered, are letting their opportunities slip by in this way. We studied two lessons that day, the children listening with breathless interest as I explained the story we were studying, and with the quick understanding of childhood, applying it to everyday life. The study hour passed

all too rapidly, and even after school was dismissed they lingered to ask eager questions.

"Bless them," I whispered as at last I turned away to join my own little ones who were in different classes.

My eldest daughter clung eagerly to my arm as she informed me in girlish excitement:

"Oh, mama, we are going to have a picnic next Saturday. Teacher is going to take us all to the park and I am to bring a cake I baked all myself. We had the most fun planning it all in Sunday School to-day."

"But, dear," I interrupted her eager narrative, "let us leave that till to-morrow and you tell us what you learned about the lesson. Surely you have something to tell me about that?"

"Oh, but we were so busy planning our picnic that teacher never mentioned the lesson once."

I turned and looked at her in utter astonishment. Could it be possible that the study hour was always wasted in her class, and by the regular teacher? I knew her teacher as a fine, noble young girl, one who was seriously concerned in all the work of our little church. The thought that she was overlooking the great opportunity of moulding those young minds came as a shock to me. Our School

was divided into grades and the lessons studied in the different grades were utterly different. It had been my habit to follow up, in our home reading and study, the lessons for my own scholars, leaving the teachers of the different classes my little ones attended to explain and teach the lessons they were following.

"How about other Sundays, Beth?" I asked. "Surely you read and study the lesson for the day?"

"Oh, generally teacher has us read it over if we all have our Bibles, and then she asks who knows the Golden Text. Then she tells us stories till the bell rings."

"Stories of the lesson?"

"Oh, no, any kind of stories we like. Mary G— always coaxes for fairy tales, and some of the girls like stories of movie shows and and some want stories about China. I like war stories best, and always try to get her to tell me about the soldiers."

Questioning the other little ones, I found that in the Primary grade which they attended the lesson story was taught with sweet simplicity. Even my baby, who is only four, could tell me all about the baby Moses and the bad king who wanted to kill him, and how he was hidden. The lesson had made a deep impression upon his baby mind.

I could not forget, however, the classes whose welfare was being neglected. The parents who were sending their little ones to Sunday School to learn the greatest of all lessons and having them served with stones in-

stead of with the bread of life.

"How long," I said to myself, "would we send our children to a day school if they received a diet of fairy tales? How quickly we would complain." Yet here in the house of God, discussions of picnics, movies and stories was the regular fare of more than one class.

How many teachers, I wonder, are selling their birthright as did Esau of old, for a mess of pottage? You young teachers in whose inexperienced hands we mothers trust the soul's welfare of our precious little ones, how many of you forget your great trust? Not many, I hope, but to you who do, I am writing this appeal.

How will you face your Maker if you fail in this great duty? The master has trusted these little souls into your hands. Only a few moments of each week to be sure, are they yours to teach. Can you let the opportunity pass unheeded? You can bring them, a precious gift to his throne. You can win them for him. This is your birthright. Are you selling it for a mess of pottage?

In my class I have a child whose father is an avowed atheist. Was there ever a greater opportunity for good? To me God has given the task of winning that child for the kingdom. Shall I fail? With his divine aid, I hope and pray that I may succeed. Perhaps he has given you a charge as great.

When you stand before his throne, will it be with a guilty memory of opportunities forever gone or will his gentle "she hath done what she could" be your reward?

Patriotism in the Primary Class

BY MISS GERTRUDE BAPTY

Few of the children we have in our Primary classes can ever remember a time when there was "peace on earth." Practically all their conscious life has been lived in a war atmosphere. Primary teachers have a very different task in religious education now than they had in the days before the War. It is hard to answer some of the pertinent questions we get these days: "Does God really love the Germans?" "Do the Germans go to church?" and so on. We have to hold high the truth that "God is in his heaven," and all will yet come "right with the world."

We may make many opportunities for practical patriotic work. Let us in our opening prayer include a petition for our soldiers and sailors, and urge upon the children to remember the men at the front in their evening petitions at home.

The children always take great pleasure in singing "God save the King." Never let them sing it without including our other

stanza, "God save our splendid men." The military men always stand at attention when they hear the national anthem. The children enjoy imitating and quite quickly learn to stand at attention also. While never dwelling on the horrors of war, let us occasionally tell stories of heroism—about the men in the trenches—or of the sailors that constantly keep watch on the sea,—of the brave nurses and doctors—or, better still, of the little French or Belgian children.

These days we should have our flag in sight and pay due deference to it. Let our church Honor Roll, also, be a very sacred thing to the children. We can proudly claim that our boys, who had been brought up in our Christian homes and had faithfully attended our church schools, immediately volunteered when their country needed them. We can read the names on the Honor Roll to the children, and tell them little incidents about these boys when they attended Sunday School. Let the

children bring contributions to help send overseas parcels to these boys.

In our home mission exercises we can show how it is practical patriotism to educate our foreign children so that they will develop into real Canadians.

Perhaps the most practical patriotic lessons we can give now are those of production, thrift and conservation. Encourage the children to work in their home and school gardens. Their enthusiasm may encourage families who have not heretofore done so to go in for gardening next year.

Our public school teachers find that their talks to the children have led many families to realize the necessity of food conservation. Let us also "do our bit" in our church School. We can preach the "gospel of the clean-plate," and can tell them that by eating their porridge and vegetables, they are really helping the "man at the front."

So many of our best and bravest have already "gone west." They have gladly died to leave behind them a greater freedom for the coming generation. May we educate our little ones to be worthy of this heritage.

London, Ont.

The Lesson Letter

BY MISS VIOLET ROBINSON

After many unsuccessful attempts to induce a Sunday School class of Junior boys to prepare their lesson at home, a teacher in one of our city Schools reached surprisingly satisfactory results by using the following simple plan:

At the beginning of the year she secured a small copy of the Gospel of Mark for each pupil. Then, taking the scheme of lessons for the Quarter, she marked with red ink the portion to be studied each Sunday, thus simplifying the "finding of the place," which is difficult for unpractised children.

Instead of, as heretofore, studying her own lesson at the end of the week, she now made sure of the main facts of next Sunday's lesson not later than the previous Tuesday or Wednesday. She then prepared a homemade Lesson Help in the form of a letter, for each pupil on a sheet of moderately-sized pad-paper, after the following plan, a space being left after each question for the answer.

March 3rd

LESSON—Mark 4 : 35-41 ; Mark 5 : 1-20.

GOLDEN TEXT—Ps. 126 : 3.

MEMORY VERSE—Ps. 24 : 7.

QUESTIONS

1. Where was Jesus going in this lesson ?
2. What happened while he was crossing the lake ?

3. What was Jesus doing during the storm ?
4. What did he say to the sea ?
5. What did he say to the disciples ?
6. Who came to him on the other side ?

7. What did Jesus say to the unclean spirit ?

8. Do you know your Memory Verse, and Golden Text ?

A copy of this was mailed to each pupil in good time for him to fill in the answers and prepare the memory work before the following Sunday.

The next Sunday the filled-in question sheets were collected by the teacher who had prepared a recording-chart, where, below the name of each pupil, there was a space opposite the date for the insertion of a small gold star which was given to each pupil

who had done the work. A simple reward was offered also for completing the whole Quarter's work, or the obtaining of thirteen stars.

The gratifying result of the first Quarter's work was a practically complete record for every member of the class.

One of the benefits to the pupil resulting from this plan was that it really secured the reading of the lesson at home, for, obviously, a pupil who had not read the lesson could not write the answers to the questions. It encouraged the pupil also to study his lesson

A programme is a ladder up which we climb toward our standards or ideals ; a slogan is the cheering from the sidelines which urges us upward. If we mistake the programme for the goal, we become petrified on the rungs of the ladder ; if we mistake the slogan for the goal, we turn to enjoy the applause from the group, lose our hold, and fall. Fortunate indeed is that church School which knows how to use a programme in the achieving of an ideal. — The Graded Sunday School Magazine

from the Gospel or Bible, rather than from the printed Lesson Help, while the answering of the questions in writing gave him some definite hand-work such as he was capable of performing.

The receiving of the envelope through the mail was a weekly pleasure to the child, and was found also to arouse an interest in the parents regarding the preparation of the Bible lesson. Coming late in the week, and enclosed in an envelope, the "lesson-letter" was not so likely to be lost or forgotten as if given out on the previous Sunday. Best of all, it created a bond of sympathy, and a mid week point of contact between teacher and pupil which more than compensated for the small outlay of time and money.

The plan proved useful, too, in keeping up the course of lessons with a pupil, who had been obliged through sickness or other

causes to be absent, in many cases the lessons missed having been made up at the pupil's own request.

It was found also to stimulate what may be termed, "original research" on the part of the pupil, for, as his interest and capability increased, he was encouraged to write his own questions, bringing them to be answered by other members of the class during the lesson hour. Sometimes also personal letters were written on the back of the sheet requesting certain pupils to make or bring illustrative material for the lesson under discussion. In this way a fine paste-board model of an Eastern home was made by one boy, a map by another, and so on.

Altogether the success of the plan fully justified any effort involved.

Toronto

Working Out the Teen Age Programme

BY GUNNER C. W. SIMMONS

The Comrades Club of Cooke's Church, Kingston, Ont., was organized in September 1916, for all teen age boys of our church. After organization we decided to adopt the Canadian Standard Efficiency Tests as our programme. We saw that these Tests were designed as a wholesome and practical endeavor to promote and exemplify the ideals of complete living in the Jesus' way among Canadian boys. Those ideals which give the fourfold or fully developed man, the ideal of whom is found in Jesus who, according to Luke 2:52: "increased in wisdom and stature, and in favor with God and man."

We meet regularly every Thursday evening at 6.30 for supper in the Sunday School room. These suppers alone have been one of the essential factors in making our club a success. Through the cooperation of the ladies of the congregation who supervised the serving, we have been able to give a fairly good supper for a fee of ten cents. This supper has served both as an attraction and as a means for having every one on time.

After the supper we carry out the usual Efficiency Tests programme. First we take twenty minutes of Bible study, with Men who Dared as our topic, conducted by one of the Mentors. This is followed by a twenty minute practical talk, after which some tests are given. From that time, usually about eight o'clock, until eight thirty, we have games in the school room. Thus by personal contact with our leading business or professional men and other qualified leaders and by participation in practical tests, the boys are assisted in developing as Jesus did in his adolescent period.

We have 43 on the roll with an average attendance of 27. As a result of the first year's work, 48 medals and 15 diplomas were awarded. Fifteen boys tried an examination in Bible study, obtaining an average percentage of seventy.

This first year of pioneer work was filled with many difficulties, the chief one being the programme. This difficulty, however, was solved in our second year, which began in September, 1917. We adopted in its entirety the programme as prescribed by the Presbyterian Sunday School Board. Another obstacle in the first year was the physical standard which was overcome this year by obtaining the use of the local Y.M.C.A. gymnasium. As a result we have this year covered the entire programme.

This year has been one of pronounced advancement, due to a large extent to the formation of a Society in our church known as the Mothers' Council, which took full charge of our suppers. Even when the coal situation was at its worst, we were able to have supper every two weeks, holding the meetings the other weeks in different homes, after which the Mothers' Council served refreshments.

During this last year most of the club attended a Boys' Conference held here and gave a demonstration of our club work as part of the programme. We also had a Father and Son Banquet supervised by the Mothers' Council, which was certainly a great feature of our programme.

It would be very difficult to state exactly upon what the success of the club depended. Undoubtedly the biggest factor was that we

had an instructive and entertaining programme conducted by the boys themselves. Second to this, was the charting at the end of the first year which showed every boy exactly where he stood and made him resolve to improve. One cannot lay too much stress upon the importance of having such a cooperating body as we had in our Mothers' Council.

Thus after two years' experience we realize that the Canadian Standard Efficiency Tests have helped the boys of Cooke's Church to avoid or cope with the dangers of life, to successfully seize its opportunities and to develop to the fullest possible extent his four-fold life.

Petawawa Camp, Ont.

The Young People's Department

BY REV. W. J. KNOX, M.A.

The development of the organized class idea has somewhat complicated the work among young people. For many years the young people were organized by themselves in a society which had no organic connection with the Sunday School, although in large measure made up of those who were either teachers or members of some Bible Class. This society fostered the devotional life, and made provision for the expression of the spirit of service.

The organized class aims at providing for all the needs of the members, so far as their religious education is concerned. Provision is made in Sunday and midweek meetings for definite instruction in the Bible, worship, including praise and prayer, and training in various kinds of definite service. If, in a congregation, each young person belongs to some one of the several organized classes which are working along all the lines above mentioned, the religious needs of all the young people are met.

If, however, there is nothing more than a number of isolated, organized classes, the young people's work is not entirely satisfactory. There is needed something to bring these various units together in an all-embracing organization to permit of a measure of cooperative activity and to fuse the class spirit into a congregational loyalty. This organization will naturally be the Church School itself, which is charged with the complete religious education of all the young people. The part of the School which will embrace this portion of the work, will be the Young People's Department.

This principle of organizing the young people is set forth in a pamphlet dealing with the Young People and their Religious Training, which may be procured from the General Secretary, Rev. Dr. J. C. Robertson, Confederation Life Building, Toronto. Although the general principles are clearly stated in the pamphlet, the details of such a method of organizing the work among young people will depend largely upon the conditions obtaining in the particular congregation. These details cannot be prescribed in any fixed manner

from without by any one not knowing the situation.

Many congregations are now shaping their organization according to this new standard. In First Presbyterian Church, London, there have been among the young people the following organizations:

(1) A Young Ladies' Bible Class, which meets on Sunday for Bible Study and every Tuesday evening for various activities, including Red Cross work.

(2) The Senior Girls' Club, which meets on Sunday and on Monday and follows in a measure the lines laid down in Canadian Girls in Training.

(3) The Senior Boys' Club, which takes up the work of the Canadian Standard Efficiency Tests.

(4) The Choir.

All these organizations have been doing excellent work individually. But it was felt that there should be some common ground to stand on, some common activities in which all might engage. Accordingly a meeting was called and an executive committee appointed, which includes representatives from each of the four units concerned.

This Young People's Department does not interfere with the particular work which is being done by the several organizations composing it. The whole Department meets once a month, and thus affords a common meeting ground for the young people. The service which the Department renders, includes entertaining the soldiers on Sunday evenings and also on week nights, providing entertainment at the various hospitals and other institutions about the city, and fostering by canvass a spirit of giving to missions and to congregational support. These and other activities serve to secure a larger measure of unity in the young people's work.

The main object of the departmental organization is thus to provide for a complete religious education for all the young people, and to avoid unnecessary overlapping.

London, Ont.

WHAT OTHERS ARE SAYING

An Expert Needed

The minister and the church need to realize that, with the demands made upon the former by his pulpit work and pastoral calling, it is practically impossible, in the case of the larger churches at least, for the minister to give to the religious educational work the detailed attention and leadership that it needs. The only rational course in such a situation is to secure expert assistance. The man or woman employed to do this work should be recognized as a specialized worker in this particular field with all the authority and respect due to the head of a department in the church's activities.—Herbert W. Gates, in *The Pilgrim Magazine of Religious Education*

The Way to Peace

Prayer—there is the way to peace. Prayer leads us to the secret place of the Most High where is heard the majestic word, "Be still, and know that I am God." Prayer makes God so real that there comes to be new meaning in the assurance, "The Lord of hosts is with us; the God of Jacob is our refuge." Prayer enables men and women to keep their hold on Christ in times of bewilderment and tumult. Prayer is the appointed means of communication with him who laid the foundations of the earth, who stretched out the heavens like a curtain; it gives the calm assurance that the Hebrew poet had when he sang of God's handiwork and of God himself: "They shall perish, but thou shalt endure; Yea, all of them shall wax old as a garment; As a vesture shalt thou change them, and they shall be changed:

But thou art the same,
And thy years shall have no end."

—The Westminster Teacher

Planting the Seed Thought of Missions

With their idea of the earth limited to the visible horizon, it is impossible to teach missions to very little children—that is, what we older people call "missions." To the self-centred baby the child next door is as far removed as the real heathen are to us.

But the basic *idea* of doing for those "different from us," and the *desire* to do, may be planted in little children's minds before they really have opportunity to carry out the idea or the wish. Various little schemes are used

by teachers to accomplish this; a simple but surprisingly effective one is the following:

Have a tiny boat for the receiving of coins "to buy Bibles for little boys and girls 'way, 'way off, who do not know anything about Jesus," and make this giving a part of each Sunday's session. There is a sentence or two about the little Jap or "Chinee" or African that will interest the wee ones, and then the teacher asks, "Who would like to play that he is that little boy?" (or "girl," as the case may be).

The teacher selects one of the eager candidates and the child goes to the farthest corner of the room to flatten himself against the wall. The rapt expression on the small face shows how busy is his imagination, and how keen and solemn his delight as he watches the rest circle around the boat, dropping their coins into it. This done, another child is designated to "carry it across the sea to the 'African' boy." This act is performed joyously; the little "African" receives it solemnly, looks within as anxiously as though it were a box of jewels—and surely jewels they are!—and then takes it across to the secretary in another corner to be counted. In this way he finds out "how many Bibles he could have if each cost only a cent."

I have watched this bit of mission teaching and can affirm it is well worth while in a Beginners Department, because such an exercise has in it a spiritual idea, a seed-thought that, like the mustard seed in the master's illustration, is put into the most fertile of soils—the imagination of a little child.—Lee McCrae, in the *Sunday School World*

Drilling is Not Teaching

Drilling is not teaching. Much drilling may be merely going through motions, answering stock questions, and may fail completely in accomplishing the great end of teaching, which is the implanting of truth in the minds of the taught. The use of stock questions which are prepared for lesson helps and the drilling on these often fail to get anywhere as a teaching process. Dr. H. Clay Trumbull once told an interesting incident in the matter of the failure of drilling rather than teaching. A teacher drilled a class of half-grown boys on a set of fundamental questions. The first boy was asked to tell who made him, and was to say "God." The second boy was asked why God made

him, and was to answer "To glorify God, and to enjoy him for ever." As the teacher went down the class one after another was taught a fixed answer to a specific question. Soon the teacher tried to get from the class the results of this drilling process. He asked the boy at the head of the line who made him, and the answer came "To glorify God, and to enjoy him for ever." He asked again, but with the same result. When there was a troubled expression on the face of the teacher a boy who was lower down in the line raised his hand and offered an explanation stating that the boy whom God made had just gone out. Much teaching is as pointless and fails as completely of accomplishing a result as was true in this case. Drilling is not teaching!—President Cheesman A. Herrick, in *The Christian Educator*

Reasons for Community Service

There are numerous reasons why the Sunday School should spend and be spent in behalf of the community, but the most important may be briefly stated.

Service is an essential part of religious education. There can be no effective religious education if the element of service is omitted. It is exceedingly common for both superintendents and teachers to assume that Sunday School worship, with the accompanying instruction, is all-sufficient for religious nurture. But this assumption overlooks the service factor. Acts of service are the means by which both worship and instruction are vitalized and made effective in determining character. The ineffectiveness of much Sunday School work is due to failure to recognize this principle. Service may be rendered either to individuals or to the community as a whole. Since the community welfare affords abundant opportunity for service activities and since it includes service to the individuals who make up the community, it should be regarded as an important form of service.

Again, it is to be borne in mind that in many cases the moral and religious lives of individuals cannot be permanently purified and uplifted unless the whole community life is made clean, righteous and religious. As a rule, the lives of individuals cannot be maintained at a higher level than the average of the life of the community. Exceptional characters may tower above the common level, but the average life will allow itself to be dragged down to the level. For this reason, the direct object of the church's endeavor must be to raise the community life as a whole to the right level. In all its aspects it must be purified and hallowed. If it can be made clean, righteous and religious, the success of the work of church and Sunday School for the individual will be assured.

It is also to be noted that in every community there exists in greater or less measure a community consciousness. One of the most effective means of reaching the individual is through this same community consciousness. An individual who is not interested in the church may very often be reached when it becomes clear to him that the church is serving the community. Only as the church serves community interests can the community as a whole be enlisted in behalf of the church. The appeal of many a church and Sunday School falls on deaf ears because the people of the community do not believe that the church has any real concern for vital needs of the community.—*The Sunday School Journal*

Method in Teaching

An unusually intelligent old farmer once inquired concerning the writer's occupation. Upon being informed that it was teaching, he replied, "Ah! It's hard work. I know, for I have done it. They *won't* learn." Then, with an expressive gesture, "I used to think, 'If only I could get it into them with my muscles, how glad I would be!'" So every experimenter in education soon discovers the need of a correct method in teaching—or very soon decides that he was not intended to be a teacher.

It is surely true that in estimating the qualifications of the teacher some have placed too high an estimate upon the value of method, forgetting that the personality of the teacher is one of the strongest factors in his influence. Nowhere is such an error more unfortunate than in religious education, where the development of personality is the educational aim; but the fact remains that the teacher who has the most attractive and impressive personality will be far more successful if he thoroughly understands his work.

There is meaning in the story of one of the great battles of ancient times. For long hours of the morning the Grecian general kept his army waiting upon the shore. At last they entered the little boats to engage the enemy, and won the greatest naval victory of their times. In explanation of the delay, the general said, "I waited for the land breeze, that my men should not go into battle wearied by labor at the oars." Many an earnest and worthy Sunday School teacher fails to impress the lesson upon his class because he is hampered by minor difficulties which training would lessen if not entirely remove. Many another whose natural abilities are not small, like my farmer friend, is discouraged by the difficulties of the task and abandons the teacher's work.—Professor Edward Porter St. John, in *The Pilgrim Magazine of Religious Education*

THE S. S. AND Y. P. S. BOARD

The space in this department is at the disposal of the General Assembly's Board of Sabbath Schools and Young People's Societies, of which Rev. J. C. Robertson, D.D., and Rev. C. A. Myers, M.A., Confederation Life Building, Toronto, are the Secretaries, and is devoted to the plans, policies and work of the Board.

The General Assembly's Recommendations

The following recommendations were presented to and approved by the General Assembly at its recent meeting (London, June, 1918), and constitute the special programme of work to be promoted throughout the church during the year by the Board. It is hoped that every congregation will earnestly stress these important phases of work this year in hearty cooperation with the Board. This number of the **TEACHERS MONTHLY** will deal specially with the **TEACHER TRAINING DRIVE**. Succeeding numbers will take up the other recommendations in turn.

1. *Extension Work.*—That in view of the urgent need of providing adequate Christian instruction and training for the rising generation of Canadian children and youth :

- (1) All congregations be urged to make a definite and systematic effort to seek out and enroll in the church and Sunday School all for whom they are responsible.
- (2) All ministers, missionaries and Christian workers seek to cooperate in every way possible with Presbytery conveners and committees, in an effort to reach every community with Sunday School service.

2. *Curriculum.*—That every congregation make a careful study of the outline curriculum prepared by the Board with a view to its introduction and use in the Sunday School, and that any suggested improvements be promptly reported to the General Secretary of the Board.

3. *Teacher Training.*—That training for leadership be provided through the use of the new Teacher Training Course. (1) For present teachers through a worker's training class. (2) For prospective teachers by seeking out a number of young people and enrolling them in a normal class in the Sunday School.

4. *Young People's Work.*—That the challenge of the times for a Forward Movement among our young people for Christian leadership be provided for :

- (1) In the local church through a unified programme of religious instruction,

worship and training as outlined and approved by the Board.

- (2) In Presbyteries through Presbyterian rallies of the young people for inspiration and training in citizenship and Christian service.

5. *The Home.*—That all congregations be requested to cooperate heartily with the Board in making its proposed survey of home conditions as thorough and complete as possible as a basis for a forward movement in Christian nurture in the home.

6. *Representative on the International Sunday School Lesson Committee.*—That the General Secretary, Rev. J. C. Robertson, be reappointed as representative on this Committee.

The Task of Training Leaders

"That training for leadership be provided through the use of the new Teacher Training Course." (1) For present teachers through a workers' training class. (2) For prospective teachers by seeking out a number of young people and enrolling them in a normal class in the Sunday School."—Assembly's recommendation, June, 1918.

With the growing recognition of the fundamental need of religious education has come a deepened sense of the responsibility of the teacher. He holds a position of strategic importance. The only essential of successful work here is that the teacher be a teacher.

The making of teachers is therefore one of the urgent tasks of the local church. To help every congregation to meet this need for trained leadership the Protestant forces of Canada and the United States, as represented in the Sunday School Council of Evangelical Denominations, are cooperating in the production and promotion of the New Standard Teacher Training course. Previous courses have been very largely "content" courses, outlines of facts, dates and principles. This course aims rather to guide the teacher in his use of these facts and principles, as he faces his class. It seeks to help the teacher to acquire the art of teaching. The books have all been carefully prepared and are well fitted to accomplish this purpose.

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To introduce this new course in every community, a continent-wide "drive" has been planned for this fall. The following objectives are sought:—

1. At least one Teacher Training class in every Sunday School of North America, meeting at the Sunday School hour. Members of this class should be at least seventeen years of age. In some cases the whole class might use the Course as their text-books for the teaching period. In other cases, selected pupils might form a special class, the members retaining their membership in their former classes and meeting with them for the worship period, then coming together for instruction in Teacher Training.

2. A Mid-week Training Class for present Sunday School teachers in every Sunday School where possible. Where single congregations are unable to do this a community class may be advisable. The important thing is that every congregation set itself seriously to the task of providing trained leadership for its various departments of service, and especially for its Sunday School.

3. A Monthly Workers' Conference in every Sunday School, meeting at least ten months out of each year. It dignifies the position of the teacher and adds to the efficiency of the School when the whole staff share in the planning of the work. Mutual counsel helps to solve individual difficulties, to encourage the disheartened, and to promote a spirit of cooperation.

Older Boys' and Older Girls' Conferences

The great impetus given to work for the teen age has come largely from the Leadership and Older Boys' and Girls' Conferences which have become a regular part of our church's promotion work. Plans are already well under way for the fall campaign. A larger number of Conferences are being planned covering smaller districts, so as to lessen travelling expenses. Picked boys and girls of older years are asked for, rather than indiscriminate groups of younger folk. The presence of at least one leader from each School is being insisted on. The value of the conference to any church will largely depend on seeing that at least one adult accompanies the boys and girls from each Sunday School.

So far as is known the following are the places and dates arranged:

I. MARITIME PROVINCES SERIES

(1) For Women and Older Girls

Three conferences, one in each of the provinces during the first three week-ends in October, namely, October 4-6; October 11-13; and Oct. 18-20.

(2) For Men and Older Boys

- Oct. 25-27—Woodstock, N.B.
- " 25-27—Chatham, N.B.
- Nov. 1-3—Sussex, N.B.
- " 8-10—New Glasgow, N.S.
- " 15-17—Bridgetown, N.S.
- " 22-24—Charlottetown, P.E.I.

II. QUEBEC AND ONTARIO SERIES

(1) For Women and Older Girls

- Nov. 1-3—Ottawa.
- " 8-10—Port Hope, Ont.
- " 15-17—St. Catharines, Ont.
- " 22-24—St. Thomas, Ont.
- " 29-Dec. 1—Simcoe, Ont.

It is expected that arrangements will be made also for Conferences at Montreal, Toronto, and some other places.

(2) For Men and Older Boys

- Oct. 11-13—Sarnia and Brockville.
- " 18-20—Sault Ste. Marie and Chatham.
- " 25-27—Orillia and Montreal.
- Nov. 1-3—Carleton Place and Owen Sound.
- " 8-10—Cobourg and Quebec.
- " 15-17—Welland and Guelph.
- " 22-24—London and Hamilton.
- " 29-Dec. 1—Brantford and Belleville.

III. MANITOBA AND SASKATCHEWAN SERIES

- Oct. 25-27—Fort William, Ont.
- Nov. 1-3—Winnipeg, Man.
- " 8-10—Brandon, Man.
- " 15-17—Dauphin and Weyburn.
- " 22-24—Yorkton and Assiniboia.
- " 29-Dec. 1—Prince Albert and Swift Current.
- Dec. 6-8—Moose Jaw and Saskatoon.
- " 13-15—Regina.

IV. ALBERTA AND BRITISH COLUMBIA

Dates and places have not yet been finally decided upon, but it is expected that six or seven conferences will be held in Alberta at such points as Edmonton, Red Deer, Vermilion, Calgary, Lethbridge and Medicine Hat, during November; and four in British Columbia at such places as Victoria, Okanagan, Nelson and Cranbrook, during October.

Girls' Conferences in the West are generally planned for the spring instead of the fall.

Work Among Older Boys and Girls

No more remarkable development has ever taken place in the Sunday School than that among older boys and girls of the teen age. Only recently we were bemoaning the serious failure of the church and Sunday School to hold and interest this particular group during these critical years when they were most susceptible to good or bad influences. Many churches have, however, gone a long way already in solving this problem. Careful in-

vestigation has laid bare the causes of failure and the principles of success.

These latter are briefly :

1. The principle of organization or self-government. Provide for the age-old demand of democracy.
2. The principle of proper graded instruction. Lessons must be suited to their needs.
3. The principle of activity and service. Give them something to do.
4. The principle of fourfold development. Provide for the needs of the whole life—physical, intellectual, social and religious.
5. The principle of adult Christian leadership. Trained and consecrated Christian men and women must give themselves to the task.

The Board has made ample provision for helping every local church and Sunday School to do this work among their own teen age folk.

The best plans for organizing the class or department are outlined in the Board's pamphlet, "*Older Boys and Girls and Their Religious Needs*" (3 cents each, 5 for 10 cents).

The Board of Publication (PRESBYTERIAN PUBLICATIONS) is now providing two courses of Graded Lessons for these ages—one for the Intermediate Department, for ages 12-14, and one for the Senior Department, ages 15-17. Sample copies may be secured free.

An adequate programme of activities and service based on the fourfold life will be found in the Board's Curriculum and Topic Cards for Older Boys and Girls. That for Older Boys includes the "Canadian Standard Efficiency Tests," and the one for Older Girls includes "Canadian Girls in Training."

A splendid course of training for leaders in this work will be found in the new Standard Teacher Training Course issued by PRESBYTERIAN PUBLICATIONS, Church & Gerrard Sts., Toronto.

It is earnestly hoped that every Sunday School will secure and make a careful study of these helps and undertake this work for its teen age boys and girls, and that classes everywhere will be reorganized and set to work at least by the first of October as a part of the Rally Week Programme of the congregation.

HOW THE WORK GOES ON

"There are five hundred or more colleges in the United States having Teacher Training courses as a part of their curriculum."

There are 50 Sunday Schools in our North Formosa field, with an enrolment of 213 teachers and 1,712 scholars.

In Winnipeg there are 9 Chinese Sunday Schools,—4 Presbyterian, 4 Methodist and 1 Anglican. The enrolment in these Schools totals about 190.

A lady has offered to present the Sunday School of St. John's Presbyterian Church, Vancouver, with a moving picture machine, as a memorial gift coupled with the name of a lad sleeping in France.

At Wonsan, Korea, last year, a weekly class for Sunday School teachers was carried on. A Normal Class was also held for the Bible women for one week in preparation for the Bible Classes held in the smaller groups of the country churches.

The Sunday Schools in the churches of our Korean mission are attended by the entire membership of the church. The Schools

usually meet immediately before the preaching service on Sunday morning, while an afternoon School is held in many churches for non-Christian children who are sought out and brought in by the children of believers.

The Congregational Church at Beith, Scotland, has a remarkable record of attendance. One girl and one boy have each a record of 8 consecutive years of unbroken attendance, whilst two boys have 5 years; two girls 3 years; one girl and one boy have 2 years; and 2 boys have 1 year of perfect attendance at their credit. In other words, 11 scholars in a School whose roll is under fifty have made a total of 44 years' unbroken attendance. A family of 6 children connected with the School had never had an absent mark from day school or Sabbath School all their lives.

In the Amkhot district of our Central India Mission "seven Sunday Schools are kept up, and in most of these Schools some of the "children" are greyhaired men and women. Quite a number took part in the All India Sunday School Examinations and did well. At Mendha, where there are 4 Sunday Schools, 15 certificates and 1 Testament were won in these examinations for 1917. At the Sunday

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School in Rasalpura there are 240 on the roll, and, in addition to the regular classes, Mr. Coxson, one of our missionaries, held for a part of the year a Bible Class for women which had an average attendance of over 40 women, with 50 or 60 children.

The British Sunday School Union for the first time has a woman for its president. Why not? She is Mrs. Barrow Cadbury, one of the famous English family of philanthropists. She is stirring up the people to greater exer-

tion to counteract the evil effect of War conditions on juvenile morality. The "difficult boy and girl" is the term over there for the wild youth which is menacing the next generation. She attributes the growth of the problem to the disorganization of home life by the War, the slackening of parental control, the demand for juvenile labor, the high wages and very long hours, which cause the boys and girls to leave work overtired, needing rest and recreation, and finding instead darkened streets and unwholesome excitement.

A Rich List of New Things

A WORD FROM THE BUSINESS MANAGER

The New Catalogue.—October is New Catalogue time, and because it is, is an important month for our Sunday Schools. In the past, many a teacher has got a new angle on his or her work from something seen in our ILLUSTRATED CATALOGUE. We hope and feel that this year will be no exception.

New Departmental Graded Quarterlies.—Amongst the most important new things that will be found in the 1919 CATALOGUE, are the new SENIOR DEPARTMENTAL GRADED LESSONS, commencing with the October-December Quarter. These lessons for 15, 16, 17 ages have been needed to round out our Departmental Graded Lesson series. Sample copies will be sent FREE to any address, or we will send FREE a sufficient quantity of the new SENIOR TEACHER'S QUARTERLY and SENIOR SCHOLAR'S QUARTERLY (October-December Quarter) for all your scholars of fifteen to seventeen, and their teachers.

New Junior Quarterly and Junior Leaflet (Uniform Series).—We are glad to announce also a new JUNIOR QUARTERLY and JUNIOR LEAFLET in the Uniform Lesson series, for children of approximately 9, 10, 11. With the addition of these new periodicals, which will commence with the January-March Quarter, we will be enabled to devote the whole space in the PRIMARY QUARTERLY to the younger children up to 9, and in the INTERMEDIATE QUARTERLY to scholars of approximately 12, 13, 14. Sample copies of the new JUNIOR QUARTERLY and JUNIOR LEAFLET (January-March) described above, will be sent FREE in quantities sufficient for pupils of ages 9, 10, 11 to any School. Specify whether you wish the QUARTERLY or LEAFLET.

New Primary Quarterly and Primary Leaflet (Uniform Series).—Up to the present our Uniform PRIMARY QUARTERLY and PRIMARY LEAFLET have been compelled to provide for really two periods, the Primary and part of the Junior. By the issue of the Junior Lesson Helps mentioned above, the way is clear to give the little Primary children of 6, 7, and 8 just what they want, plenty of pictures, big type that most of them can read for themselves, and special Handwork pictures. The little ones will love it. Sample copies January to March sent FREE in quantities sufficient for pupils of ages 6, 7, 8 to any School. (Specify whether you want the QUARTERLY or the LEAFLET.)

New Lesson on Missions.—The LESSON ON MISSIONS takes a new form commencing with the October number. The little twelve-page leaflet, formerly published quarterly, is replaced by a four page leaflet of much larger size—the same sized type page as the TEACHERS MONTHLY—and is published monthly. The material is graded. There is an interesting story for the little children; and the whole material is firsthand from active workers in our mission fields at home or abroad. There will be no change in the price of the LESSON ON MISSIONS: 10c. will still pay for a full year's subscription. Samples to any one, or quantities, one each for superintendent and each teacher, for one month, sent FREE on application where this periodical is not now taken.

New Second Year Teacher Training Books.—Last year we introduced to our Sunday Schools the New Standard Teacher Training Course, First Year. To say that it has been successful is to put it mildly. It was taken up by hundreds of Schools from Coast to Coast, and studied by thousands of young people, teachers who wished to become better teachers, and older scholars in the Sunday School who had heard the call to service as teachers. We now offer the Second Year studies, which have been written by specialists in their subjects, as in the First Year. The four books and their authors are:

TEACHING VALUES OF THE OLD TESTAMENT. By Professors Moore and Mack.

TEACHING VALUES OF THE NEW TESTAMENT (Acts, Epistles, and Revelation). By J. M. Duncan, D.D.

THE PROGRAMME OF THE CHRISTIAN RELIGION. By President Frank K. Sanders.
TRAINING THE DEVOTIONAL LIFE (to be completed shortly).

A Dominion and continent wide effort is being put forth this fall and winter by the S.S. and Y.P.S. Board, in conjunction with other denominations, to form at least one Teacher Training Class in every School among young people, and one for teachers already at work.

It should be remembered also that only through the study of this series of Teacher Training books can the Teacher Training Diplomas of our Church or of the International Sunday School Association be now obtained.

New Scripture Text Mottoes.—The Scripture Text Motto is just as popular now as a home decoration as it ever was. There is a wonderful new series of Mottoes in the New Catalogue, the new "National Line." There is a very complete range of exquisite designs, from the small Motto size sold in packets of 10 assorted for 35c., to the large size, which are so suitable for hanging up in a large room, at 40c. each, or \$3.50 for a box of 10 assorted.

New Promotion Certificates.—A new line of beautiful Promotion Certificates requires special mention. The "Liberty Line," consisting of six Certificates, including Cradle Roll Membership Certificate, is really worth while. The designs embody incidents in the life of Christ, and are reproduced from the works of famous Biblical artists. They are produced in a rich, unusual combination of delightful tones of yellow, black and greys. Each one is a work of art, and worthy of framing. At 40c. per dozen they are most moderately priced. Schools everywhere are finding that money expended on Promotion Certificates is one of the best investments they can possibly make.

A Great Many Other New Things—Which will help to carry on Sunday School work more efficiently, will be found in our 1919 ILLUSTRATED CATALOGUE. Every minister, superintendent, Sunday School teacher, and in fact every one engaged in any kind of Christian work, should have a copy of our 1919 ILLUSTRATED CATALOGUE. It is FREE, of course. If your name is not on our mailing list, drop us a line and we'll put it on.

ABOUT LESSON HELPS

The need in our Sunday Schools for good literature,—Lesson Helps and Illustrated papers—is greater than ever. Never has there been a time in our national history when the boys and girls and young people of this fair land more needed to have impressed on their minds the great necessity of, and to be trained for, Christian service.

There was a time, not so long ago, when there were no Sunday School Lesson Helps and Papers published by our Church. Sunday Schools were obliged to seek elsewhere for their literature. All this is now changed. Lesson Helps and Papers that are second to none are published by our own Church's Board of Publication. These comprise a most complete series of Uniform Lesson Helps, the Departmental Graded Lesson series, and three Illustrated Papers: EAST AND WEST, for young people and the home; KING'S OWN, for younger Sunday School scholars; and JEWELS, the bright little paper for the wee folk.

ORDERING EARLY

This year, above all others, it should be borne in mind to order all supplies early. War conditions make transportation very uncertain, whether it be by mail, express or freight. In most cases it is just as easy to order early in November as it is to put it off until on in December. Schools which send in their order early are assured of getting their supplies in plenty of time; and this will facilitate also the handling and transportation of orders which, for any reason, have not been sent early.

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Lesson Calendar : Fourth Quarter

1. October 6 Abram Leaving Home. Gen. 12 : 1-9.
2. October 6 Abram Helping Lot. Gen. 13 : 5-11 ; 14 : 14-16.
3. October 20 Abraham Giving Isaac to God. Gen. 22 : 1-14.
4. October 27 Isaac and Rebekah. Gen. 24 : 57-67.
5. November 3 Appetite and Greed. Gen. 25 : 27-34.
6. November 10 Jacob Deceives His Father. Gen. 27 : 18-29.
7. November 17 Jacob Fleeing from His Angry Brother. Gen. 28 : 10-22.
8. November 24 Jacob Wins Esau. Gen 33 : 1-11.
9. December 1 Joseph Sold by His Brothers. Gen. 37 : 18-28.
10. December 8 Joseph Made Ruler of Egypt. Gen. 41 : 33-44.
11. December 15 Joseph Forgives His Brothers. Gen. 45 : 1-15.
12. December 22 Joseph Cares for His Kindred. Gen. 47 : 1-12.
13. December 29 Faith's Victories. Read Heb. 11 : 8-22.

AN ORDER OF SERVICE : Fourth Quarter

Opening Exercises

- I. SINGING. Hymn 573, Book of Praise.
- II. THE LORD'S PRAYER. All remain standing and repeat together.
- III. RESPONSIVE SENTENCES. Hebrews 11 : 17-22.

Superintendent. By faith Abraham, when he was tried, offered up Isaac : and he that had received the promises offered up his only begotten son,

School. Of whom it was said, That in Isaac shall thy seed be called :

Superintendent. Accounting that God was able to raise him up, even from the dead ; from whence also he received him in a figure.

School. By faith Isaac blessed Jacob and Esau concerning things to come.

Superintendent. By faith Jacob, when he was a dying, blessed both the sons of Joseph ; and worshipped, leaning upon the top of his staff.

School. By faith Joseph, when he died, made mention of the departing of the children of Israel ; and gave commandment concerning his bones.

- IV. SINGING. Hymn 250, Book of Praise. The Son of God goes forth to war,
A kingly crown to gain ;
His blood-red banner streams afar :
Who follows in His train ?

Who best can drink His cup of woe,
Triumphant over pain,
Who patient bears His cross below,—
He follows in His train.

V. PRAYER.

VI. SINGING. See Memory Hymns in the TEACHERS MONTHLY in connection with each lesson.

VII. READ RESPONSIVELY. See SPECIAL SCRIPTURE READING in the TEACHERS MONTHLY, in connection with each lesson.

VIII. SINGING. Psalm or Hymn Selected. (This selection may usually be the "Lesson Hymn" in the PRIMARY QUARTERLY. See each lesson.)

IX. READING OF LESSON PASSAGE.

X. SINGING. Psalm or Hymn selected.

Class Work

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

I. ROLL CALL, by teacher, or Class Secretary.

II. OFFERING ; which may be taken in a Class Envelope, or Class and Report Envelope. The Class Treasurer may collect and count the money.

III. RECITATION. 1. Scripture Memory Passages. 2. Catechism. 3. The Question on Missions. 4. Memory Hymn.

IV. Lesson Study.

Closing Exercises

I. SINGING. Hymn 508, Book of Praise, v. 1, followed by :

God save our splendid men,
Send them safe home again,
God save our men :
Make them victorious,
Patient and chivalrous,
They are so dear to us ;
God save our men.

II. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items : Recitation in concert of Verses Memorized, Catechism, Question on

Missions, Memory Hymn, Lesson Title, Golden Text and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)

III. RESPONSIVE SENTENCES. James 2 : 21, 22.

Superintendent. Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar ?

School. Seest thou how faith wrought with his works, and by works was faith made perfect ?

IV. SINGING. Hymn 283, Book of Praise.

Simply trusting every day,
Trusting through a stormy way,
Even when my faith is small :
Trusting Jesus—that is all.

V. BENEDICTION.

Lesson I.

ABRAHAM LEAVING HOME

October 6, 1918

Genesis 12 : 1-9. *Scripture Memory Verses.

GOLDEN TEXT—Be thou a blessing.—Genesis 12 : 2 (Rev. Ver.).

1 Now the LORD ¹ had said unto A'bram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto ² a land that I will shew thee :

2 And I will make of thee a great nation, and I will bless thee, and make thy name great ; and ³ thou shalt be a blessing :

3 And I will bless them that bless thee, and ⁴ curse him that curseth thee : and in thee shall all ⁵ families of the earth be blessed.

4 So A'bram ⁶ departed, as the LORD had spoken unto him ; and Lot went with him : and A'bram was seventy and five years old when he departed out of Har'an.

5 And A'bram took Sar'ai his wife, and Lot his brother's son, and all their substance that they had

Revised Version—¹Omit had ; ²the ; ³be thou a blessing ; ⁴him that curseth thee will curse ; ⁵went ; ⁶Shechem ; ⁷oak of Moreh ; ⁸ai ; ⁹South (capital "S").

LESSON PLAN

I. God's Command, 1.

II. God's Promise, 2, 3.

III. Abram's Obedience, 4-9.

HOME DAILY BIBLE READINGS

M.—Abram leaving home, Gen. 12 : 1-9. T.—God's covenant with Abram, Gen. 17 : 1-8. W.—God keeps his covenant, Acts 7 : 1-8. Th.—Fruits of obedient faith, Heb. 11 : 1-10. F.—True greatness through service, Mark 10 : 35-45. S.—Ministers called to service, Acts 13 : 1-13. S.—The blessing of heeding the call, Isa. 41 : 8-16.

Primary Catechism—*Ques.* 116. *What is meant by the gospel ?* A. The gospel is the good news that Jesus Christ came into the world to save sinners.

Shorter Catechism—*Ques.* 30. *How doth the Spirit apply to us the redemption purchased by Christ ?*

gathered, and the souls that they had gotten in Har'an ; and they went forth to go into the land of Ca'naan ; and into the land of Ca'naan they came.

6 And A'bram passed through the land unto the place of ⁶ Si'chem, unto the ⁷ plain of Mo'reh. And the Ca'naanite was then in the land.

7 And the LORD appeared unto A'bram, and said, Unto thy seed will I give this land : and there builded he an altar unto the LORD, who appeared unto him.

8 And he removed from thence unto ² a mountain on the east of Beth'-el, and pitched his tent, *having* Beth'-el on the west, and ³ Ha'i on the east : and there he builded an altar unto the LORD, and called upon the name of the LORD.

9 And A'bram journeyed, going on still toward the ⁹ south.

A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

Lesson Hymns—Book of Praise : Memory Hymn—Primary, 509 ; Junior, 161, 474, 14 (Pa. Sel.), 583, 293.

Special Scripture Reading—Mark 1 : 16-21. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Lantern Slides—For Lesson, B. 766, Abram Leaving Home. For Question on Missions, H.M. 94, An Indian Home. *(These Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

* The Scripture Memory Verses for each Sunday are from the General Assembly's Lists of Scripture Memory Passages, for the correct recitation of which Certificates, Diplomas and Seals are awarded by the Assembly's Sabbath School Board. The various QUARTERLIES and LEAFLETS, both Uniform and Graded, give the passages appropriate to the various grades in the School. For Form of Application for the awards, and also for a scholar's Card Certificate to be given for the recitation of any one of the yearly Parts and exchanged later for Certificate or Diploma in Colors when all the Parts have been completed, with a sample copy of Lists of Passages, write to Rev. J. C. Robertson, D.D., our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

THE LESSON EXPLAINED

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

Time and Place—About B.C. 2300; Ur of the Chaldees, now called Mugheir, on the west bank of the Euphrates, 140 miles southeast of Babylon; Haran, Abram's home for a few years, 500 miles northwest of Ur, 60 miles east of the great ford of the Euphrates at Carchemish, the starting point of the great caravan route to the Mediterranean; Shechem and Bethel in Palestine.

Foreword—The title, Genesis, for the first book of the Bible is derived from the Septuagint (the Greek version of the Old Testament made in Alexandria about B.C. 200), in which it is called, The Origin (Genesis) of the World. Another title, The Book of Origins, is most appropriate since Genesis is preeminently The Book of Hebrew Origins. It traces the history of Israel from three epochs: (1) The Creation (chs. 1-5); (2) The Flood (chs. 6 to 11); (3) The Call of Abraham. The first eleven chapters show how Israel was related to the other nations of the earth, through its descent from the first man and from Noah, the second head of the human race. With the present lesson the study of the third epoch is begun, and we shall see how Israel gradually developed into a separate and distinct nation amongst the peoples of the world.

I. God's Command, 1.

V. 1. *Now the Lord said* (Rev. Ver.); not necessarily in words, but by bringing home to Abram his duty. "God's voice is to be thought of not as something external, but as heard within Abram's inmost soul" (Delitzsch). After a manner common in scripture, Abram's experience is dramatized to make it vivid. *Unto Abram*. Read ch. 11:10-32. The name means "The father (a divine title) is exalted." *Get thee out*; from Haran (see ch. 11:31). Abram had dwelt, until he was probably 70 years old, in Ur of the Chaldees (see Geography Lesson), a city noted for its worship of the moon god and for its worldliness and immorality. His removal from Ur to Haran, like that from Haran to Canaan, was under divine direction. We are to think of the episode in the lesson, as not merely the

travels of a childless couple with their nephew and servants, but the migration of wandering tribes, which afterwards became Israel, Edom, Moab, Ammon, etc. In ch. 14:14 Abram appears as the leader of 318 fighting men, which would imply a following of some 2,000 persons. Such migrations were a feature of that time in the Euphrates valley. Abram's case was peculiar in that he was influenced by a religious motive, perhaps the desire to escape from idolatry or from persecution because of his refusal to countenance idolatrous practices. *Country . . . kindred . . . father's house*. These expressions are heaped up to show the greatness of the demand made upon Abram. *Unto a land*; not named, and therefore the trial of Abram's faith would be intensified. "There is intentional pathos in the lingering description of the things he is to leave . . . and a corresponding significance in the vagueness with which the goal is indicated" (Skinner).

II. God's Promise, 2, 3.

Vs. 2, 3. *A great nation*. Amongst the ancients a numerous posterity was greatly desired; but to be the father of a people was a destiny almost surpassing hope. The first promise, like the summons from Haran, was a severe test of Abram's faith, for he was a childless old man. *I will bless thee . . . thy name great*; a second promise,—prosperity and happiness through the favor of God and honor among men. *Be thou a blessing* (Rev. Ver.); the incarnation of blessing, most blessed. Or, the meaning may be that Abram's blessedness is to become a proverb, so that people will say: "May you be as blessed as Abram." This is the third promise. *Bless them . . . curse him*; the fourth promise. Abram will become indirectly a source of blessing to others. His friends will be God's friends, his enemies, God's enemies. *All the families* (Rev. Ver.); nations. *Be blessed*; the fifth promise. If the ordinary translation is right, the reference is to the extension of the religious privileges of Abram and his descendants to the Gentiles. But the correct translation may be "bless themselves," meaning that all peoples would look upon Abram as the most blessed of men and seek to be like him.

III. Abram's Obedience, 4-9.

Vs. 4, 5. *So Abram departed* in obedience to the divine call, forsaking everything and venturing all upon the bare word of God. "Obedience under such conditions marks Abram as the hero of faith and the ideal of Hebrew piety" (see Heb. 11:8). *Seventy and five years old*. His migration was not the outcome of youthful restlessness, but of mature decision and settled purpose. *Out of Haran*. See Geography Lesson. *Sarai*; probably an old form for Sarah (ch. 17:15), which means "a princess." *The souls*; persons. See on v. 1. *Canaan*; originally the name of the strip of land along the sea coast between Gaza and Sidon, then of the Valley of the Jordan and later the whole of Palestine.

Vs. 6, 7. *Sichem*; that is, Shechem, afterwards an important city, between Mts. Ebal and Gerizim, in a fertile, well watered valley, just 30 miles north of Jerusalem. The district would furnish good pasturage for the flocks and herds of the immigrants. *The oak* (or terebinth) *of Moreh* (Rev. Ver.). Moreh means "soothsayer," and the tree was one to which the inhabitants of the land went for supposed revelations of the will of the gods. *Canaanite . . . in the land*; descendants of Canaan, son of Ham and grandson of Noah, ch. 9:18. The statement explains the use of the tree. The land was not without inhabitants. *The Lord appeared*. Abram had no need of a sacred tree; he hears the voice of God himself. *Unto thy seed*; although Abram had as yet no children. *Will I give this land*. Abram's faith is rewarded by a richer and more definite promise than those of v. 2. "A wonderful word! Abram was but a single person and yet he received the land for a possession," Ezek. 33:24. *There builded . . . an altar*; in this way (1) declaring his faith in God's promises; (2) renewing the consecration of himself to God; (3) taking possession of the land in God's name; (4) witnessing for God to the surrounding heathen.

Vs. 8, 9. *Removed from thence*; in nomadic fashion, seeking new pasture grounds. *Beth-el*, "House of God," 20 miles south of Shechem, then called Luz, but afterwards named Bethel by Jacob after his dream, Gen. 28:19. *Hai*; Rev. Ver., "Ai," somewhat more than 2 miles from Bethel and separated from it by a ravine. *There . . . builded an altar*. Wherever he went, his religion went with him; for it was real. *Called upon the name of*; worshiped. *Journeyed*; literally, "plucked up" (the pegs of his tents), "moved camp." *Toward the South* (Rev. Ver.); the Negeb, the "dry" region south of Judah.

Light from the East

By Rev. Professor E. Davidson, D.D., Toronto

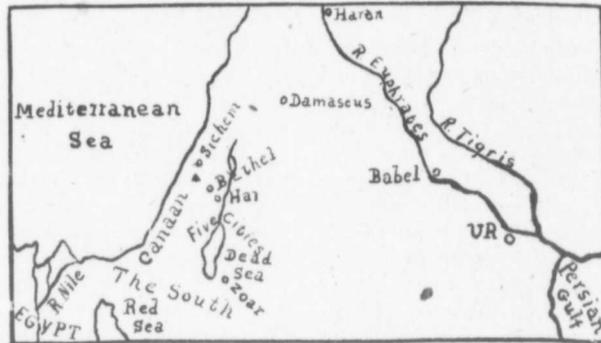
"HE PITCHED HIS TENT" (v. 8)—As sojourners in the land, Abraham and Isaac and Jacob lived in tents. A traveler to-day is never far from the ungainly, widespread goats' hair tents of Bedouin. Nowhere in Canaan can you get away from them. The patriarchs (Abraham, for example) were desert men, too, and when they came to Canaan they brought their desert houses with them. You cannot get away from the desert in Palestine; it is always at your doors, west as well as east of the Jordan. I found that the ballads the old minstrels of Michmash delighted to sing in 1912 were tales of raids made by nomads and of exploits like Gideon's in driving the nomads out of the land. Like the patriarchs, the nomads to-day move about with sheep and goats and sometimes larger cattle; they have horses and camels. Occasionally they cultivate a patch of soil and wait long enough before journeying on for the wheat or barley to ripen. They live still the simple life of the desert. Hospitable women will give gladly of the sour milk that was offered to Sisera, or a high-minded sheik will entertain you as Abraham did the angels, or Ali Diab did me; or on the other side men will cheerfully rob you if they can do it without risk.

• THE GEOGRAPHY LESSON

Get the scholars to imagine themselves traveling with Abram and his company on the journeys referred to in the lesson. We start from Ur (bring out all the facts about it mentioned in the teachers' and scholars'

Helps). From Ur we go northwestward up the Euphrates valley, past Babel, afterwards the great city of Babylon, to Haran, 500 miles from Ur, and a busy centre of trade, situated, as it was, at the meeting place of

roads from Nineveh and Damascus. Abram's family lived at Haran, perhaps for some years. Then we go with him, accompanied by Sarai and Lot and many followers and



numerous cattle, to the ford of the Euphrates at Carchemish, 60 miles west from Haran.

a ford 25 miles north of the Dead Sea, and then turn northwest to Shechem and Bethel and Ai.

Crossing the river, we reach Damascus, said to be the oldest city in the world still extant. At last we get into the Jordan valley, and travel down the east side of the river to

THE LESSON APPLIED

By Rev. F. H. McIntosh, M.A., Lindsay, Ont.

"Get thee out of thy country," v. 1. So does God sometimes speak to the young folk of this generation through circumstances over which they have little control. How many of the people of Canada are now living in the place where they were born? Some have come to us from beyond the seas and others have moved to where they now reside from some other part of our fair Dominion. This is an age of migration and of immigration. A child speaking of his home to a friend, was asked, "Where is your home?" Looking with loving eyes at his mother, he replied, "Where mother is." May that kind of boy or girl grow up to sing with McKenzie of Korea, as he set forth upon his mission, "Anywhere with Jesus I can safely go."

"A land that I will show thee," v. 1. He fared forth not knowing whither he went. It is a cloud covered path through the future we all are treading. We do not know what one day may bring forth. How often we wish that the mists would roll away if but for a moment so that our fortunes ten years from now might be desried. That may not be, however, and it does not matter since we can say,

"Keep thou my feet; I do not ask to see
The distant scene; one step enough for me."
Life is a trip into the great unknown.

"I will bless thee," v. 2. Although the way is dark, there stands one within the shadow keeping watch about the pilgrims and

prospering their way. Dr. Adoniram Judson labored diligently for six years in Burmah before he baptized a convert. At the end of three years he was asked what evidence he had of ultimate success. "As much as there is a God who will fulfil all his promises," he replied. "Our future is as bright as the promises of God."

"So Abram departed," v. 4. What would have happened had Abram stayed in the land of Haran, we do not know. The promised blessing was conditioned on obedience. "If ye will obey," God said again and again to the children of Israel. It was disobedience that spoiled all their prospects. "Brethren," said a negro preacher once, "whatever de good God tell me to do in this book, dat I'm gwine to do. If I see in it that I must jump troo a stone wall, I'm gwine to jump at it. Goin' troo it belongs to God—jumpin' at it belongs to me." *The path of duty is the path of glory.*

"The Canaanite was then in the land," v. 6. Abram was surrounded by those who did not worship the true God and it behoved him to set before them a good example. We do not live like Robinson Crusoe on a lonely island. God hath set the solitary in the midst of society—both kinds of society—good and bad. The good uplifts but the bad casts down. Indeed we are perhaps more susceptible to the bad than the good. A story is told of two parrots who lived near to each

other. The one was accustomed to sing hymns, while the other was addicted to swearing. The owner of the latter obtained permission for it to associate with the former in the hope that its bad habit would be corrected, but there followed the very opposite result. Both fell to swearing and the hymns were forgotten. *Therefore beware of the Canaanite.*

"And there builded he an altar," v. 7. There was family worship in the home of Abram, and that priceless institution he took with him. Happy is that boy or girl who, when they grow up, can go back into the land of memory and hear once more the sound of their father's voice "taking the books." At the time that devotional exercise may have seemed something of a drudgery, but in the after years those hours will be looked upon as windows through which there streamed into

our poor life the stainless radiance of eternity. How necessary in these days when our boys are leaving for the front that they should go forth from households of faith. *Let us rekindle the fire on the family altar.*

"Be thou a blessing" (Golden Text, Gen. 12 : 2). This is the highest of all ambitions. "Seekest thou great things for thyself? seek them not." Seek them for God and seek them for the good of all mankind. The unselfish life is the flower and fruit of existence. A strong, athletic body and a high trained intellect dedicated only to self aggrandizement is the devil's triumph. The goal of all improvement has not been so much as sighted unless with some measure of response we have heard God's voice saying, "Be thou a blessing." *Let us consecrate ourselves to God for the sake of others.*

FOR TEACHERS IN THE SENIOR AND ADULT DEPARTMENTS

By Rev. M. B. Davidson, M.A., Galt, Ont.

Teachers in the Senior and Adult Departments should study carefully the scholars' materials in the HOME STUDY QUARTERLY and the PATHFINDER, respectively.

Tell the class that we are beginning a new course of study to extend over six months, dealing with the patriarchs and the early leaders of Israel. The class may have some suggestions to make as to the advantages of studying biography. Say something about the place of biography in the scriptures. "Our Bible is a book of *lives*. It is a book of men praying, rather than a book of prayer; of men believing, rather than a book of beliefs; of men sinning and repenting and righting themselves, rather than a book of ethics." How can we make our study of Bible biography a truly practical study? Now discuss:

1. *The command*, vs. 1-3. Call attention to the details of the command in v. 1. Try to have the class picture something of what it meant to Abram to cut himself off so completely from all his former associations. Was there any great reason why he should do this? Have some person read Josh. 24 : 2. Remind the class of how throughout the Bible the commands and the promises of God go together, and ask for illustrations of this fact. What promises are made to Abram here? Was Abram to be blessed simply for his own sake? Point out that the Jewish nation was

chosen for service. Encourage the class to think for a moment of their blessings, and then to ask themselves whether in their turn they are being a blessing to others.

2. *Abram's obedience*, vs. 4, 5. Have some one read James 2 : 23. What is the title bestowed on Abram here? Can we see that in our lesson to-day which would justify the giving of such a title to the patriarch? Can there be any such thing as friendship with God apart from obedience to his will? What place did our Saviour give to obedience in his teaching? Call attention especially to his solemn words as he closes the Sermon on the Mount. Point out the place of faith in the obedience of Abram. "If I know whom I follow, does it matter if I do not know whither I am going?" What does the class think of that question?

3. *Acknowledging God*, vs. 6-9. Use a map to point out the places mentioned in this passage, as well as Haran, mentioned in the previous paragraph. Are we right in assuming that it was Abram's habit to build an altar to God wherever he remained for any time? According to v. 8, the pitching of his tent and the erection of an altar seem to have gone hand in hand. What does that suggest as

to the place which religion held in the life of Abram? Say something to the class about the duty and privilege of family worship?

Can we expect to face life and its issues in anything like the right way if we do not acknowledge God?

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY.

Call for the title of the lesson, and question the class about the feelings awakened in the heart by the thought of leaving home, the dearest spot on earth to us,—by the thought of going out into the world which knows little of us and cares less, of forming new friendships and acquiring new habits. It is a critical time in a young person's life. Impress upon the class that there is no safety in an adventure of this kind unless we have Christ for our bosom companion. Note that we have in this passage an adventure of this kind in the life of one who lived in the long ago, when leaving home was a rarer experience in a man's life than it is to-day. Question the class about the home of Abram's boyhood and early manhood, and bring out how marvelously rich and beautiful it was in material things, but how shamefully corrupt in morals and poor in religious things.

1. *The Divine Call*, vs. 1-3. What was the nature of this call? Note the divine recognition of the difficulties in the way of responding. God knew that it would be no easy matter for Abram to disregard the home ties and the homelapd ties. Have these ties the same binding force in life to-day as in Abram's time, or is leaving home so common an experience that nobody thinks much about it? Home ties must ever be strong in a properly regulated life. Dwell upon the divine promises (vs. 2, 3) which accompanied the call. What is the nature of the divine call which comes to us? It is a call to salvation and

service and fellowship. What are the divine promises?

2. *The Ready Response*, vs. 4, 5. Note that with the divine call and the divine promises in his heart, Abram did not allow the difficulties in the way to deter him. Make clear how wise it is of us to do like Abram when the divine call comes to us. Man's chief end is to listen to the divine call and respond to it when the conviction comes to him that this is what God wants him to do.

"I will do what God wants me to do,

I will be what God wants me to be,

I will go where God wants me to go."

3. *The Promised Land*, vs. 6-9. Note that we are not told what Abram's first impressions were of the promised land, but we have some suggestive hints. It was in possession of a fierce, cruel enemy. This must have been a discouragement. But the encouraging feature was that God was there. It is always a good land where God reveals himself to us in a loving way.

From the Home Study Quarterly and Leaflet

FOR DISCUSSION

1. Does our character necessarily depend upon our surroundings?
2. Is it by faith or by works that we become pleasing to God?

Prove from Scripture

That Christ is our master.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

By Mrs. Mabel Crews Ringland, B.A., Toronto

Teachers in the Junior Deptment should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY.

Ask who can tell what part of the Bible our lessons of last Quarter were from, and where we turn to find the lessons we are to study for the next three months. Who is the first great hero we become acquainted with?

Have some one point out on the map the country of Mesopotamia where Abram lived with his father, and describe the religion of the city of Ur which they left when they journeyed to Haran. Have their route indicated

on the map and Haran pointed out.

See if any one knows the meaning of the name "Abram" and why it was later changed by God to "Abraham." Find out why God wanted Abram to leave his own country and people and go into an unknown land, v. 1. Bring out the point that if God did not think it best for even a man of strong character like Abram to live in a country where people worshiped idols and did not know the true God, he certainly would not like to see any of his boys and girls mixing with the wrong kind of companions. The safest way always is to keep away from what isn't right.

Discuss whether this move would be an easy thing for Abram to make, and what he must have possessed to enable him to go forward unhesitatingly into such an uncertain future. Ask what promises God made to Abram, and have some scholar read vs. 2 and 3. Ask how God has been calling people today to give up their friends and their business and leave their homes and loved ones to go away to distant and unknown countries where they will have many hard things to do. Ask to whom the call has come and whether our young men have responded to it or not. Why are we proud of them? Because they have been willing to give up all these things to go and fight for the principles that we as a people love.

Find out if any one can tell what Abram's age was at the time (v. 4), and whether that was considered old or young in his day. Who went with him and who were Lot and Sarai? (V. 5.) Have the scholars describe the method of traveling, the nature of their "substance" mentioned in v. 5, and locate on the map, the land of Canaan and the place of Sichem, v. 6.

Ask what was the first thing Abram did in the new country (v. 7), and what "building an altar" signified. What promise did God make to him regarding this country? (V. 7.) Where did he pitch his tent and build another altar? Have Bethel, Ai and the South country (v. 9) pointed out on the map without which such a lesson cannot be made vivid and real.

From the Intermediate Quarterly and Leaflet

SOMETHING TO LOOK UP

1. Find out where it is said in Hebrews: "By faith Abraham . . . went out, not knowing whither he went."

2. "Whatsoever he saith unto you, do it." Find this passage in John.

ANSWERS, Lesson XII., Third Quarter—
(1) Rev. 2 : 10. (2) Prov. 10 : 22.

Prove from Scripture

That Christ is our master.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

By Mrs. Jessie Munro Johnston, Toronto

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

A Look Forward through the Quarter—We are going to have twelve stories about God's people of long ago. We shall see that they are just like the people of to-day with their faults and virtues.

Aim of the Lessons—To teach the children that they should have faith in God.

A Look Forward for To-day—Our lesson tells us about Abram obeying God.

Aim of the Lesson—To teach the children that they should obey God and have faith in his promises.

Approach to the Lesson—How many of you have ever been "away on a visit?" Were you glad to get home again? Perhaps some of you have moved from one town and gone

away on the train to another town to live in a new house and see new people and new sights all around. Let some one tell of a "visit" or a "moving."

Lesson—Our lesson tells us about a man who traveled far away from his own home and went to live in a new home in a new land. His name was Abram. He lived in a place called Haran (map).

(Outline an Eastern tent.) One night as Abram lay in his tent an angel spoke to him and gave him a message from God, vs. 1-3. Continue the story (see Lesson Explained). Picture the procession that went out of Haran,—Abram, Sarai and Lot and their families. They traveled during the day and

pitched their tents and rested at night.

The New Home—At last they came to the new land of Canaan (map) which God had promised to give to Abram and his children for ever.

Describe the dangers from wild beasts as they traveled along on foot. They had only clubs to defend themselves. There were wild tribes of people living in the land of Canaan. There was always the danger that they might pounce upon the travelers. But God guided them safely (vs. 5-9), and the very first thing they did after they found a place to pitch their tents was to build

—What do you think?—an altar where they might worship God and thank and praise him.

Golden Text—Just four words in it. Print and repeat these words which God spoke to Abram: "Be thou a blessing."

Obedying God—Suppose Abram had said, "No, God, I do not want to leave my old home and the neighbors whom I know so well.

I do not want to go amongst strangers to live in a new land." If Abram had said this we never should have heard of him. He would have "missed his chance" to be a blessing and to become the head of a great nation.

(Remember that Abraham was the great-great-great-grandfather of all the Jewish children whom you see.) But Abram obeyed God and had faith in God's promises.

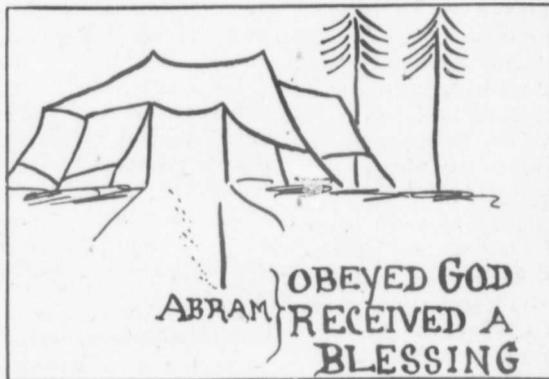
God's Blessing

—Is there something you are in the habit of doing that you

know God tells you not to do? Obey God. Give it up. Is there something that God tells you to do that is hard to do? Obey God. He will help you and it will bring you a blessing.

A Blessing to Others—Think of ways in which you may be a blessing to others. You may help to feed the hungry. You may tell others of Jesus.

Something to Think About—I SHOULD OBEY God.



FROM THE PLATFORM

ABRAM'S FAITH
FUTURE FRIEND

Print on the blackboard, ABRAM'S FAITH, and, by taking up the points in v. 1, bring out how that faith was tested. Ask what Abram was required to give up,—his own country, his kinsfolk and his home. Next, have the scholars tell you what was offered to him in place of these things,—simply a country of which he was told nothing. Raise the question why it was that Abram was willing to give up so much, without knowing what he was to get in return. It was only because he trusted, that is, had faith in, God. He knew that God would not disappoint him. Now, speak of Abram's FUTURE (Fill in). Bring out, by questions, that Abram was to become the father of a great nation and that, through him, all nations were to be blessed. Talk about the fulfilment of this promise. Lastly, fill in on the blackboard, FRIEND, and ask

who was Abram's great friend. This, of course, was God. Emphasize the teaching that, if we have faith in God, our future is safe in his hands and that he will be our unfailing friend.

Lesson II.

ABRAM HELPING LOT

October 13, 1918

Genesis 13 : 5-11 ; 14 : 14-16. Scripture Memory Verses.

GOLDEN TEXT—A friend loveth at all times, and a brother is born for adversity.—Proverbs 17 : 17.

5 And Lot also, which went with A'bram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together : for their substance was great, so that they could not dwell together.

7 And there was a strife between the herdmen of A'bram's cattle and the herdmen of Lot's cattle : and the Canaanite and the Periz'ite dwelled then in the land.

8 And A'bram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen ; for we ¹be brethren.

9 Is not the whole land before thee ? separate thyself, I pray thee, from me : if thou wilt take the left hand, then I will go to the right ; or if thou ²depart to the right hand, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all the plain of Jor'dan, that it was well watered every where,

Revised Version—¹are ; ²take the right ; ³Plain (capital "P") ; ⁴like the ; ⁵goest ; ⁶so Lot ; ⁷led forth his trained men ; ⁸Omit own ; ⁹as far as Dan ; ¹⁰by night ; ¹¹Omit by night.

LESSON PLAN

- I. The Separation, ch. 13 : 5-11.
- II. The Rescue, ch. 14 : 14-16.

HOME DAILY BIBLE READINGS

M.—Abram helping Lot, Gen. 13 : 5-11 ; 14 : 14-16.
T.—Abram rewarded for help, Gen. 13 : 12-18. W.—The need of others revealed, Gen. 18 : 16-23. Th.—Abram praying for others, Gen. 18 : 23-33. F.—Serving others, Rom. 12 : 9-21. S.—Devotion to parents, Matt. 15 : 1-9. S.—Providing for the home, 1 Tim. 5 : 1-8.

Primary Catechism—Ques. 117. What command did Jesus give about the gospel before he left the world ? A. Jesus told his disciples to go and preach the gospel

before the LORD destroyed Sod'om and Gomor'rah, ⁴even as the garden of the LORD, like the land of E'gypt, as thou ⁵comest unto Zo'ar.

11 ⁶Then Lot chose him all the ³plain of Jor'dan ; and Lot journeyed east : and they separated themselves the one from the other.

Ch. 14 : 14 And when A'bram heard that his brother was taken captive, he ⁷armed his trained servants, born in his ⁸own house, three hundred and eighteen, and pursued ⁹them unto Dan.

15 And he divided himself against them ¹⁰, he and his servants, ¹¹by night, and smote them, and pursued them unto Ho'bah, which is on the left hand of Damas'cus.

16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

to all the world.

Shorter Catechism—Ques. 31. What is effectual calling ? A. Effectual calling is the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel.

Lesson Hymns—Book of Praise : Memory Hymn—Primary, 509 ; Junior, 161, 205, 297, 542, 80.

Special Scripture Reading—Ruth 1 : 6-18. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 1424, Abram Helping Lot. For Question on Missions, H.M. 874, Indian School, Alberni, B.C. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—Some time after the last lesson ; Bethel, 20 miles south of Shechem and 10 miles north of Jerusalem ; Hebron in the south of Palestine at the edge of the desert, where Abram made his home after his separation from Lot.

Connecting Links—After spending some time in the pastures of southern Palestine, Abram was compelled by a severe famine (ch. 12 : 10) to lead his cattle to the pasture fields of the Nile delta. During his sojourn in Egypt, he was blessed with increase of possessions, but that sojourn was also marked by a dark blot on the story of his life. At last, "rich in cattle, in silver, and in gold," he returned to Canaan. Chs. 12 : 10 to 13 : 4.

I. The Separation, 5-11.

Vs. 5, 6. Lot also . . . had flocks, and herds, and tents ; having shared God's blessing upon Abram in accordance with ch. 12 : 3. Up to

this point, there is nothing to indicate that Lot had any interests separate from Abram. They now appear as heads of two kindred tribes, which had been holding together for protection, but whose interests were separate. Abram's wealth included "silver, and . . . gold" (v. 2), while Lot's substance was altogether in cattle and sheep. Land . . . not able to bear them ; did not furnish pasture enough for grazing purposes. Could not dwell together ; without the danger of jealousy and strife.

V. 7. Strife between the herdmen. "The situation reflects the relations of tribes rather than of private families, quarrels about watering places being a common feature of nomadic life and a frequent cause of separation" (Skinner). The rival herdmen were tempted to come to blows over the watering places and the grazing grounds, upon which the life of men and beasts depended. The Canaanite ;

the people of the land who dwelt in fortified cities. *The Perizzite*; the "hamlet dwellers," the village and country population of Canaan, who lived by laboring on the soil. These settled inhabitants are mentioned because their presence would increase the difficulty of finding water and pasture. Abram and Lot did not have the whole country to themselves.

Vs. 8, 9. *Abram said unto Lot*. It is the older man who, with the "magnanimity which springs from fellowship with God," makes the first overture for a peaceful settlement of the difficulty. Like Abram, both Isaac (ch. 26 : 12-23) and Jacob (ch. 34 : 30) were reasonable and peace-loving. *Let there be no strife*. It was unseemly, in Abram's eyes, that there should be a dispute between relatives over a matter of property. *The whole land before thee*; that is, "the unoccupied territory where they could pasture their cattle without interfering with the settled population." *Thou . . . the left hand . . . I . . . the right*. Abram's generosity stands out in this offer to Lot of the first choice of territory, although, as the older, and likely the more powerful, he might have insisted on his prior claim.

V. 10. *Lot lifted up his eyes*. Near Bethel is "one of the great viewpoints of Palestine," from which the Jordan valley and the north end of the Dead Sea are clearly visible. *All the Plain of Jordan* (Rev. Ver.); literally, "the whole Oval of Jordan," the wide oval plain into which the valley of the Jordan opens out about 25 miles north of the Dead Sea. This region was rich with vine, olive and fig. This is the first mention of the Jordan in scripture. The name means "Descender," and the river in its swift and tortuous course of 200 miles,—only 65 miles as the crow flies—falls 3,000 feet into the Dead Sea, one of the most remarkable depressions in the world. The story assumes that the Dead Sea did not, at that time, occupy its present bed. *Well watered everywhere*; offering plentiful pasturage and an abundance of drinking places,—the two essentials of a grazing district. *Sodom and Gomorrah*; two of the five cities of this plain (see ch. 19 : 24, 25), probably at the southeast of the Dead Sea. *Like the land of Egypt*; also irrigated by a river and famed for its fertility. *Unto Zoar*; a city at the extreme south of the

Oval, marking the limit in that direction of the "well watered" region. Possibly, however, Zoar in Egypt is meant, the centre of a garden tract in that country through which Abram would pass on his journeys to and from Egypt.

V. 11. *Lot chose him all the Plain* (Rev. Ver.); with a keen eye to its advantages, not only of wonderful fertility, but also of nearness to the great route of Eastern travel, which held the promise of a profitable market for his flocks and herds as well as the luxuries and refinements of life. In this choice Lot showed himself to be selfish and grasping. He sacrificed principle to greed for gain. The choice, as such choices always are, was a fatal one. He soon "began to move his tent here and there as far as Sodom," putting himself in the sphere of temptation, and finally took up his abode in that wicked city.

II. The Rescue, ch. 14 : 14-16.

While Abram was at Hebron, where he had gone after his separation from Lot, five petty kings in the Jordan valley revolted against their overlord, Chederlaomer of Elam. This brought from the East a great punitive expedition, in which four powerful monarchs took part. The rebels were defeated in a pitched battle in what is now the Dead Sea basin. Sodom was sacked and Lot was captured. News of his nephew's fate was brought to Abram.

Vs. 14-16. *His brother*; kinsman. *Armed*; Rev. Ver., "led forth." The Hebrew word means "to empty," and is used of "drawing out" a sword from its sheath. Here the meaning seems to be: "he drew out rapidly and in full numbers." *Trained men* (Rev. Ver.); literally, "dedicated men." *Born in his own house*; slaves born and brought up in his household, not purchased, and therefore specially attached and trustworthy. *Unto Dan*; in the far north of Canaan. *Divided himself*; that is, divided his men into bands who might fall on the enemy from different directions. *Hobah*; about 50 miles north of Damascus. *Left hand*; Rev. Ver. Margin, "north." So to the Hebrews, the south is "the right hand," the east is "the front," and the west, "behind." V. 16 tells of Abram's complete success and the deliverance of Lot from his captors.

Light from the East

BLOOD THICKER THAN WATER—Seldom has family connection counted for so much as among the early Hebrews. They were like their cousins the Arabs. The family was closely knit together and stood off from all outsiders. You could determine the strength of a family by counting heads; you could reckon the influence of the family head by counting his dependents and counting his cattle and his sheep, Gen. 32 : 1-8. Towards outsiders duties hardly existed; Abraham was generous to Lot, but he would put himself under no obligation to the king of Sodom, ch. 14 : 21-24. If an outsider wronged a member of the family he wronged the family, and it fell to the family to exact vengeance.

This private or family vengeance was very difficult to curtail when the kingdom was established and the king's justice to all subjects alike had to be put in its place. Joab broke through the restraint, 2 Sam. 3 : 22-27. What obstinate resistance family loyalty can offer, is seen in the case of Mohammed. By his preaching of doom and destruction he made all the head men of Mecca his enemies. They tried to stop him, but they did not dare kill him; they feared his family. They boycotted them, but Abu Talib, his uncle and head of the family, stood loyally by him. He was no convert to his nephew's teaching, but he would not yield. The family was almost starved out but persecution had not the staying power of family loyalty. In time, the boycott broke down.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON I.]

The Plain (literally the "Round" or "Oval") of the Jordan was the approximately oval or oblong basin into which the depression through which the Jordan flows, expands as it approaches the north end of the Dead Sea. It must also, if the Cities of the Plain are rightly placed at the south end of the Dead Sea, have included the Dead Sea itself. It is one of the most fertile regions in the East. The streams from the hills, which once used to water it, have now shrunk, owing to the destruction of the trees, but wherever they are used for irrigation, the heat, moisture and rich soil produce astonishing results. Three crops of different cereals or vegetables in one year are possible, and, indeed, are not uncommon. In this plain Jericho was situ-

ated, a little to the north of the Dead Sea. This city is described as "the mistress of a great palm forest, woods of balsam, and very rich gardens." Her dates and balsam were famous all over the world. Her year was one long summer. There has been much disputing among geographers as to whether the Cities of the Plain stood at the north end or the south end of the Dead Sea. Scholars, however, are pretty well agreed that they were at the south. Zoar, one of these cities, though all traces of it have now disappeared, was a well known place down to the Middle Ages, and references to it by later historians leave little doubt that it stood at the southeast corner of the Sea.

THE LESSON APPLIED

"Lot also . . . had flocks," etc., v. 5. Both men were rich, but riches affected them differently. What was Abram's stepping stone was the stumbling-block of Lot. While Abram daily drew nearer to God, Lot gradually pitched his tent toward Sodom. A minister one time went to see a rich hearer, and said, "I understand you are very dangerously situated." The man replied, "I am not aware of it." "I thought it probable you were not; and therefore I called upon you. I hear you are getting rich. Take care; for

this is the road by which the devil leads thousands to destruction." *Riches may be a means of grace or disgrace.*

"And there was a strife," v. 7. Dr. Hugh Black says, "When they were poor, uncle and nephew had no difficulty in keeping together and sharing one fortune. But wealth divided them, introduced friction and ultimately forced them to separate." "Look at a file of your sister's letters," says Thackeray, "and see how you clung to each other till you quarreled about the twenty pound legacy." *Pros-*

perity intensifies the social problem.

"And the Canaanite and the Perizzite dwelled then in the land," v. 7. All the more reason why between the children of God there should be harmony. A quarrel between two good Christian people is more talked about than a very much more heinous offence on the part of a non-Christian. All of which is a sincere compliment to the high standard set for the Christian by himself and by others. *The best witness to God is a good life.*

"The whole land before thee," v. 9. Abram gave Lot his choice. That was a very fine instance of magnanimity—a virtue far too rare in these pushful days of individualism. There is such a thing as human rights—the rights of man and the rights of woman and the rights of the child, but sometimes it is well to forego a right for the sake of something better. There is a big way—the way of Abram and the way of David—of "dealing with our fellows." *"Look not every man on his own things, but every man also on the things of others."*

"Then Lot chose him all the plain of Jordan," v. 11. Lot took his choice. The first choice should have been left to Abram, the older man and leader of the enterprise. But Lot was selfish enough to take advantage of his uncle's magnanimity. That was meanness. Dr. Grenfell says, in one of his addresses on "The Two Fronts," that the very chaps who used to crowd and jostle each other like the rest of us at the ticket offices, now say as they are brought in wounded along with the others, "Attend to so and so. I can hold out a little longer." But why scramble for the small things of life? The heroic incidents we meet with but seldom in a lifetime. The average situation is always with us. In whatsoever we do, whether we eat or we drink, let us escape from that mean spirit which would faze a selfish advan-

tage of the goodness of others. *Beware of greed.*

"And they separated," v. 11. This was inevitable. How can two people walk together unless they be agreed? People differ from one another in circumstances and appearances, but the fundamental cleavage is to be found within. Abram was unselfish and Lot was selfish. This was the watershed which really divided them, sending Abram to the west and Lot to the east. Our Lord makes this difference of attitude to others the great divide, on the one side of which are the sheep and on the other the goats. *The nearest of kin may be the farthest apart in spirit.*

"Abram heard that his brother was taken captive," ch. 14:14. Abram and Lot were quite different in disposition, but when sudden disaster fell upon Lot it was soon seen that blood is thicker than water. All the feelings of a true kinsman were aroused and Abram went out to do battle for his nephew. So should we all provide for and protect our own. The little brother should not take sides against his little sister on the playground. The grown up sons and daughters should not allow the old folks to be cared for as paupers by the state. *The Dominion of Canada does well to say, our last man and our last dollar to help our kinsmen beyond the sea.*

"A friend loveth at all times; and a brother is born for adversity" (Golden Text, Prov. 17:17). Abram might have excused himself by saying that he was under no obligation to hazard his life on behalf of a mean man. A certain king of France who, as Duke of Orleans, was treated with insult, was urged on coming to the throne to revenge himself. His reply was memorable: "The king of France has nothing to do with the insults offered to the Duke of Orleans." How nobly did that man erect himself above himself. *All unselfishness is great.*

FOR TEACHERS IN THE SENIOR AND ADULT DEPARTMENTS

Teachers in the Senior and Adult Departments should study carefully the scholars' materials in the HOME STUDY QUARTERLY and the PATHFINDER, respectively.

Refer briefly to Abram's visit to Egypt recorded in the second half of ch. 12. "Abram left Egypt thinking meanly of himself, highly of God." Call attention to his return to Bethel. It is a good thing to return sometimes either in person or in memory to the

scenes of former religious experiences,—to think sometimes of the old home or the old church or the old helpful companions? Is there any suggestion here that Abram felt that he had made a mistake in going down to Egypt instead of relying more trustfully

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upon God? If so, it was surely a sign of the strength of Abram's character to return to the old helpful associations,—to "the place of the altar, which he had made there at the first." Now take up the two lesson passages:

1. *One way of settling a difficulty*, ch. 13 : 5-11. What material prosperity had come to Abram and his nephew Lot? What difficulty did their large material possessions bring with them? Ask the class for suggestions as to why the presence of the Canaanites and the Perizzites is mentioned. How would their presence affect the amount of land available for pasturage, etc.? Would their presence make Abram feel more keenly the unseemliness of a quarrel between relatives? Point out that this was not the only time that the possession of wealth has made unpleasantness between relatives. In what ways is the possession of wealth likely to work against a true spirit of brotherliness? Ask some one to describe the solution proposed by Abram, and then secure opinions from the class as to whether it was a good solution. What were its advantages? Were there any disad-

vantages connected with it? What light does it throw upon the spirit and character of Abram? Is there any lesson for ourselves here? Call attention to the choice which Lot made, and ask what light this choice throws upon the spirit and character of Lot. Encourage the members of the class to think whether they are in the habit of making their choices after the same fashion as Lot made his. "This choice of Sodom as a dwelling place was the great mistake of Lot's life."

2. *A rescue*, ch. 14 : 14-16. Recount, or have some member of the class recount, the events leading up to the incident recorded in these verses. What were the motives which prompted Abram to this rescue of Lot? Dwell upon the place of loyalty in our family relations. Draw attention to the prompt way in which Abram acted. Show that there is no good reason why a truly religious man like Abram should be lacking in practical qualities. Point out that Abram bore no grudge against Lot for what had happened previously. Are there any lessons for us here? When is the need of others a call to us to help them?

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY.

Refer to some interesting stories of uncles and nephews who were so warmly attached to each other that they were bound up in the bundle of life together. Sir Charles Tupper's uncle, as Dr. Saunders tells us in his interesting life of Sir Charles, was so deeply interested in his precocious nephew, who had read the whole Bible aloud to his father when he was seven years old, that he furnished him with the money necessary to prosecute his medical studies in Edinburgh. Sometimes it is an uncle's influence which goes to the making of a boy. Lot must have been warmly attached to his uncle Abram or he would not have joined him in his pilgrimage into the unknown land. Note that uncle and nephew soon grew rich together in the promised land. Question the class about the trouble which arose between them and how it was settled.

1. *Abram's Beautiful Spirit*, ch. 13 : 8, 9. How was this beautiful spirit manifested?

Abram was a peace lover. He realized what an unseemly thing it would be for members of the same family to be on bad terms about a bit of pasture land. Does it ever pay to be on bad terms with anybody? The advice which Bishop Inglis of Nova Scotia gave Sir Charles Tupper in his early life was, never to be on bad terms with anybody, or some day he would regret it. Note what a kindly, unselfish spirit Abram manifested in settling this trouble. It is hard to be on bad terms with a man like this.

2. *Lot's Selfish Choice*, vs. 10, 11. What a wonder that Abram's beautiful spirit did not call out the very best that was in Lot. It is hard to be selfish in an unselfish environment. Lot was equal to it. Remind the class that some young people are equal to it in homes where parents are making slaves of themselves in order to give their children an education, or a good start in life. What did Lot's selfish choice lead to? Note that in choosing

a home we make a great mistake if we fail to take into consideration the moral and religious condition of the place. It is better to live in a land of poor soil than of poor souls.

3. *A Brilliant Adventure*, ch. 14 : 14-16. Question the class about the capture of Lot and his rescue by Abram. Although Abram was a pacifist he had sense enough to know when to go to war. He went to the rescue of the weak. The world would have thought less of Abram if he had allowed his nephew,

mean and unselfish as he was, to be carried away by the Hunnish marauders.

From the Home Study Quarterly and Leaflet

FOR DISCUSSION

1. Is self-denial always a duty ?
2. Are riches a blessing or a curse ?

Prove from Scripture

That we should give others the first place.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

Teachers in the Junior Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY.

Ask how quarrels usually start, and draw attention to the fact that some one's selfishness is always at the bottom of every quarrel. Question as to whom the quarrel in our lesson was between and how it started. Have some one read the answer in vs. 6 and 7a, and explain the meaning of "the land was not able to bear them," and "their substance was great." Call for an explanation of who "the Canaanite" and "the Perrizzite" of v. 7b were, and how their presence in the land increased the difficulty of finding pasturage and water supply for so many flocks and herds.

Find out who was the first to suggest a way out of the difficulty (v. 8), and what was his plan, v. 9. How was it that they had "the whole land" to choose from and could occupy whatever part of it they wished? Discuss Abram's generous spirit as shown in v. 9, and whether it pays to let the other fellow have "first choice." Juniors are inclined to think that it doesn't, and if you can convince them that it does, you have gained a strong point. Tell them to decide which of the two men they admire more.

Have different ones point out on the map the part of the country where Lot and Abram stood, and describe the view they had in both directions—to the east, the Jordan Valley, with all its advantages as described in v. 10 ; to the south and west the rocky, barren country that was so much less desirable. Picture the beauties of the Valley of the Jordan and why the fact that it was "well watered" and contained the cities of Sodom and Gomorrah made it appeal so strongly to Lot. Discuss the wisdom of looking thoroughly into a mat-

ter before making a decision. What sort of cities were these and what fate did they meet later? Lot thought of only the good points in making his choice of v. 11.

Have the boys or girls tell you how they act when any one does something mean to them, such as taking the best away from them, like Lot did from Abram. Do they try to "get even" with the offender, or are they generous enough to do him a good turn when he needs it, as Abram did for Lot? Ask what trouble Lot got into and what his uncle did as soon as he heard the news, ch. 14 : 14. Have some one tell how many men he had and what sort they were. To what place did they chase the enemy before any fighting took place, and what plan did he adopt to make his army seem like a greater force when they attacked? (V. 15.) Let some one point out on the map the place to which the enemy retreated and tell what Abram took from them that they had captured.

From the Intermediate Quarterly and Leaflet

SOMETHING TO LOOK UP

1. Find where the psalmist says, "Behold, how good and how pleasant it is for brethren to dwell together in unity."
2. "In honor preferring one another" is a good motto. To whom did Paul use these words?

ANSWERS, Lesson I.—(1) Heb. 11 : 8.
(2) John 2 : 5.

Prove from Scripture

That we should give others the first place.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

Teachers in the Primary Department should study carefully the scholars' material in the PRIMARY QUARTERLY.

A Look Forward—Our story tells us about Abram giving Lot the first choice.

Aim of the Lesson—To teach the children that they should be unselfish.

Approach to the Lesson—Use a stencil outline of a sheep. Outline hills and valleys and place stenciled sheep all over them (or use white paper sheep pinned on the board and let the children draw them on lap blackboards or scribbling books).

We are going to hear a story about two men who had hundreds and hundreds of sheep and cows and oxen, etc., more than you could count. The hills and valleys were covered with them (picture). These all belonged to Abram and his nephew Lot. What do the children remember about these men? Recall last lesson.

Lesson—A quarrel! What is the matter? Let us see! There is not enough pasture for all the sheep and cows, etc. The herdsmen of Abram's cattle began to quarrel with the herdsmen of Lot's cattle. Each tried to get the places where the grass was the greenest and the most of it for his own sheep and cattle.

An Unselfish Man—At last Abram heard of their quarrels. The time had come when Abram and Lot must separate, vs. 8, 9. Unselfish Abram gave Lot his choice as to where he would have his home. (Imagine the conversation between them.)

Lot's Selfishness and Downfall—Tell of Lot's selfish choice, vs. 10, 11. Describe the beauty and fruitfulness of the place Lot chose. But nearby were two cities in which lived people who did not obey God's laws, and, sad to say, Lot became friends with these

wicked people and got into a great deal of trouble by doing so. (See Gen., ch. 14.)

Tell the rest of the story, Gen. 14 : 14-16. Here again we see Abram's unselfishness and kindness. Repeat "Two it takes to make a

quarrel, one can always end it." You see Abram was a peacemaker. Recall what Jesus says about peacemakers, Matt. 5 : 9. If Lot had been unselfish we can easily imagine how he would have been saved from all this trouble.

True Greatness

—Which of the two men was the greatest? Print, TRUE GREATNESS means GIVING not GRASPING.

Selfishness—Have you ever seen the greedy boy or girl who picks out the "best" of whatever it may be—the best apple in the basket, the biggest piece of cake on the plate, the best place in the game? Have you seen them sitting in the only seat while others stand? (Selfishness is the cause of most of the quarrels amongst friends.)

Unselfishness—In contrast to this, how pleasant it is to see the boy or girl who is always saving something for somebody else—saving a taste of the fruit or candy that was given to them to give to a sick neighbor child, etc., "saving a place" for a playmate, giving the others a chance to "choose first," etc. Unselfishness in the home will make it the happiest place in the world (give illustrations).

Golden Text—Repeat and explain.

The Golden Rule teaches us to be unselfish, Luke 6 : 31. How shall I treat Mary who was so selfish towards me? Treat her just as you would like Mary to treat you if you had been unkind to her.

What the Lesson Teaches Me—I SHOULD BE UNSELFISH.

I SHOULD BE
UNSELFISH

FROM THE PLATFORM

A Story of Two Victories

Tell the scholars that the lesson contains *A Story of Two Victories* (Write). Bring out, by questions, the main points in the account of the separation of Abram and Lot,—the increase of their flocks and herds, which made it difficult for them to remain together, the strife between the herdsmen, which became the immediate cause of the separation, Abram's wonderful offer to Lot, and Lot's choice. Ask the scholars to tell you what sort of man Abram showed himself to be. They will readily answer: "An unselfish man." Follow up with the question: "What victory had he to win before he could act as he did?" It will not be difficult to get the answer that he had to win a victory over selfishness. Next, bring out the story of Lot's being taken prisoner by his enemies, and of how Abram got his servants together and rescued Lot. This, of course, was the second of the two victories. Start the question, "Which was the greater victory of the two?" and press home the teaching that the most important victory one can win is the victory over self.

Lesson III.

ABRAHAM GIVING ISAAC TO GOD

October 20, 1918

Genesis 22 : 1-14. Scripture Memory Verses.

GOLDEN TEXT—I will give him unto the Lord all the days of his life.—1 Samuel 1 : 11.

1 And it came to pass after these things, that God did ¹ tempt A'braham, and said unto him, A'braham : and he said, ² Behold, *here I am*.

2 And he said, Take now thy son, thine only ³ son Isaac, whom thou lovest, and get thee into the land of Mori'ah ; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

3 And A'braham rose ⁴ up early in the morning, and saddled his ass, and took two of his young men ⁵ with him, and Isaac his son, and ⁶ clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

4 ⁷ Then on the third day A'braham lifted up his eyes, and saw the place afar off.

5 And A'braham said unto his young men, Abide ye here with the ass ; and I and the lad will go yonder and ⁸ worship, and come again to you.

6 And A'braham took the wood of the burnt offering, and laid ⁹ it upon Isaac his son ; and he took ¹⁰ the fire in his hand, and a knife ; and they went both of them together.

7 And Isaac spake unto A'braham his father, and said, My father : and he said, Here *am I*, my son. And he said, Behold the fire and the wood : but where is the lamb for a burnt offering ?

8 And A'braham said, ⁹ My son, God will provide himself ¹⁰ a lamb for a burnt offering ¹¹ : so they went both of them together.

9 And they came to the place which God had told him of ; and A'braham built ¹⁰ an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

10 And A'braham stretched forth his hand, and took the knife to slay his son.

11 And the angel of the Lord called unto him out of heaven, and said, A'braham, A'braham : and he said, Here *am I*.

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him : for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me.

13 And A'braham lifted up his eyes, and looked, and behold behind *him* a ram caught in ¹⁰ a thicket by his horns : and A'braham went and took the ram, and offered him up for a burnt offering in the stead of his son.

14 And A'braham called the name of that place Jeho'vah-j'i'reh : as it is said to this day, In the mount of the Lord it shall be ¹² seen.

Revised Version—¹ prove ; ² Here am I ; ³ son, whom thou lovest, even Isaac ; ⁴ Omit up ; ⁵ he ; ⁶ Omit Then ; ⁷ we will worship ; ⁸ in his hand the fire and the knife ; ⁹ Omit My son ; ¹⁰ the ; ¹¹ my son ; ¹² provided.

LESSON PLAN

- I. Faith Tested, 1, 2.
- II. Faith Victorious, 3-10.
- III. Faith Rewarded, 11-14.

HOME DAILY BIBLE READINGS

M.—Isaac given to Abraham, Gen. 21 : 1-12. T.—

Abraham giving Isaac to God, Gen. 22 : 1-14. W.—God blessing Abraham, Gen. 15 : 4-6 ; 22 : 15-19. Th.—Giving God our best, Matt. 10 : 37-42. F.—Hannah prays for a son, 1 Sam. 1 : 9-18. S.—Hannah giving Samuel to God, 1 Sam. 1 : 19-28. S.—Taking up our cross, Luke 14 : 25-35.

Primary Catechism—*Ques.* 118. *Has this com-*

mand been completely fulfilled? A. No; there are still many people in the world who have never heard of Jesus, and who worship idols.

Shorter Catechism—Ques. 32. What benefits do they that are effectually called partake of in this life? A. They that are effectually called do in this life partake of justification, adoption, and sanctification, and the several benefits which, in this life, do either accompany or flow from them.

Lesson Hymns—Book of Praise: Memory Hymn—Primary, 509; Junior, 161, 46, 50, 235, 45.

Special Scripture Reading—Phil. 3: 1-16. * (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 1489, Abraham Giving Isaac to God. For Question on Missions, H. M. 1440, Lake of the Woods School. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—About B.C. 2100; in the land of Moriah.

Connecting Links—The promises of chs. 12: 2 and 13: 15 having apparently failed on account of Abram's childlessness, in ch. 15 he receives two special assurances (vs. 1-6, 7-21) that he will have a son and heir and that a nation sprung from him will inherit the promised land. Ch. 16 gives an account of the birth of Ishmael. Thirteen years later, God appears to Abram and the divine covenant is renewed. Circumcision is instituted as a sign of the covenant, while Abram's name is changed to Abraham ("Father of a multitude") and Sarai's to Sarah ("Princess"), ch. 17. The story of the visit of the angels to Abraham and Lot, the destruction of Sodom and Gomorrah and the origin of the nations of Moab and Ammon is told in chs. 18 and 19. This is followed by the narrative of Abraham's removal to Gerar, 6 miles southwest of Gaza, the birth of Isaac and the expulsion of Hagar and Ishmael, and Abraham's covenant with Abimelech, after which Abraham settled at Beersheba, 25 miles northwest of Gerar and 27 miles southwest of Hebron, chs. 20, 21.

I. Faith Tested, 1, 2.

V. 1. After these things; some 25 years after the last lesson. God did tempt (Rev. Ver., "prove") Abraham; tested him to "know what was in his heart," Deut. 8: 2. God never tempts any one to evil (James 1: 13); he does test their attitude towards evil. Abraham had shown himself a hero of faith by many tests; he must now endure one last and supreme test. This opening sentence prepares the reader for a good ending to the story. Said unto him; likely in a dream or night vision, as may be inferred from v. 3.

V. 2. Thy son, thine only son, whom thou lovest, even Isaac (Rev. Ver.). The repetition emphasizes the greatness of the sacrifice.

It is as if God would assure Abraham, that he has fully weighed the matter and knew right well how much he was asking. The name "Isaac" means "he laughs" (see ch. 21: 6), but now it looked as if his parents' joy in him was to be turned into blackest mourning. Land of Moriah. "All attempts to explain the name and identify the place have been futile" (International Critical Commentary). Offer him . . . for a burnt offering. Abraham was familiar with the Canaanite custom of sacrificing children to heathen gods. The question was a natural one for him to ask himself: "Would you do as much to please your God?" The temptation to refuse became in God's hands a test.

II. Faith Victorious, 3-10.

Vs. 3, 4. Abraham rose up early; to start, after the custom of the East, before the sun grew hot. Once convinced of what God required, he would not give his affection for Isaac any chance to move him to disobedience. He acted at once without debating the matter. Saddled his ass; girded the animal for carrying freight, not persons. Clave the wood. He allowed no hope that may have lingered in his breast to prevent his making full preparations for the sacrifice. There is no word in the story of the agonizing conflict which must have been taking place in the father's breast,—that is left to the reader's imagination. Went unto the place; the very spot which God had appointed. Abraham's obedience extended to the smallest details. Saw the place afar off. "We are left to imagine the pang that shot through the father's heart when he caught sight of it."

Vs. 5, 6. Said unto . . . young men, Abide ye here. Abraham will not let any one hinder him in his determination to obey God; but, at the same time, his tenderness will save

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others from witnessing what he must have felt to be a horrible deed. *I and the lad will . . . come again.* "This need not be taken as false. Abraham still cherishes some faint hope" (Century Bible). *Wood . . . upon Isaac . . . he took the fire . . . and a knife.* "The boy carries the heavier load and the father the more dangerous one." There is no reference in the Old Testament to methods of procuring fire. Modern caravans carry an iron grating for the fire, and sometimes, owing to the difficulty of getting a light, the charcoal fire used the previous night is carried, hung by a chain and kept burning. *Went both of them together*; a touch of exquisite pathos,—the father with his awful secret tugging at his heart strings, and the lighthearted, curious son.

Vs. 7, 8. *My father.* The artless curiosity of the lad ventures on a question. His mode of address lets us see the filial affection in his heart. *Here am I*; a much too pompous translation. "What is it, son?" gives the meaning excellently. *Where is the lamb?* The boy sees that the all important provision has been omitted. He shows himself a real boy,—trustful, eager, open-eyed. *My son.* All the father's irrepressible love is in the reply. *God will provide himself*; literally, "look out for himself." The father's hope will not die. *Went both of them together*; a repetition (see v. 6) heightening the pathos.

Vs. 9, 10. *The place, etc.* "No name is given, because the places received its name from this event" (Century Bible). *Built an altar*; of the loose stones lying about the place. *Bound Isaac.* The word for "bound" has special meaning of binding the bent fore- and hind-legs of the victim for sacrifice. *Laid him on the altar.* According to Jewish tradition Isaac submitted without resistance or question.

III. Faith Rewarded, 11-14.

Vs. 11-14. *The angel of the Lord called*; when Abraham has proved his willingness to obey God even to the point of lifting the knife to slay his son. *Lay not thine hand upon the lad.* Abraham's faith had stood the

divine test, and now God would teach that he did not desire human sacrifices. *Now I know.* Abraham has shown his willingness even to sacrifice his son, and God does not require more than that. *Behold behind him a ram*; a picture of the perfect sacrifice which God finds in the gospel,—the spotless lamb of God. *Jehovah-jireh*; literally, "The Lord will see," that is "look out for himself" or "provide" (compare v. 8.).

Light from the East

HUMAN SACRIFICES—The oldest stories in the Bible—those about the patriarchs—assume that God is to be approached with sacrifices. What purpose sacrifices served would be different at different times. A man might bring a gift to a chieftain or a king to do him honor, to show him gratitude for some favor, or to make him well disposed. And so men came to God with gifts to honor him, and to give thanks, or to appease his anger, or to ask a favorable answer to petitions. What a man offered would be in proportion to the object he had in view. As a rule thank-offerings were reckoned parsimoniously, but men did not shrink from the costliest offerings, if costly offerings were needed to turn away God's wrath and make his face to shine again. In all these matters the Israelites were like their neighbors. The king of Moab did not withhold his son when he thought that such a sacrifice might appease his God's anger, 2 Kgs. 3 : 27. For his country Mesha gave up his son; and some high motive must have appealed to Abraham as worthier than Isaac's life. Of course, in the nature of things human sacrifice was rare. The words of the people in Micah's day were words of desperation: "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" (Micah 6 : 6, 7.)

THE GEOGRAPHY LESSON

It is commonly believed that the mountain in "the land of Moriah" on which Abraham

was commanded to offer up Isaac was what afterwards became the temple mount in Jeru-

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salem. To this it is objected that v. 4 of the lesson evidently refers to a mountain farther away from Beersheba than Jerusalem was. The name Moriah is very like Moreh, which was at Shechem (Gen. 12 : 6 ; Deut. 11 : 29, 30), close to the hills of Gerizim and Ebal. Possibly it may have been owing to this similarity of name that the Samaritans claimed Gerizim as Abraham's mountain. Dr. Driver, however, says : "In view of the rivalry which prevailed in later times between the Samaritans and the Jews, the preference of the former for Gerizim does not count for much. The presumption derived from v. 14 is very strong that in the eyes of the narrator the Temple hill was the scene of Abraham's trial. "This hill stood between the Kidron and Tyropcean valleys, and lifted its summit directly opposite the mouth of the ravine which forms the western branch of the latter valley." Its original area was probably about 600 feet from north to south by 300 from east to west, and its highest point about 2,450 feet above sea level.

THE LESSON APPLIED

"God did tempt Abraham," v. 1. The heavenly Father loves all his children but not detingly. He has set his heart on that which we should be in Christ Jesus our Lord, and in order that we may reach that ideal, he is ready to sacrifice himself or to ask for sacrifices from us. He would make us rise on stepping stones of our dead selves to higher things. *God's test challenges us to be our best.*

"Take now thy son . . . and offer him," v. 2. The discipline assigned was very severe. "Thine only son Isaac." When Mrs. Judson was in Burmah she found it necessary either to return to England with her children or to remain in Burmah without them. She chose to remain ; and after many a long, tender caress she bade them good-by. And when the great steamer turned her prow toward the open sea, the almost brokenhearted mother stood and watched the vessel until, through the mist in her eyes, it had ceased to be even a speck on the distant horizon, and then turning into her room, sank into her chair and exclaimed, "All this I do for the sake of my

Lord." *Sometimes his test asks for our best.*

"And Abraham . . . went," v. 3. There is no great living without obedience, and when all else is dark and mysterious we can at least do our duty. An officer who had received his orders from the Duke of Wellington, urged the impossibility of executing them. Wellington replied, "I did not ask you for your opinions. I gave you my orders and expect them to be obeyed." So the captain of our salvation assumed the supreme command.

"Ours not to reason why ;
Ours not to make reply ;
Ours but to do or die."

"On the third day Abraham lifted up his eyes," v. 4. If the offering were to be made at once and on the spot the ordeal would have been less difficult. There was time to look back, but Abraham steadfastly set his face to go to his Calvary. He was altogether unlike that Mr. Pliable of the Pilgrim's Progress who was too easily won for the pilgrimage and too easily discouraged at the first difficulty, because he had no root in himself. He

looked back and turned back to the City of Destruction from which he came. Abraham looked forward and his heart was ever firmly fixed. *Let us not waver before going over the top of a difficult duty.*

"God will provide," v. 8. It was not clear to Isaac nor to Abraham what the real upshot of that day would be; but faith in God made them foot it bravely. Dr. W. L. Watkinson in one of his sermons telling of a gentleman who was driving into Lincoln, England, says: "He had a farm a few miles out and those of you who know Lincoln will know how the Cathedral from that particular point of view seems to block up the highway. The gentleman was driving with his little boy and the little fellow looked piteously at this obstacle and at last he burst into tears, and said, 'O, father, how are we going to get over that?'" But it was all right; the father drove on, and they had the sight of the lovely Minster.

"And Abraham . . . looked, and behold . . . a ram," v. 13. The literal offering of Isaac was not required, and in his stead God provided a lamb. God required the self surrender of the human heart—something which no man had ever been able perfectly to do. God provides in its stead the perfect obedience of his only begotten Son—the evening sacrifice of the world. "*Behold the Lamb of God.*"

"I will give him unto the Lord all the days of his life" (Golden Text, 1 Sam. 1:11). Some people suppose that only those who have made a profession of their faith are members of the church. Every baptized child is a church member. By the use of that solemn rite we were dedicated by our parents to the Lord. We belong to God by creation, preservation, redemption and the consecration of our parents. It is a great thing to have entered life by the "ivory gate and golden" of a godly parentage. *We belong to God.*

FOR TEACHERS IN THE SENIOR AND ADULT DEPARTMENTS

Teachers in the Senior and Adult Departments should study carefully the scholars' materials in the HOME STUDY QUARTERLY and the PATHFINDER, respectively.

Take a few moments at the beginning to outline the events in the life of Abraham since our last lesson,—God's promise of an heir to the patriarch, the establishment of a covenant, the birth of Ishmael, and his character, Abraham's intercession on behalf of Sodom, the destruction of the cities of the plain, and the birth of Isaac. Question the class as to any light which is cast by these incidents upon the character of Abraham. To-day we are to see how Abraham passed the most severe test to which his faith could be subjected. Now proceed to discuss:

1. *The call to sacrifice*, vs. 1, 2. Is there anything here to recall the command which came to Abraham long before to leave his old home for Canaan? A good deal of the discussion to-day is likely to centre about what we all recognize as a difficulty in this lesson. If a man in our own day killed his son upon an altar, what would we do with him even if he were to say that he had committed the deed because of a command from God? Could a thing be right for a man centuries ago, and wrong for a man to-day? What does the class think about that? Call attention to the fact that Abraham's own conscience evi-

dently felt that there was nothing wrong with the offering of a human sacrifice. Has this any bearing upon the situation? Remind the class that human sacrifice was a custom among those whom the patriarch knew, and it was regarded as the highest expression of devotion. There are two things to be taken into consideration: (a) God did desire that Abraham should be willing to consecrate his very best, and (b) God uses customs and circumstances with which we are familiar to lead us up to higher views of truth.

2. *Abraham's obedience*, vs. 3-10. In the patriarch's obedience we have another evidence of his triumphant faith. How was the situation affected by such a promise as that in Gen. 21:12? Call attention to Abraham's answer to Isaac when the young man asks about the sacrifice. Does this mean that in the back of his own mind, Abraham hoped that God would find some way out apart from the actual death of Isaac?

3. *The sacrifice*, vs. 11-14. Does the incident cast any light upon the character of Isaac? Show how the will of Abraham was taken for the deed, and looked upon as a sufficient proof of his devotion. Is it correct

to say that Abraham learned through this experience that God does not want human sacrifice? Say something about the underlying conception in all sacrifice, the conse-

crating of the best we have to God. Say something, too, about the love of God, who spared not his own Son, but freely gave him up for us all.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY.

Note that a good many years had elapsed since Abram rescued Lot from the marauders. Question the class about what had taken place during these years—the change of name (ch. 17 : 5), the destruction of Sodom, the birth of Isaac. It was a time of great rejoicing in Abraham's home when a baby boy came to bless them. (See ch. 21 : 6-8.) Note that the trying ordeal described in the lesson occurred when Isaac had grown to be a big boy.

1. *A Crucial Test*, vs. 1, 2. What did God ask Abraham to do? Keep in mind that Isaac was not only the joy and comfort of his home, he was the child of promise, and the heaven-appointed heir of the covenant blessings. God could have asked nothing harder of Abraham than this. What have we in the experiences of our own day suggestive of this trying event in the far-off time? A mother tells how the conviction came to her son, her only son, the son whom she loved more than she did her own life, that he was called to go out as a foreign missionary. It was hard to part with him, but she believed that God was speaking to her through the passionate longing of her son to engage in this work. Is there not something suggestive of this trying ordeal when the conviction comes home to the hearts of parents that God wants their sons to fight his battles for him against the evil forces which are arrayed against everything that is

worth while in this world?

2. *An Unquestioning Faith*, vs. 3-10. Note that we are not told anything about the awful conflict of soul which Abraham must have passed through that night. We are not told how he felt: we are told what he did. Question out the particulars, as the father and the son wended their way to the place of sacrifice,—the sublime faith of Abraham who was doing what he believed God wanted him to do, and was doing it at once, although his heart was breaking in the doing of it. Note that sometimes God asks us to give up our loved ones when we find it a great heartbreak to do so. It is a great thing then for us to manifest the unquestioning faith of the patriarch, to know that God does all things well.

3. *A Cry from Heaven*, vs. 11-14. What was the cry? What substitute had God provided? Refer to the great substitute for sin that God provided, and ask the class to repeat in concert John 3 : 16.

From the Home Study Quarterly and Leaflet

FOR DISCUSSION

1. Are temptations to be shunned or welcomed?
2. Does God require us to sacrifice our life?

Prove from Scripture

That all we have is God's.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

Teachers in the Junior Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY.

To lead up to the lesson, ask the scholars if they have ever had to give up something that was very dear to them, and show that sometimes God takes things away from us because he sees that we are growing too fond of them and forgetting him. Ask who knows what great Bible hero was asked to give up his dearest possession, when God wanted to see if his love for him was greater. See who

knows what Abraham's dearest possession was.

Comment on the word "tempt" in v. 1, showing that it meant to prove or test, as God does not tempt. He does test us, however, to see how strong our characters are and to develop the good in us. Have one scholar tell what God's command to Abraham was, as recorded in v. 2, another point out Mount Moriah on the map, and still another tell

whether human sacrifices were ever made in those days and for what purpose.

Ask why Abraham "rose up early in the morning" (v. 3), why he cut wood and saddled a donkey for the journey, and who composed the party, v. 3. Have some one tell how long it took them to reach the place God had told Abraham of (v. 4) and how far it was from Beersheba. Why did Abraham ask the servants to wait some distance away, and who carried the wood up the mountain side? (V. 6.) Ask different scholars to tell what Abraham carried with him (v. 6), and explain the purpose of each article. Why was it necessary to carry "fire" all the way from Beersheba?

Let one member of the class read the words of Isaac and another the words of Abraham in vs. 7 and 8. Call for a description of an altar (v. 9), and the Jewish custom of sacrificing a lamb, always the finest of the flock. Ask if it was necessary for Abraham to bind Isaac (v. 9), for he made no attempt at resistance—he showed as great faith in his father as his father did in God.

Discuss the subject of why God did not allow Abraham to actually slay his son, and have some one read the real reason as given in the latter half of v. 12. (He had shown

his willingness and had made the sacrifice in spirit, which was all that was required. It may also have been intended as a denunciation of the offering of human sacrifices, as it showed that the spirit of highest sacrifice could exist without them.)

Ask what God sent for a sacrifice in place of Isaac (v. 13), and suggest how grateful Abraham must have been at its appearance after his trying ordeal. Call for an explanation of the name which Abraham gave to the place (v. 14), and comment on the wonderful ways in which God does provide for his children.

From the Intermediate Quarterly and Leaflet

SOMETHING TO LOOK UP

1. Who said, "Though he slay me, yet will I trust in him," and where are the words found?

2. "Freely ye have received; freely give." Find these words of Jesus in one of the Gospels.

ANSWERS, Lesson II.—(1) Ps. 133 : 1. (2) Rom. 12 : 10.

Prove from Scripture

That all we have is God's.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

A Look Forward—We see Abram giving his only son Isaac to God.

Aim of the Lesson—To teach the children that they should give their best to God.

Approach to the Lesson—When an aeroplane is built the builders "test" it to see if it is strong. Our lesson tells us about God "testing" Abraham to see if his faith is strong.

Recall the story of Abraham. Recall God's promise that Abraham should be the father of a great family. Years passed and Abraham and Sarah had not even one son. They were getting old. One night God sent a message to Abraham. "Look at the stars; you cannot count them, neither can your children's children be counted, which shall be born in the coming years." Abraham believed God's promise and at last God really sent him a son. We can imagine his joy. How he loved his

son Isaac! And how proud he was to watch him growing up.

Sacrifice—"God's people then believed that the way to please God was to take the best of everything they owned and burn it. So they used to make a heap of stones and put wood on this altar and place their best ox or sheep, etc., upon it and burn it, and the flame and smoke rose up to heaven. They called this a "sacrifice." When they were glad and thankful to God they offered a sacrifice. When they were in trouble and needed God's help they offered a sacrifice.

God wanted to see if Abraham's faith was still strong, and if he loved him well enough to give up anything for him. So one day God told Abraham to take his only son Isaac and go away to a certain mountain and there build an altar and make a fire upon it and offer up his only son Isaac a sacrifice to God.

Abraham's Love and Faith—Abraham showed his faith and love by doing exactly what God told him to do. This was all God wanted. He saw that Abraham was willing to give up even his only son to God. Then just at the last moment God told Abraham to stop. "Now I know that thou fearest God," etc., vs. 12-14.

God loves us so much that he gave his only Son Jesus to die on the cross—a sacrifice for our sins. Surely we should give the best of everything we have to help to carry on his work.

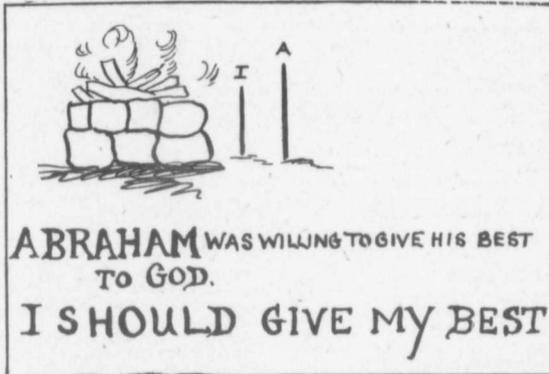
Golden Text—Repeat the words of Samuel's mother. God wants you to give yourself to him.

Giving up for Jesus' Sake—God often asks you to give up things for his sake—to give up that ride for the sake of going to Sunday School or church—to give up getting that

new ball so that the money may go into the mission box, etc., etc. Sometimes God asks you to do things for him,—to make up friends with the boy or girl you have quarreled with or to do some other hard things. Happiness always comes af-

ter we are willing to give up or to do things for God's sake. Then God will keep his promises to us.

What the Lesson Teaches Me—I SHOULD GIVE MY BEST TO JESUS.



FROM THE PLATFORM

“NOW I KNOW _____”

Print on the blackboard the words from v. 12 of the lesson, “NOW I KNOW—.” Have the scholars tell who spoke these words, and let them read or repeat the whole of v. 12. Ask what it was that made the angel sure that Abram feared God. The full answer to this question should vividly bring out the chief details of the lesson. The scholars should see Abraham and Isaac climbing the mountain, Abraham carrying fire in a sort of crane swung by a chain, and a knife, while on Isaac's back is a large bundle of wood. The building of the altar on the top of the hill, the placing of the wood upon it, the binding of Isaac, his being laid upon the altar and the raising of the knife in the father's hand,—all these features of the narrative should be made to stand out clearly. Bring out that it was at this point, when the knife was just about to fall, that the voice was heard and the blow was stayed. Have v. 12 read or repeated again. Speak now, very tenderly, of another hill just outside the walls of the city of Jerusalem. There we see one whom we know to be God's dear Son nailed to a cruel cross. Leave the question with the scholars: “Cannot each of us say to God: NOW I KNOW that thou lovest me, seeing thou hast not withheld thy son, thine only son, from me?”

Lesson IV.

ISAAC AND REBEKAH

October 27, 1918

Genesis 24 : 57-67. Study Genesis, ch. 24. Scripture Memory Verses.

GOLDEN TEXT—Let not mercy and truth forsake thee . . . so shalt thou find favour and good understanding in the sight of God and man.—Proverbs 3 : 3, 4.

57 And they said, We will call the damsel, and enquire at her mouth.

58 And they called Rebek'ah, and said unto her, Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebek'ah their sister, and her nurse, and Abraham's servant, and his men.

60 And they blessed Rebek'ah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

61 And Rebek'ah arose, and her damsels, and they rode upon the camels, and followed the man : and the servant took Rebek'ah, and went his way.

62 And Isaac came from the way of the well La'hai-roi ; for he dwelt in the south country.

Revised Version—1 Our sister ; 2 ten thousands ; 3 Beer-lahai-roi ; 4 land of the South ; 5 there were camels coming ; 6 And she said ; 7 Omit had ; 8 and she took her veil ; 9 the.**LESSON PLAN**

- I. The Decision, 57, 58.
- II. The Departure, 59-61.
- III. The Meeting, 62-67.

HOME DAILY BIBLE READINGS

M.—Isaac and Rebekah, Gen. 24 : 57-67. T.—Institution of marriage, Gen. 2 : 18-24. W.—Duty of husbands and wives, Eph. 5 : 22-33. Th.—Divine regulation of marriage, 1 Cor. 7 : 19-17. F.—Christ and divorce, Matt. 19 : 3-9. S.—Jesus and the Samaritan woman, John 4 : 5-19. S.—Noble womanhood, Prov. 31 : 10-31.

63 And Isaac went out to meditate in the field at the eventide : and he lifted up his eyes, and saw, and beheld, the camels were coming.

64 And Rebek'ah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

65 For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master : therefore she took a veil, and covered herself.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarah's tent, and took Rebek'ah, and she became his wife ; and he loved her ; and Isaac was comforted after his mother's death.

Primary Catechism—*Ques.* 119. *What does God's word tell us about the spread of the gospel?* A. God's word tells us that the gospel shall be preached in all the world before the end comes.**Shorter Catechism**—Review Questions 30-32.**Lesson Hymns**—Book of Praise : Memory Hymn—Primary, 509 ; Junior, 161, 138, 134, 320, 152.**Special Scripture Reading**—Matt. 5 : 1-12. (To be read responsively or in concert by the whole School.)**Lantern Slides**—For Lesson, B. 1028, Isaac and Rebekah. For Question on Missions, H.M. 237, An Indian Family, Western Plains. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)**THE LESSON EXPLAINED**

Time and Place—A little later than the events of the last lesson ; Beersheba ; Haran in Mesopotamia, the home of Rebekah, 500 miles northeast of Beersheba ; Beer-lahai-roi.

Connecting Links—Ch. 23 records the death of Sarah and her burial in the cave of Machpelah, in a field purchased by Abraham from Ephron, a Hittite living at Hebron. Ch. 24 contains one of the most beautiful stories in ancient literature. The whole chapter should be read. The story begins with Abraham's anxiety over the choosing of a wife for Isaac, now become a man. He makes his trusted servant (likely Eliezer of Damascus, ch. 15 : 2) swear to do his utmost to obtain a bride for Isaac from the land of Abraham's kinsmen, and sends him away, with a considerable retinue, on the important errand. Under divine guidance, the messenger is brought to the very place where the family of Nahor, Abraham's brother, lives. Here he is led to choose Rebekah, the grand niece of Abraham. Vs. 1-56.

I. The Decision, 57, 58.Vs. 57, 58. *They said ; the mother and*

brother of Rebekah, v. 55. *The damsel ; Rebekah. Inquire at her mouth ; consult her.* According to Eastern custom, a marriage contract is usually made by the parents or guardians of the bride, independently of her wishes. It may be that, in this instance, the final decision is left with Rebekah because of the distance she must travel from home. *I will go.* Rebekah shows herself to be a woman of strong and decided character, self-reliant and determined. She had proved her efficiency in vs. 43-46. "To draw water for ten camels (v. 10) is no easy task, for the camel is a great drinker." "She who undertakes it, must needs have good health, as well as boundless good nature." Her hospitality, her prudent care for animals, so large a portion of Eastern wealth, made her an ideal wife for a sheik like Isaac. At the same time we are to see in her ready consent the hand of the Lord.

II. The Departure, 59-61.Vs. 59-61. *They sent away . . . their sister ;* so called because her brother Laban had throughout taken the lead, Bethuel, Rebekah's

father, remaining in the background. *Her nurse*; Deborah, as we learn from Gen. 35: 8. *They blessed Rebekah*. The pronouncing of a blessing was considered to bring good fortune. The blessing was rhythmic in form, and its content was that customary amongst Orientals: "May she be the mother of countless descendants, and may her seed triumph over all their foes!" *Possess the gate, etc.*; that is, possess the cities of their foes. *Her damsels*; her attendants, for Rebekah is represented as a woman of some position. *Rode upon the camels*. The caravan of ten camels with their drivers and caretakers would be needed for the journey of 500 miles from Haran to southern Palestine.

III. The Meeting, 62-67.

Vs. 62, 63. *Isaac came*; had come, that is, before the return of Abraham's servant. *Beer-lahai-roi* (Rev. Ver.); "the well of the living one who seeth me." It may have been 50 miles southwest of Beersheba on the caravan route between Egypt and Syria. It seems likely that Isaac had moved to this district for the sake of better pasture. *South country*; Rev. Ver., "the land of the South," or the Negeb, a region at the extreme south of Palestine. *To meditate*. Perhaps the meaning is "to walk about." *Eventide*; the cool of the day, when the Oriental walks abroad. *Camels were coming*; but he could not distinguish in the distance whose they were.

Vs. 64, 65. *She lighted off the camel*; a mark of respect to a stranger still observed in the East. (Compare 1 Sam. 25: 23; 2 Kgs. 5: 21.) *Took her veil, and covered herself* (Rev. Ver.); after the usual etiquette, which required a maiden to veil herself in the presence of her betrothed, and at the time of the wedding. In the East to-day "the bridegroom can scarcely ever obtain even a surreptitious glance at the features of his bride until he finds her in his absolute possession, unless she belongs to the lower classes of society, in which case it is easy enough for him to see her face."

Vs. 66, 67. *Isaac brought her unto . . . Sarah's tent*. By this action Isaac signified that he took Rebekah to be his wife. The leading of the bride into the tent was an important part of a wedding ceremony. According to Eastern custom, the wife of a sheik like Abraham might have a tent for herself and her children and her women attendants (see ch. 31: 33). Though Sarah had been dead for three or four years the tent might still have been called hers. *Loved her*. Under the circumstances of the marriage this fact could hardly have been taken for granted. It is a tribute to the virtues and graces of Rebekah that she at once won a place in the affections of her husband.

Light from the East

THE CAMEL—If you set out from Palestine for Egypt or Babylon or Haran it is like embarking on a great sea of sand. And Providence has given man only one kind of ship to pass these sandy wastes. The camel is the ship of the desert. The camel is an ill-natured beast, but she will bear no end of ill-treatment. She is impatient and groans as you load her in the morning, but she will plod patiently on hour after hour under a blazing sun. An Arab spreads his blanket over the camel's pack, takes his seat on it like a tailor, and when she starts off at two miles an hour he sways his body slowly to match the beast's swinging gait. "She moved forward," said Kinglake in Eothen, "both her near legs at the same time, and then awkwardly swings round her off-shoulder and haunch, so as to repeat the manœuvre on that side; her pace therefore is an odd, disjointed and disjoining sort of movement that is rather disagreeable at first, but you soon grow reconciled to it. The height to which you are raised is of great advantage to you in passing the burning sands of the desert, for the air at such a distance from the ground is much cooler and more lively than that which circulates beneath."

THE GEOGRAPHY LESSON

Beersheba was a small village or settlement near to a cluster of wells on the edge of the southern desert, which marked the boundary

of the Promised Land. In some of the valleys near it, where there is moisture, the soil is very rich, and crops of wheat and barley are

"True modesty is a discerning grace
And only blushes in the proper place."

"The servant told Isaac all things that he had done," v. 66. Principally he would recount the reasons why he had chosen Rebekah to be Isaac's wife. We may take it for granted that she was beautiful in person, amiable in disposition and decisive in character. Perhaps these were the specifications with which the servant started out. Beauty could be seen at a glance, but the qualities of disposition and character were revealed at the well, where the servant, as a total stranger under very ordinary circumstances, was very kindly and efficiently served. *Be at your best in the commonplace.*

"And he loved her," v. 67. That closed auspiciously the first stage of Rebekah's adventure. That Isaac had tents and herds and flocks and was heir of all the ages and heir to all the promises, would be nothing unless Isaac loved her. A loveless marriage

is in any case a tragedy. All other things being equal, mutual affection is the crowning feature of a good match. Henry Ward Beecher tells us that love is the candle and circumstances the candlestick of married life. Rebekah had both. Woe to those who have nothing left but the candlestick. There will be no light at morn or eventide. Keep the home fire of true affection burning.

"Let not mercy and truth forsake thee . . . so shalt thou find favor and good understanding in the sight of God and man" (Golden Text, Prov. 3 : 3, 4).

"'Somebody' came to see 'Nobody' once—
'Nobody's' poor, you know,
And 'Nobody's' old and 'Nobody's' sad,
So 'Somebody' came through the snow.
'Nobody's' days are a little dark
Like autumn days with rain.
When 'Somebody' came it was sunshine
showers
Which glistened and gleamed again."

FOR TEACHERS IN THE SENIOR AND ADULT DEPARTMENTS

Teachers in the Senior and Adult Departments should study carefully the scholars' materials in the HOME STUDY QUARTERLY and the PATHFINDER, respectively.

As an introduction to to-day's lesson, take the opportunity to speak to the class about the wide range of literature which we possess in the Bible. There is hardly a department of literature which does not have something representative of it in the scriptures somewhere. How are we to describe the story told in our lesson to-day? It is pre-eminently a love-story, and a love-story taken from real life. Recall the chief incidents given in the earlier part of the chapter, pointing out the primitive customs reflected,—the father providing for the marriage of his son, the sending of a deputy to make the arrangements, and the arrangements being made without the bride having seen the bridegroom, or vice versa.

1. *Rebekah's answer*, vs. 57, 58. It is interesting to see that, in spite of the way in which the arrangements were made for the marriage, Rebekah was allowed to give her own decision. Secure from the class suggestions as to the motives which have influenced Rebekah in accepting this proposal. Did the sense of romance have anything to do with it? Was there a mere desire to get away from home? How far did her knowledge of Isaac's family

influence her? Is it likely that she recognized the guiding hand of God in the proposal that had been made to her? Point out that we seldom act in such matters from one motive only. The important thing is that our prevailing motives should be right.

2. *The journey*, vs. 59-61. Quote the saying of an English essayist that the finest line in our literature is that in the nursery rhyme which speaks of "over the hills and far away." Can the class suggest any reason for such a saying? Speak of the place of adventure in life, and especially of the adventure of leaving home. Here we have the story of a great adventure in the life of a young woman centuries ago. How can faith in God help us when we leave the old home ties?

3. *The meeting*, vs. 62-67. Call attention to the picturesque nature of the scene described here. Have we any suggestion as to the character of Isaac in what we are told about him in v. 63? Is it not true that a great many of us miss something out of life because we give no time to meditation? Is the evening a good time for such a practice, when the work of the day is over? Is the

world of nature a good place in which to meditate? What interrupted Isaac's meditation? Describe the details of the meeting between Isaac and Rebekah. Seek to bring

out the vital place of a happy marriage in the general happiness of life. What are some of the requisites for a happy marriage? What is the greatest one of all, suggested in v. 67?

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY.

Question the scholars about what they know of recent events in Mesopotamia, and remind them that we have in this passage an account of an expedition into that far away country, in the long ago, which was very beautiful in its pastoral simplicity, which was inspired by love and not by hate.

1. *A Delicate Mission*, vs. 1-9. Question the class about Abraham's anxiety about getting a suitable wife for Isaac. What did he do about it? Why did he object to Isaac's marrying a Canaanite? Why did he warn his servant not to take Isaac back to the old homeland? There is an old saying that it is wise to marry out of a good nest. Sam Slick's advice is to marry a girl who has a good mother. Note how passive Isaac seems to have been in this matter. In some countries the parents of the bride and bridegroom arrange matrimonial matters for their children. It is said that this plan has worked well in France, but it is not popular in Canada. Some one has said that it would contribute to the happiness of home life if young people would consult their parents before falling in love.

2. *A Successful Quest*, vs. 10-60. Question the class about the long journey and the scene at the well, and the prayer and its remarkable answer, the kindly reception at the home of Rebekah, the religious character of the old servant's wooing, the consenting relatives and

the willing maiden. Note with what sweet simplicity and religious fervor the old servant wooed this beautiful maiden for his master. He recognized God's hand in it all. He saw that this was one of the marriages made in heaven. Marriages are a great mistake when they are not made in heaven.

3. *A Happy Consumption*, vs. 61-67. Tell about the meeting by the wayside, where Isaac was waiting and watching for the coming of his bride. It was love at first sight. This romantic story ends well, in a home where love is, where hand in hand, and heart with heart, Isaac and Rebekah began the journey of life together. Note Isaac's love for his mother. It is said that a young man who is kind and thoughtful in caring for his mother is qualified to make a good husband if he gets a fair chance. Remind the class that it is Christian life and love that make all the relationships of humans beautiful and sacred.

From the Home Study Quarterly and Leaflet

FOR DISCUSSION

1. Is courtesy a test of character?
2. Are marriages between persons of different religious beliefs desirable?

Prove from Scripture

That God cares for strangers.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

Teachers in the Junior Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY.

Ask if any one can tell why Abraham did not want his son Isaac to marry one of the Canaanite maidens—they were idolatrous, and God's promises to Abraham meant that his people were to be a people worshiping the true God. Where then did Abraham turn for the right sort of a wife for Isaac? Comment on the Oriental customs of marriage, the parents of the bridegroom selecting whom

they thought to be a suitable wife for their son and offering costly presents and money as a dowry for the bride.

Picture Abraham's trusted servant starting out for Haran with his caravan of ten camels mostly laden with rich gifts, his arrival at the well outside the city, the maidens coming out to draw water, Rebekah, with her beautiful face and form, but more important still, her

kind and courteous treatment of the stranger, and Rebekah's family approving of her marriage with Isaac.

Discuss the importance of courteous treatment at all times, even to strangers, and the far-reaching influence of a kind act. Little did Rebekah realize how her whole future depended on the way she acted that day to a perfect stranger. Suggest that it is easy enough to be kind to our friends; but we would do well to cultivate the Oriental custom of being kind and courteous to every one we meet.

Ask who are meant by "they" in v. 57, and how soon after his arrival Abraham's servant wished to start for home again. Who went to Canaan with Rebekah (vs. 59 and 61), and how did they travel? (V. 61.) What blessing did her father and brother give her? (V. 60.)

Have some scholar tell where Isaac was and what he was doing when the caravan arrived from Haran (vs. 62, 63), and let another indicate on the map the course taken by Rebekah from her former home to her future home in the South Country. What did she do when she saw Isaac coming to meet her? (Vs. 64, 65.) Have some Junior explain the reason why she "lighted off the camel" and "took a veil, and covered herself." What did the servant report to Isaac (v. 66), and how was

he satisfied with the choice he had made? Ask what sort of a home the bride had and whose it had been in years past, v. 67.

Close with illustrations of the power of kindness, and encourage the Juniors to supply some from their own experience. Suggest that they each make a little motto card with Henry Drummond's words about kindness printed on it and hang it in their room where they will see it every morning:

"I shall pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it nor neglect it, for I shall not pass this way again."—Henry Drummond.

From the Intermediate Quarterly and Leaflet

SOMETHING TO LOOK UP

1. "Be kindly affectioned one to another with brotherly love." Where are these words of Paul's to be found?

2. "I was a stranger, and ye took me in." Whose words are these, and where are they recorded?

ANSWERS, Lesson III.—(1) Job 13 : 15.
(2) Matt. 10 : 8.

Prove from Scripture

That God cares for strangers.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

A Look Forward—We are going to hear about a woman showing kindness to a stranger and the happiness that came to her through doing so.



Aim of the Lesson—To teach the children that they should be kind.

Approach to the Lesson—Outline a well or show picture. In the country where Abraham lived they had neither taps nor pumps. They just had wells and it was the work of the women to take a big jar (outline) and go out to one of these wells every day to get water for the home. We are going to hear about a love story that began at a well.

Lesson—Who was Isaac? (Recall.) At the time of our

story he was a grown-up young man. His mother was dead. It was time that Isaac should have a wife, but he must not choose one for himself. His father must choose one for him. She must not be one of the heathen girls of that land. Where shall Abraham find a wife for Isaac? He makes up his mind to send his trusted servant Eliezer away back to the city of Haran where Abraham's nephew Laban and his people lived, and there choose a wife for Isaac. So Abraham sent Eliezer with ten camels, several of them laden with beautiful presents, to be given to the one that should be the bride of Isaac.

Rebekah at the Well—When he came near the end of his journey, he made up his mind that he would go to the well outside the city and he would ask the women for a drink of water. He prayed that God would cause the right one to answer, "Yes, here is water to drink, and I shall also give some to your camels." This was to be a sign to him which one to choose.

A beautiful young girl came to the well with her water jug, just as Eliezer went up to ask for a drink. Rebekah, for that was her name, said at once, "Yes, I shall give you

water to drink, and I shall also give some to your camels." She looked so sweet and gentle and kind. She must be the one God wants to be Isaac's wife. Rebekah wanted the stranger to go home with her, and he told her father and brother what his errand was. They were quite willing that Rebekah should go to be the wife of Isaac. Then Eliezer presented the gifts he had brought and asked that the bride should be ready to go next day. They thought that was too soon to part with her, but they said, "Ask her when she would like to go."

Lesson—Tell the rest of the story, vs. 57-67.

Golden Text—Repeat Golden Text. All this joy came to Rebekah because she had been kind to Abraham's servant.

Kindness—Are you kind to the new boy who comes to live near you? Are you kind to the little foreign children or do you laugh at them and call them names? Think of all the stories we read about Jesus just being kind to people. Will you try to do a kind deed to somebody every day?

Sing—"One is kind above all others," Hymn 542, Book of Praise. Copy him.

What the Lesson Teaches Me—I SHOULD BE KIND.

FROM THE PLATFORM

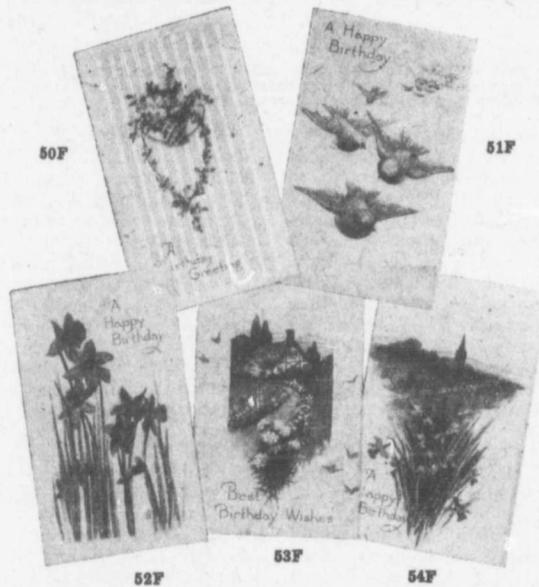
REBEKAH'S
CHOICE

REBEKAH'S
JOURNEY

REBEKAH'S
MARRIAGE

Tell the scholars that the lesson contains three pictures, and draw on the blackboard three frames to represent these pictures. In the first picture print REBEKAH'S CHOICE. Question out the details of vs. 57, 58, and bring out the characteristics of Rebekah which would make her a good wife for Isaac (see Lesson Explained). Next, print in the second frame, REBEKAH'S JOURNEY, and get the scholars to trace in a general way the route of the caravan from Haran to Beer-lahai-roi. Now, in the third frame, print REBEKAH'S MARRIAGE, and question about the meeting of Rebekah and Isaac. Having brought out the facts of the lesson in some such way as this, start the question whether all the events of the lesson happened by chance. Bring out the evidences of the divine plan in the mission of Eliezer and in Rebekah's ready consent to go with him to the home of Isaac. Press home the lesson that we should see a plan of God in our lives and should seek, in all that we do, to fulfil that plan.

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The best instructor is a man who is at once a scholar and knows and uses the speech of plain people. The combination is found, in a supereminent degree, in Professor James Moffatt, who is responsible for the very famous book, *The New Testament*; A New Translation (Hodder and Stoughton, London, and Toronto). This has now been issued in a handy pocket edition of 395 pages, fine, bold type, thin paper, price \$1.00. Professor Moffatt is at the very front of present day Greek scholars. His translation is in modern, every-day English—so much every-day, that, as that great Christian scholar and preacher, the late Principal Denney, of Glasgow, said, "it is in no sense a revision he has given us, but a new book." The newness arises partly from the up-to-the-moment character of the translator's knowledge of New Testament Greek and of the ancient manuscripts, and partly from the getting away from the words and phrases of the Authorized Version, which long use has made so familiar as often to obscure the sharpness of their significance—the difference between a new and a worn coin. "We cannot read a page without being instructed. The whole work is stimulating in the highest degree," said Denney.

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Another group of War Books; for, as the Great War progresses, with all its wonderful happenings, and its wonderful revelation of the men who are waging the titanic contest for the rights of men, the volume of its literature naturally increases, and not in bulk alone, but in variety of interest.

General Foch: An Appreciation; by Major R. M. Johnston, U.S.N. (Houghton Mifflin Company, Boston, Thomas Allen, Toronto, 54 large pages, \$1.00 net) naturally comes first. He is the generalissimo under whom, since the fateful German drive toward Paris, of the spring months, all the Allied forces of the West Front have enthusiastically served. Who he is and what manner of man, and how he was trained for the greatest and most difficult task that has fallen, or is likely to fall, to the lot of any general in this War, are told in a plain, concise and informing way. The greatest item in the efficiency of an army is to be found in its supreme control. The truth of this axiom has been amply demonstrated in Foch's own case by the successes of the months since the supreme control was placed in a single hand. "The French Army must necessarily adopt the offensive, the offensive at all costs;" "A battle is never materially lost so long as you have faith in victory;" "The most secure basis for military formulas is the psychological basis;"—such are some of the little peep holes through which we glimpse the workings of this master mind. General Foch seems likely to stand for all time in the gallery of the greatest military leaders. Whatever helps to visualize him to us is worth reading at the present time.

Winston Churchill's *A Traveller in War-Time* (The Macmillan Company, New York, and Toronto, 172 pages, 8 full page illustrations, \$1.25 net), is, as its title would indicate, such glimpses of the War and of those who are waging it as a traveler, in this case, a highly privileged traveler, may get. It is the American, not the English, Winston Churchill, who writes, and he writes for American readers about their men who were already overseas in the later months of 1917 and the beginning of the present year, and of how things were then going in Britain and in France. He is honest in his admiration of the work and spirit of the Allies, with whom the United States had recently joined: "I am soberer," he writes, "somehow a different, American than he who sailed away in August." And he makes this fine utterance in a concluding and extended essay on the American contribution and democratic ideal: "Germany has been compelled to witness the consummation of that which of all things she had most to fear, the cementing of a lasting fellowship be-

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tween the English-speaking Republic and the English-speaking Empire."

At a Guildhall (London) banquet as far back as 1910, Vice-Admiral Sims, the present Chief-in-command of the United States War Fleet, made a prediction which brought down upon him a storm of criticism in certain quarters in his own country: "If the time ever comes when the British Empire is seriously menaced by an external enemy, it is my opinion that you may count upon every man, every dollar, and every drop of blood of your kindred across the sea." The words are re-quoted with high appreciation by Ralph D. Paine in his magnificent volume just issued by the Houghton Mifflin Company, Boston, Thomas Allen, Toronto, **The Fighting Fleets** (393 pages, 73 full page half-tone cuts, \$2.00). The writer, an American, speaks out of five months' active service with the American destroyers and their allies, his object being to convey certain truthful impressions of the day's work of the Allied Naval Forces in the War Zone. Inevitably, there is more detail as to the United States contingent of the fleet, detail mostly novel, and all interesting; but the British and French ships and their men are also given large space and full credit. The book abounds in incidents and lively description, as such titles as Fetching In the

Convoys; The Submarine that Surrendered; Off the Bold Headlands of France; At Sea with the "Suicide Fleet;" Brave Breton Ports and People; Guarding the Straits of Dover,—suggest. These are a few of the twenty chapters; and the seventy-three cuts are of uncommon interest. Written with the approval and assistance of the Naval authorities, Mr. Paine's picturesque descriptions are likely to have more than a passing popularity.

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possible unity. The author has had access to thousands of letters from trench and hospital to chums and comrades and the loved ones at home. It is their letters, after all, that really reveal the heart of the men at the front—and they are intensely interesting because intensely real. Maurice Barrès holds a high place in the literary world, and his translator, Elizabeth Marbury, has done her work well.

Sonia, by Stephen McKenna (McClelland, Goodchild and Stewart, Toronto, 464 pages, \$0.00), has for its descriptive subtitle "Between Two Worlds." The "two worlds" are the England of the days before the War and the England that is to be born out of the titanic conflict now in progress. About the career of a group of young men, with O'Rane, or "Raney," as the central figure among them, is woven a realistic description of English society as it was before the War, in the extravagance of its folly which had, as its culminating feature, the London "night clubs." Over against this depressing picture is set that of the England that is to be, of which O'Raney is the prophet. Sonia personifies the old England, and, in the transformation of her character by contact with the realities of the War, we have an epitome of the coming change in the life and ideals of the nation.

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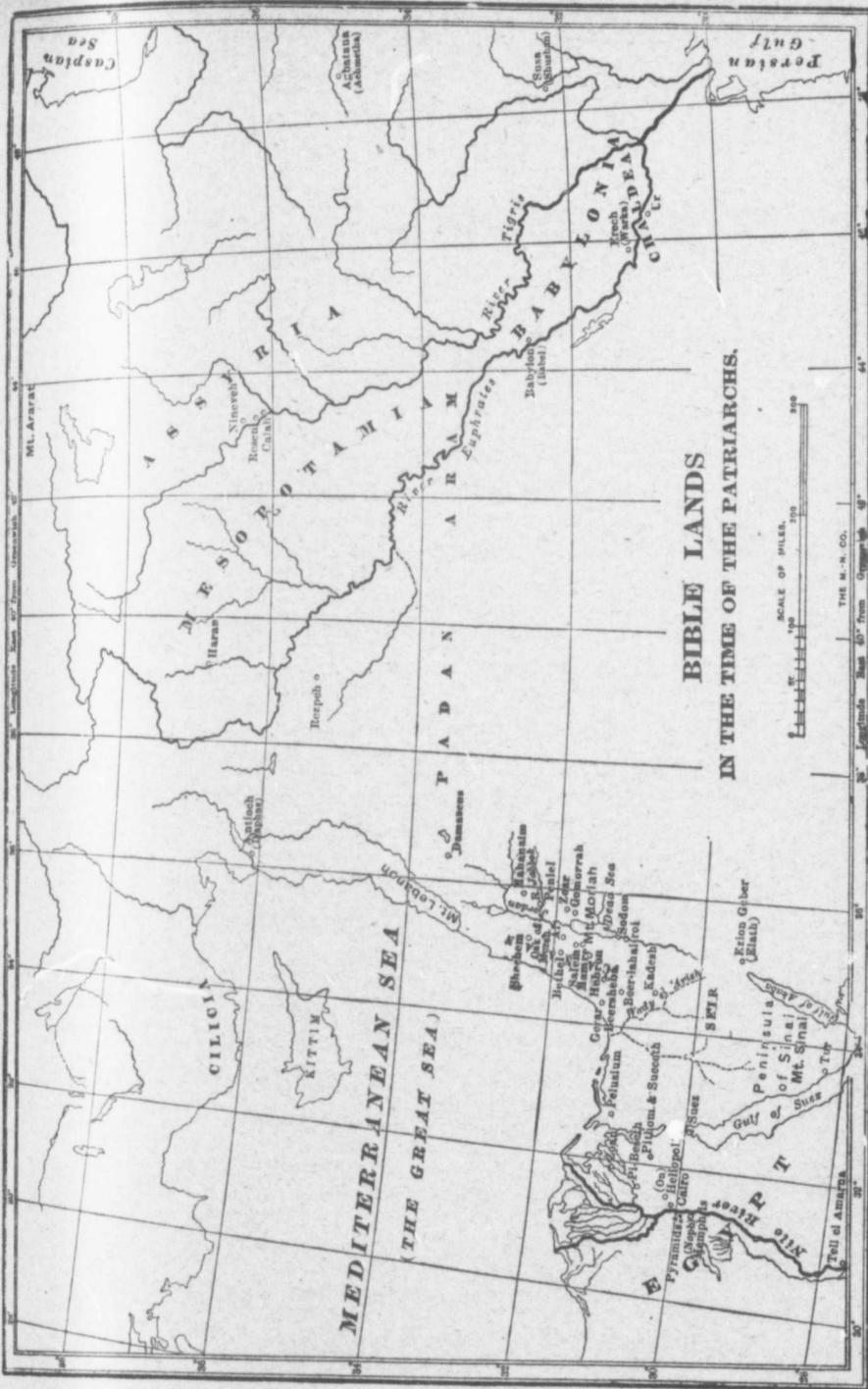
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