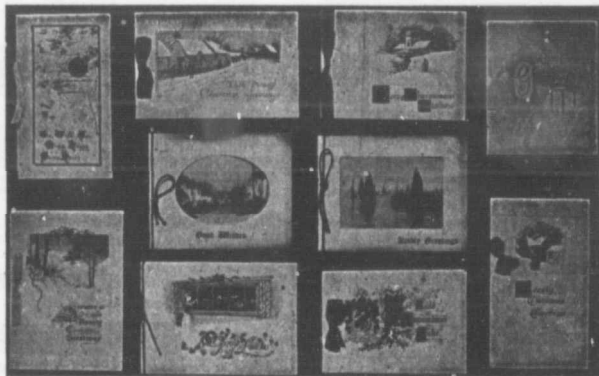


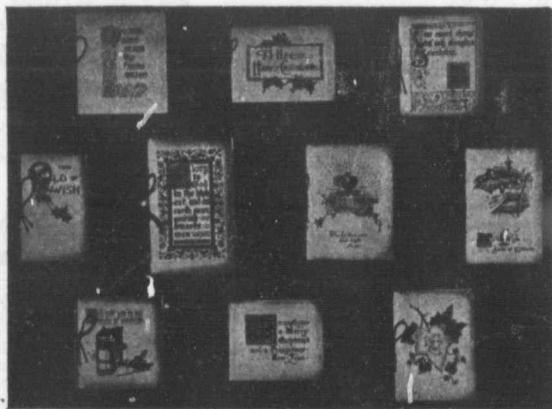
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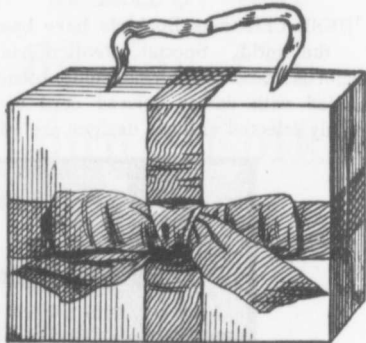
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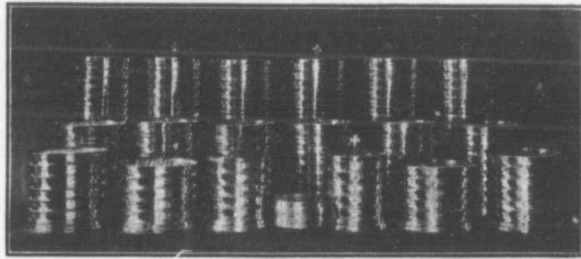
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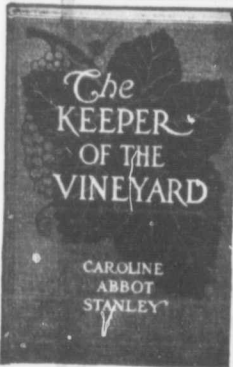
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This story of a "return to nature," like the author's "Master of the Oaks," pulsates with real life. The scene lies in the Missouri Ozarks, a melting pot wherein those who seek the solace of nature and a living from the soil fuse their lives with the natives of the Hills in the common quest for liberty and education, love and life.

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PITMAN, NORMAN HINSDALE

### The Lady Elect

A Chinese Romance. Illustrated by Chinese Artists. Cloth, \$1.25

Some of the best judges of a good story as well as some of the highest authorities on "Things Chinese" pronounce this story a remarkable combination of the rarest and most irresistible type of pure romance and the truest and most realistic delineation of Chinese life.

Few love stories have had a better plot or a more appealing pair of lovers. The novelty of the setting and the situations will win the instant approval of the lover of good fiction.

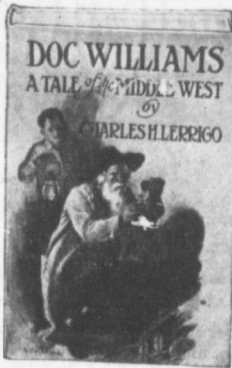


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### Doc Williams

A Tale of the Middle West. Cloth, \$1.25

Not since "David Harum" has there appeared in fiction a character so simple-hearted, shrewd, philosophical, humorous, and so full of "hoss" sense as dear old Doc Williams.



STEWART, MARY

### The Shepherd of Us All

Stories of the Christ Retold for Children. Illustrated. Cloth, \$1.25

There is a touching beauty and clearness about Miss Stewart's pictures of the Christ life which will ineffaceably impress itself upon the child heart. The entirely new and unique form in which the story is cast glows with the joy and hope which came into the world with the birth of the Saviour of men. To say that it is in the author's best style is sufficient recommendation for thousands who have admired and enjoyed "Tell Me a True Story," and "Once Upon a Time Tales."

THURSTON, I. T. **The Torch Bearer**

A Camp Fire Girls' Story. Cloth, \$1.00

"A story of Camp Fire life both in the city meetings and in active camp in the country, it shows with pathetic clearness what this great movement will mean to thousands of girls. The author has made this appeal the underlying burden of the narrative, all the more poignant because it is made without any attempt at effort. An interesting tale for not only the initiated but the uninitiated as well."

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### Greater Love Hath No Man

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To lay down one's life for one's friend is an easy heroism compared with the sacrifice which inspires this story. Varge takes the guilt of a man he does not love, on his shoulders. Why does he do it? Everyone believes him innocent, even the judge and jury who condemn him on the strength of his own confession. Despite his repeated assertions of guilt, the rumor of his innocence pervades the Penitentiary. He endures his punishment stolidly until love enters his cell. Then he breaks jail and—well, it all ends happily. This is a story of surpassing interest—it grips you, entralls you, holds you spell-bound. But why did Varge do it?

WILLSIE, HONORE

### The Heart of the Desert

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In the beautiful mysterious desert of Arizona wander a delicate girl and a masterful Indian who has kidnapped her. The fantastic splendor and the weird spell of the solitude suffuse the reader's sense as the Indian flees with her, pursued by a posse organized by her white lover.

The story develops into a swift dramatic crisis which holds the reader spellbound; but the strong lasting impression of the novel is the healing power of the vast open reaches and the primitive life.



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# The Teachers Monthly

Rev. R. Douglas Fraser, D.D., Editor  
Rev. J. M. Duncan, D.D., Associate Editor

Vol. XIX.

Toronto, December, 1913

No. 12

## 1913 and 1914

By Rev. J. C. Robertson, B.D.

GENERAL SECRETARY FOR SABBATH SCHOOLS AND YOUNG PEOPLE'S SOCIETIES

The following is a list of some of the things done during 1913 and some of the things to be done during 1914 in the promotion of Sabbath Schools and Young People's Societies.

### 1913

1. The work of the General Assembly's Board, representing the departments of Sabbath Schools and Young People's Societies, has been thoroughly unified. Only those who have studied this problem at first hand, can fully appreciate what it has meant to work out all the many inter-relations of these two organizations. It has been well worth while, however, for it has made more clear that they two departments are in reality two sides of the one great work of religious education, and that each must support the other if the whole structure is to be strong and enduring.

2. The permanent staff has been doubled by the appointment of Rev. C. A. Myers, M.A., of Edmonton, Alberta, as Associate Secretary. His special qualifications for this position were unanimously recognized by the Board and by the General Assembly, and since taking up his work on the first of September he has been heartily welcomed wherever he has gone in this work in the Western provinces.

3. Literature has been prepared and sent to all ministers, superintendents of Sabbath Schools, and presidents of Young People's Societies, explaining all the various departments of work. A few of the more recent of these include: The Intermediate and Senior Departments; An Installation Service; and A Missionary Policy (both for Sabbath Schools and Young People's Societies). By this means the leaders throughout the church are kept constantly informed in regard to the latest and most approved methods of work.

4. A systematic Dominion-wide campaign has been instituted in the interest of more and better Sabbath Schools and Young People's Societies. This is an extension and development of plans which were already under way. It aims to reach the following: All students preparing for the ministry by courses of lectures in all our Theological Colleges; all ministers and other leaders by Summer Schools under the various Synods and Institutes under the various Presbyteries; and all other workers and all who can be interested in the work by a personal visitation of every congregation to be made by a fully qualified minister or layman. This campaign has already met with a very hearty and general response throughout the church.

### 1914

1. The inter-relating of the work of Sabbath Schools and Young People's Societies must be carried on through Synods and Presbyteries down to every individual congregation. The responsible leaders in every congregation should know exactly to what extent they are

providing through all the various organizations of their church, including the home, for the complete religious education of the young people for whom they have accepted this responsibility. This will require that the Dominion-wide campaign, while not neglecting Summer Schools, Institutes, etc., must place its chief emphasis during 1914 upon work in the individual congregations.

2. Some of the subjects which will demand very special attention during 1914 are the following :

(a) The importance of every congregation providing for a sufficient number of adequately trained teachers and leaders for the religious education of the young, whether that work is to be done in the home or in the Sabbath School or in any other way. It must be done, and the leaders in the individual congregation have the responsibility.

(b) A more intelligent and sympathetic appreciation of the special problems of the boys and girls of the teen age, with more generous provision for suitable activities for them under the supervision of the church.

(c) Some definite organization of the young people in every congregation, which will have as its chief aim, providing ample opportunities for their training for larger service and usefulness in the church and community.

(d) Each congregation should provide and put into active operation a carefully thought out missionary policy for all its young people. This should include suitable missionary instruction, and systematic giving on the part of all through the regular church channels.

### "Wait on the Lord"

*By Rev. Allan S. Reid, B.D.*

There is, perhaps, no lesson which we need more to learn in our present age, than to wait. "Wait on the Lord." We have a passion for results, and if we do not get them quickly enough, we become dissatisfied or discouraged. And yet what a power there is in simply doing one's duty with trust in God and waiting on Him!

Noah, as he builds his ark, is mocked and ridiculed by the people of his day, but he goes ahead and waits on God. God's time comes, and Noah, with his family, floats safely on the face of the flood: the rest of the human race are drowned.

It was long that Abraham waited for the promised child. In time the promise was fulfilled. Jacob's sons, through envy, sell Joseph into Egypt. But Joseph trusts in God and waits. In due time Jacob and his sons bow down before Joseph, the ruler of Egypt.

Moses feels that he is called to be the deliverer of his people. But he is driven from Egypt and waits forty years in the wilderness

before God allows him to begin his work, and forty more pass before he sees the promised land. It is God's way.

Any of these men would have bungled had they become impatient or discouraged and refused to wait God's time. The oak does not spring suddenly from the acorn. It must wait.

We work and teach in our Sunday Schools as best we can, and often we see small results; but for results we are not responsible. These belong to God. Our part is to sow the seed and wait. For those who thus work and wait there is no defeat.

Montreal

### The Security of Love

In the erection of a modern "skyscraper," with its ten or twenty stories, many weeks are spent in excavating work below the surface of the ground. The foundations must be laid deep and strong if the walls are to stand the strain and pressure to which they will be subjected.

Such a building furnishes a parable of life. No one can escape the assaults of tempta-



tion. From every quarter the forces of evil hurl themselves against us to move us, if possible, from steadfastness in rightdoing. Our standing firm depends upon our foundation. It must be dug deep and firmly laid.

The apostle Paul tells us how this foundation is to be laid. He prays for the Thessalonians: "The Lord make you to increase and abound in love . . . to the end He may establish your hearts unblameable in holiness." It is growing and abundant love that makes a secure foundation for a holy character and life.

Temptations, be they never so powerful, beat harmless against the soul which is set-

tled upon a basis of love. For in every temptation may be recognized, in one form or another, an appeal to selfishness. And love will not permit our yielding an inch to the impulses from within and without to seek our own gain or pleasure at the expense of others.

The life built upon a foundation of love, is fixed in the very life of God. For He, in His essential nature, is love, and that love is constantly flowing out, in streams of blessing, to all His creatures. That divine love is ever seeking, not its own good, but the good of others, and to be vitally knit into it is to be secure against selfishness in which all sin consists.

## THE VALUE OF THE STORY

*By Rev. A. J. W. Myers, Ph.D.*

One has but to watch the faces of children during a story or notice the effect upon a tired, restless class; to hear the oft-repeated question "Tell us a story, please;" to see a group of adults transformed from listlessness to eager interest when a story is begun; to notice the change in an audience when a story is being told; or to test the memory of a good congregation of even a good sermon and of the story which was told in it, to be convinced of the value of story telling.

If more evidence is wanted, the place of the story in the life and literature of the Greeks may be recalled. More convincing still is the place the story is given in the Old Testament. The stories of Abraham, Joseph, Moses, David, etc., will never grow old or lose their magnetic force.

When analyzed the secret of the story's influence is easily seen.

1. It deals with the concrete. Persons, animals or things live and act in the real world.
2. Expectation is aroused. Interest is on tip-toe to see what will happen, to "catch the point."
3. Imagination is stimulated, to predict what will happen, to "make believe," to really live the story and to supply what it merely suggested. Children are at home in the world of imagination; adults are refreshed by frequent visits thither.

4. The element of surprise is always present. The expected does not always happen.

5. Emotion is touched not by saying "Feel happy," "Laugh;" but by presenting the real situation, and the real response (laugh, etc.) comes naturally.

6. In religious education the point or *elixir*, which must always be clear cut, presents a moral and spiritual situation in real life and the natural reaction follows.

7. There is no abstract preaching or moralizing.

The teacher who is not making use of this strong factor in religious work is forfeiting a delightful pleasure, and is not doing his best possible work.

Toronto

## Childhood and Its Educational Significance

*By W. A. McIntyre, LL.D.*

Principal, Normal School, Winnipeg

### IX. SPIRITUALITY

It has been said that "religion is the most generic kind of culture. All education culminates in it, because it is chief among human interests and because it gives inner unity to mind, heart and will." Because adolescence is the age of sentiment, the high-

est sentiment of all is easily called forth at this time.

Along with the great physical change that ushers in adolescence, along with the hope, the optimism, the desire to accomplish things, so very noticeable at this age, along with the desire to associate with others in acts of usefulness and goodness, there is commonly a desire to get into correct relationship to God and a desire to enter His service. In short, this is the age when conversion is most likely, for the reason that it is now for the first time that the mind is able to feel the problems of sin and its forgiveness in a serious way.

The new life should begin right, and there is a grave danger just at this point. It is the danger of emotionalism. A decision to lead a new life is such a sacred thing, that it should be made quietly in private. It should in most cases be the result of private conversation with the most trusted friend. There is, of course, a time and place for public confession, and every church in its own way has arranged for this.

The new life having been entered upon in a proper way, provision must be made for its upbuilding. Young people must receive proper instruction and must have opened to them proper avenues of expression. Surely the instruction must be in line with their interests and felt needs. They are fond of romance and deeds of daring. Therefore biography and history are in order. The heroes of the cross, both in ancient and modern times, in Bible times and in our own day, appeal to both sexes. Stories of missionary effort, illustrated with lantern slides and otherwise, are just what is demanded. The Book of Acts is particularly suitable. And because this is the poetic age, there is much available material in both sacred and profane literature. There is, indeed, much in fiction that appeals in the strongest way to people in their "teens."

As to avenues of expression there should be as many as possible: debates for enlightening discussion of social problems such as young people are capable of dealing with, written essays, map drawing, visitation, organized missionary effort,—these are but illustrations. And it must be borne in mind

that expression at this age is the big thing. Too much instruction is dangerous in the extreme.

The method of conducting the work of the School must necessarily place emphasis upon all that is dear to adolescent life. Many who will take only a half-hearted interest if the class is carried on in the usual way will show unbounded enthusiasm if the class is organized, committees appointed and responsibilities divided. Many will take little interest in exposition, but they will be interested if the class is a Teacher Training class.

I saw a class of boys lively and apparently incorrigible converted in two weeks into steady earnest workers because they became participators in class work rather than listeners. The teacher said to them: "Next Sunday I want you to imagine you are telling a Bible story to a class of small children, for some day you are to be teachers and your success will depend upon your ability to tell stories well." The boys took hold at once, and the result was in every way surprising and profitable. The whole point then is this, that the teaching both as to subject matter and method, and the activities of the class both during and after the School hour, must be adapted to the life interests of the pupils. The programme must be made to suit them and they must not be asked to fit into an impossible programme.

### The Adult Department in the Sunday School

*By Rev. Alexander Macgillivray, D.D.*

"The whole is equal to all the parts." If any one part is lacking, the whole is incomplete and, to that extent, ineffective, all of which is so evident, that it scarcely needs to be stated.

The Adult Department is the logical completion and crown of a fully organized and developed Sabbath School. Without it, it cannot be said that the work is carried on to its completion, and that the School, which is pre-eminently for the study of God's Word and training for Christian service, is ministering to all ages and conditions.

For the sake of those who have reached the years of maturity and are desirous of in-

creasing their knowledge of God's Word, the Adult Department is a valuable, if not a necessary, aid. For the sake of those who are willing to serve, it affords the best opportunity for acquiring the needed knowledge and training for service. In addition, it furnishes opportunities for Christian fellowship and social intercourse.

On the other hand, it makes it impossible for the big boy or girl, inclined to think the School is only a place for "kiddies," to regard it as only that. It will be seen that it is a place for all, for the little child, the big brother, and parents as well. In this way a certain family unity is preserved, as well as a complete continuity of study and training.

One who knew whereof he spoke, answered the query, "How shall we keep the big boys and girls in the Sunday School?" by saying: "Build a living, loving wall of big brothers and sisters, fathers and mothers, grandfathers and grandmothers, around them in the Adult Department of your School. Bring the home into it."

No School has come fully into its own until it has a well organized Adult Department.

Toronto

### A Giving Christmas

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

Christmas reminds us of the time when God gave to the world His greatest gift. And so Christmas has come to be the season for the giving and receiving of gifts. That is one of the elements in the happiness of Christmas. But unfortunately there is always a danger lest we think more of what we are going to get than of what we are going to give.

And that is a danger which may peculiarly beset the children. Half unconsciously they come to look forward to Christmas as the day when they get things. The younger ones compose their letters to Santa Claus. The older ones throw out very broad hints as to what presents would be most acceptable. They are in danger of missing the greater joy of Christmas, the joy of giving. Even when they plan to give, a sense of bargaining may intrude itself. They may give only to those

who are likely to give to them, and they have their reward. Their generosity, like much of the generosity of their elders, becomes selfish, and so is no longer generous.

Officers and teachers in the Sunday School may help bring to the scholars the real joy of unselfish giving at Christmas time. For one thing, we can hold up this ideal before them.

But we can do more. We can provide an opportunity for them to practise this grace. In more than one Sunday School this opportunity is made each year. The scholars are reminded that in the neighborhood there are other children not so happily situated as they are, other children to whom the winter means real poverty and suffering, and who are often in need of clothing and fuel and food. The classes confer together to see what each can do. One class brings a bag of potatoes. Another buys milk tickets, another bread tickets. Another decides that each member shall bring a small bag of flour. Another collects enough money to buy half a ton of coal. Or a class may decide that each member shall bring the kind of gift that appeals to him or to his resources.

Wherever possible, the gifts should be brought up to the platform within sight of the whole School, each class bearing its own contribution, the gifts to be sent where they are so badly needed. In this way the scholars will learn through experience the real joy of giving to those who can make no material return.

Toronto

### A Sensible Letter

The Editors of the *TEACHERS MONTHLY* have received the following letter from the teacher of a boys' class in one of our churches:

"DEAR SIRS:—

"I wonder if any reader of your teachers' magazine has had an experience similar to mine of a recent Sunday afternoon, when I was asked to take charge of a class of boys, who had been for some time without a regular teacher.

"The boys were as fine a half dozen of the middle and older teen age as could be found in any Sunday School from coast to coast,—

keen, responsive, well mannered and appreciative, most of them members of the church in full communion.

"As I began to teach, I quickly made the discovery that my preparation of the Lesson had been insufficient. I had not fully appreciated the point of view from which the boys regarded the Lesson, and so I failed to adjust myself and my teaching to the turns of the conversation,—for the members of the class were ready enough to talk.

"But it was not my imperfect preparation which prevented the Lesson from being as successful as it ought to have been. A good deal of the blame may fairly be laid upon the unfavorable conditions. The class occupied a dark corner of the School room, where it was impossible to read even quite large print without artificial light, for which the provision was quite inadequate. Near by was a door into a passage way through which the secretary and his assistants were frequently passing, and so unavoidably causing a distraction of attention. The atmosphere, too, in the absence of sufficient ventilation, became more and more unfit to breathe.

"Besides, close at hand stood the lantern which had been used during the opening exercises for throwing the hymns on the screen. Some special slides were to be used at the

close of the Lesson period, and the superintendent and the secretary stood, for a considerable time, near the lantern, consulting about these, and the boys became interested in watching them, their attention to the Lesson, of course, being correspondingly diminished.

"The Lesson left me with a sense of real mental fatigue from the exertion of trying to teach under such conditions and of disappointment at the result. But it immediately occurred to me that the conditions might be remedied, or, at least, greatly bettered. A quiet suggestion to the officers of the School would materially lessen the distractions for which they were responsible. A better lighted, better ventilated part of the School room might be found. And as to the preparation for teaching,—why that was a matter under my own control, and it was up to me to see that it was adequate and suitable."

Our correspondent expresses his conviction, that no church workers are rendering more difficult or more valuable services than those who teach in our Sunday Schools, and that no expenditure from congregational revenues will yield better returns than that incurred in providing such accommodation that this work shall be done under conditions that will contribute to its effectiveness in the largest possible measure.

## THE GRADED LESSONS

AN EXPERIENCE

By Rev. John W. Little, B.D.

Our first experience with Graded Lessons was made many years ago in Keewatin, when Mrs. Haven's two-year course for Beginners, issued by Fleming Revell Co., was tried in one class of little tots. So satisfactory did the test prove, that when the International Committee issued their first course for this Grade, we readily accepted it, and later the Courses for the Primary and Junior Departments as well.

Since then we have had the Graded Lessons in use in one or more departments of our Sunday Schools continuously, and the results, on the whole, have been very gratifying.

But experience has taught us that, if the Graded Series is to be introduced on any

large scale, there should be previous preparation. In some way the teachers should be made acquainted with the chief characteristics of the different epochs of the developing life of the child, and shown how the Graded Lesson material and methods of teaching are especially suited to meet the child's needs at each stage of its growth; also how the Lessons for each Grade pave the way for those of the next, constituting the whole a progressive series. Only thus can they intelligently understand the vital significance of the Graded Course, and so teach it sympathetically and efficiently. Where the system has failed in any case under our oversight, it has been largely due to a failure on

the part of the teacher to appreciate the purpose and meaning of the Course than to any other factor.

Indirectly the introduction of this system has led to greater faithfulness in attendance on the part of the teachers and to increased interest in their work. A substitute teacher cannot be procured from the Bible Class at a moment's notice. If the teacher is not there, the class is not taught. The teacher must either come regularly or resign. But she desires to come regularly, for she now teaches with a comfort, a power of appeal, an ease, she did not know before. So it has tended at once to make our teachers feel their personal responsibility to the class more keenly and to help them to bear that responsibility with greater satisfaction.

In the Junior Department there is a tendency for untrained teachers to ignore the home work required of the pupils in the books provided for that purpose. It is sometimes difficult to hold especially the boys up to the regular and faithful work demanded of them and the teacher early gives up the attempt. Here again the failure is usually due to the fact that the teacher does not really see the value of this home work and indeed the necessity for some form of expressional activity on the part of the pupil all through the Sunday School course.

An unsympathetic superintendent may easily prevent the successful working of the Graded Series. On its introduction, there will be many questions the teachers will ask, much counsel they will need, and much tact will be required to get the machinery running smoothly at once. Here the superintendent is the key man in the situation, and very much depends upon his insight into the significance of, and his warm faith in, the graded idea.

Shoal Lake, Man.

### The Weekly Review

By Rev. William Wallis, Ph.D.

A superintendent equal to the "review," is worth his weight in gold. Precious time is lost and good undone by an inappropriate review. Considerable study ought to be put on the Lesson, for there is much to be said,

and much to be left out. For the five minutes at the board with chalk and pointer, one ought to be fresh and full of the Lesson subject. The Lesson will solidify just as it is reviewed, and as the final word is to be said, no wonder that some teachers unwillingly give up their class to the, too often, ineffectual review.

Here is full scope for originality and emphasis. Variety is attained by different treatment of each Lesson. If nothing else is in sight, in the way of variety, there is the contrast that may always be drawn between what the Lesson teaches and what it does not teach. The main points should be set forth as to fasten the teacher's work in the mind of the child.

Nothing so helps the review as a brief story told in a few words. The question method is effectual; it always interests the School, and even wrong answers, in the end, serve a good purpose. None are too young to answer, nor are any too old to receive a question. Without doubt the blackboard review is the best. If the main facts and the drawings are carefully put down before the School opens, and covered, there will always be a curiosity as to the board. It is not well to make the drawing too elaborate, better to err in simplicity. The review may be started by asking, "What is on the board to-day?"

Do not preach, but talk in a kindly, persuasive tone, and win the attention; then the way is open for real work. Speak as if you never expected to see the children again. Remember that you are working with iron at white heat, that will soon grow cold, and the shape will be as you have formed it. Drive the truth home with no uncertain sound, and feel that you are leading souls to the Saviour. You will say much in your five minutes if you plan and know what you are going to say. A captain without a port in view never reached a harbor. Much less, if, in these precious minutes, you have no object, will you accomplish any good.

The supreme moment in the School hour is yours, and to you is the privilege of welding the ends together. Let it be well and truly done. See that your words, as they ring

out, add weight to what has been said and testimony to the truths impressed. Cultivate a love for the review, so that when the bell rings, the School will be in a state of happy expectancy. Yours should be an interesting and helpful summary of the Lesson, a needful collating of its teaching. Yours is a splendid opportunity. Endeavor to be equal to the responsibility.

Niagara Falls, Ont.

### A Splendid Rally Week

[Knox Church, Lethbridge, Alberta, has surely set a magnificent pace for Rally Week, as the account which follows, kindly given by Mr. J. Russell Oliver, Secretary and Treasurer of the Sunday School, abundantly demonstrates. Every word of the account is full of suggestion. What this vigorous Western School made of Rally Week this year is worth keeping in mind by all our Schools for next year.—EDITHS.]

Having had what we consider a very successful Rally Week, it may be of interest to others to know our programme and how it was carried out.

For preliminary, it was decided, first of all, to conform to the recommendation of the Board of Sabbath Schools and Young People's Societies in regard to the Installation Service for Sabbath School teachers and officers, which was held on Sunday, 14th September. The subject of address was, The Church and the Child, after which the charge was given to, and accepted by, the teachers and officers, scholars and parents respectively.

The following Sunday a contest with our neighboring church was commenced,—the points at issue being, attendance each Sunday, also new members added to School and Cradle Roll. This contest closes in December.

For Rally Week itself, we began on Monday, 22nd September, with a banquet, provided by the ladies of the church, to our teachers and officers and the senior basketball and baseball teams, who had won the shields in the Lethbridge Sunday School Athletic League. Fifty-three were present, and spent a pleasant time in social intercourse. On the same evening, the Young Peoples' Rally was held. At this gathering arrangements were completed for the work of the Guild during the winter, after a helpful address by Rev. E. Smith, Macleod, on

Temptation. The officers of the Guild have since been installed into office at a special service.

On Wednesday evening the first Boys' Department in the history of Alberta Sunday Schools was formed. About 40 boys were present, and displayed keen interest in the outline submitted by Mr. H. C. Leggatt, the teen age specialist of the Alberta Sunday School Association. Every class had been previously organized, so that the Department is now in full swing in all branches.

The Friday evening was devoted to a concert by the scholars from the Primary to Adult Divisions, each class being responsible for an item in the programme. Some classes combined, but even with this curtailment, 21 numbers were presented. All those wearing the Cross and Crown attendance pins were admitted free; others paying a small charge, which resulted in \$24.25 to help in financial matters.

The Sunday, as we had hoped, proved to be *the day* of the week. The scholars had all been summoned by Rally Day Card, and, in addition, the Boys' Department delivered telegrams to others interested.

The morning service took the form of a Congregational Rally, when our minister, Rev. A. G. Cameron, took as the subject of his address, The Church for the Times, and at the Young People's Rally service in the evening, A Chosen Generation was fittingly dealt with. At both services the sittings were fully occupied.

"God's Helpers" rallied at 2.30 p.m. in the Schoolroom, and, after roll call, adjourned to the church for the Sunday School Rally at 3, when an inspiring address was given by Mr. J. C. Tracy, Commissioner of Commerce and Publicity of the city.

At all services, the choir rendered special anthem and solo parts.

Our Sunday School attendance reached the total of 309, plus Chinese Class of 17, making a grand total of 326 out of a roll of 335.

Of the 9 absentees, one was taking part in a service elsewhere, 3 were absent on vacation card and the other 5 were sick. Twelve Star classes were recorded.

The offering for the day amounted to \$50.70, composed of \$6.15 as usual class

offering, and \$44.55 as the special Rally Day offering for Sabbath School work under the General Assembly's Board.

Mr. J. D. Higinbotham, who has been continuously superintendent since he organized the School 28 years ago, spoke on the progress made, and his conviction that future advancement would be as pleasing; and along with the pastor, who preached strong and vigorous sermons at both services, is to be congratulated on the fine work carried on, and which shows distinct signs of going forward stronger than ever as the true spirit of "God's Helpers" has permeated the whole School.

For the future, we have great hopes, as the scholars are asking more and more for Lesson Helps and are seeking to qualify for the various Certificates offered for study and memorizing. To develop this enthusiasm into practical benefit to the church, we are introducing the plan of the League to Young Worshipers, in order to encourage regular church attendance. Part of our funds next year will go to support a native teacher in Honan, China; and we hope to enter on other work of a missionary nature. Our teachers have formed a class for the regular study of the Lesson and to qualify in the Teacher Training Course.

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## HOW THE WORK GOES ON

The contributions of a Sunday School class of six boys in Amazon, Sask., for the year 1912 amounted to \$32.20.

At a Sunday School Convention held recently in Pittsburg, Penn., addresses were given by representatives from Slovak, Hungarian, Polish, Bohemian, Ruthenian, Italian, Magyar, Chinese, Swedish and Jewish Sunday Schools.

The Scottish National Sabbath School Union has a total of 29,307 teachers and 295,398 scholars. The Schools use the system of Lessons prepared by the National Union, preferring these to the International Lesson Series, uniform or graded.

The Church of England in England and Wales reports a gain in its Sunday Schools for 1912 of over 2,000 teachers and over 42,000 scholars. The total membership in the 99 per cent. of the parishes reporting is 3,455,667, of whom 217,509 are teachers.

The Sunday School of Westminster Church, Winnipeg, has a gymnasium, in which, since last October, upwards of 50 girls and 75 boys have attended classes under the direction of trained physical directors from the Y.W.C.A. and Y.M.C.A. respectively.

On Rally Sunday, last October, the scholars of Rosedale Sunday School, Toronto, brought offerings of flowers and fruits and vegetables to the special service held in the beautifully decorated church at the usual hour of morning worship. In the afternoon the scholars took their offerings to the children in the Home for Incurable Children.

A chart has been prepared and hung in the vestibule of East United Free Church, Perth, Scotland, showing the rise and fall in the attendance of the children at church. A black line traces the attendance in the forenoon, and a red line that in the afternoon. Members of the congregation are invited to examine the chart from time to time.

The United Free Church of Scotland reports for 1912, 2,269 Sabbath Schools, 24,460 teachers, and 232,720 scholars on the roll; 2,068 Bible Classes with 88,109 students on the roll. There has been a total decrease in one year of 2,595. Bible Class members, 3,209 Sunday School scholars, 425 teachers, and 17 Schools. No doubt emigration has much to do with this.

St. John's Presbyterian Church, Halifax, has a League of Young Worshipers, whose members sign the following pledge printed

on a neat card: "I hereby promise that I will make an honest effort to be present at the Sabbath morning service in St. John's Presbyterian Church throughout the year; as well as at the Sabbath School in College Hall, unless prevented by illness."

A novel form of service for a boys' Sunday School class is described by Mr. A. W. Andrews of Watford, Ont. One autumn, when apples were very abundant in the neighborhood of that village, the permission of a generous farmer was gained for the boys to pick all the apples they wanted. They spent a day in picking, and packed the apples to be sent to a large city for distribution amongst the poor.

Here are a couple of Christmas suggestions: Last Christmas the Senior Department of the Sunday School of St. Andrew's Church, Westmount, Que., gave a Christmas dinner and gifts to 120 mothers and children in the School room, which was attractively decorated with flags and evergreens. The boys and girls of the other departments gave toys and money to two children's institutions in the city of Montreal. The scholars of the Presbyterian Sunday School in Montreal West provided gifts for the children in several Montreal institutions for children.

During the "Autumn Campaign," Rev. J. C. Robertson reports that, in Saskatchewan and Alberta two meetings in the interests of Sabbath School and Young People's work have been held each week day, Saturday excepted, with from three to six

meetings on Sundays. The arrangements of Synod and Presbytery Committees, says Mr. Robertson, have been admirably made, "thanks to the opportunity we had at the June Congress to get them together. Our Board (of Sabbath Schools and Young People's Societies) certainly got some returns from the Congress."

### Organize the Intermediate and Senior Departments

Organized Bible Class work, which has proved so successful in the Adult Department, has now been extended to the Intermediate and Senior Departments also. The Intermediate Department includes scholars from thirteen to sixteen years of age, and the Senior Department of from seventeen to twenty.

An interesting Leaflet has been prepared by our Board of Sabbath Schools and Young People's Societies announcing the extension of the organized idea, and giving various suggestions as to how the organization should be effected.

The Board has also revised its Charter Certificate, which may now be used as the case may be, for the Intermediate, the Senior or the Adult Department.

The extension of the Organized Bible Class idea and the new Certificate should be of great interest to superintendents and teachers. Scholars at the teen age love to organize.

We shall expect to hear of a large number of Intermediate and Senior Scholars applying for the new Charter Certificate.

### RESULTS OF TEACHER TRAINING EXAMINATIONS

The following have successfully passed the Teacher Training Examinations, and have received Certificates and Diplomas from the office of Rev. J. C. Robertson, General Secretary for Sabbath Schools and Young People's Societies, Toronto, in the First Standard and Advanced Standard Teacher Training Courses, respectively:

FOR THE MONTH OF SEPTEMBER, 1913

#### I. FIRST STANDARD COURSE

*New Hamburg, Ont.*—Old Testament: Carrie Rennie, Grace Fraser, Jessie M. Fraser, Mrs. Jas. Hamilton, Mainie Kelley, Hazel G. Crecar, Mrs. Wm. Cormac, Avanelle McTavish.

*Southampton, Ont.*—Rev. J. F. Hogg, Minister. School: Mary E. Smith. **Diploma—Mary E. Smith.**

*Winnipeg, Man.*—New Testament: Annabelle Clark, Winnie Busch.

*Red Deer, Alta.*—Rev. J. G. Meek, Minister. Teacher: W. Eakin, Rev. J. G. Meek.



## II. ADVANCED STANDARD COURSE

- Hamilton, Ont.*—Mr. R. Macgillivray, Instructor. Church History: Christina Anderson, George C. Miller.  
*Melrose, Ont.*—Rev. A. E. Cameron, Minister. Teacher and School: Mrs. A. E. Cameron, Mrs. Harry Hill.  
*Brantford, Ont.*—Rev. D. T. McClintock, Minister. One to Twenty-One: Agnes C. Heath.  
*Harvey Station, N. B.*—Rev. M. J. Macpherson, Minister. Doctrine: Wilmot Tracy, Joseph Robison.  
*Red Deer, Alta.*—Rev. J. G. Meek, Minister. Books of Old Testament, One to Twenty-One, Teacher and School: Mrs. J. G. Meek.  
*Winnipeg, Man.*—Teacher and School: Mary I. B. Patterson.

## OUR SUNDAY SCHOOL PERIODICALS, 1913

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### Lesson Calendar : Fourth Quarter

1. October 5... Moses' Cry for Help. Numbers 11 : 10-18, 24, 25.
2. October 12... Jealousy and Envy Punished. Numbers, ch. 12.
3. October 19... The Report of the Spies. Numbers 13 : 1-3, 25-33.
4. October 26... The Sin of Moses and Aaron. Numbers 20 : 1-13.
5. November 2... Balak and Balaam. Numbers 22 : 2-6; 24 : 10-19.
6. November 9... Abstinence for the Sake of Others (Temp. Lesson). Romans 14 : 7-21.
7. November 16... The Death of Moses. Deuteronomy 34 : 1-12.
8. November 23... Joshua, the New Leader. Joshua 1 : 1-9.
9. November 30... Crossing the Jordan. Joshua 3 : 7-17.
10. December 7... The Fall of Jericho. Joshua 6 : 8-11, 14-20.
11. December 14... The Sin of Achan. Joshua 7 : 6-15.
12. December 21... Christmas Lesson—The Word Made Flesh. John 1 : 1-18.
13. December 28... REVIEW—A Day of Decision. Read Joshua, ch. 24; Hebrews 11 : 28-31.

## \*AN ORDER OF SERVICE: Fourth Quarter

## Opening Exercises

## I. SINGING.

Come, Holy Spirit, Heavenly Dove,  
My sinful maladies remove ;  
Be Thou my light, be Thou my guide ;  
O'er every thought and step preside.

The light of truth to me display,  
That I may know and choose my way ;  
Plant holy fear within my heart,  
That I from God may ne'er depart.

—Hymn 108, Book of Praise

## II. RESPONSIVE SENTENCES : Deuteronomy 6 : 4, 5.

*Superintendent.* Hear, O Israel : The Lord our God is one Lord ;

*School.* And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

## III. PRAYER. Closing with the Lord's Prayer in concert.

## IV. SINGING. Hymn 129, Book of Praise. [It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.]

God loved the world of sinners lost,  
And ruined by the fall ;  
Salvation full, at highest cost,  
He offers free to all.

*Oh, 'twas love, 'twas wondrous love !*

*The love of God to me ;*

*It brought my Saviour from above,  
To die on Calvary.*

## V. BIBLE WORK. From the Sup. Lessons.

## VI. SINGING. Hymn 217, Book of Praise.

## 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 that marked "From the PRIMARY QUARTERLY." See each Lesson.]

## IX. REPEAT IN CONCERT the Golden Text for the Quarter : "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life. John 3 : 16 (Rev. Ver.)."

## X. READING OF LESSON PASSAGE.

## XI. 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 from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism.

## IV. LESSON STUDY.

## Closing Exercises

## I. SINGING.

The morning light is breaking,  
The darkness disappears ;  
The sons of earth are waking  
To penitential tears ;  
Each breeze that sweeps the ocean  
Brings tidings from afar  
Of nations in commotion  
Prepared for Zion's war.

—Hymn 445, Book of Praise

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

## III. SINGING.

Fight the good fight with all thy might,  
Christ is thy strength, and Christ thy right ;  
Lay hold on life, and it shall be  
Thy joy and crown eternally.

—Hymn 251, Book of Praise

*Superintendent.* The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Phil. 4 : 6

## IV. CLOSING PRAYER OR BENEDICTION.

\*Copies of the above ORDER OF SERVICE on separate sheet may be had at 50c. a hundred

## Lesson X.

## THE FALL OF JERICO

December 7, 1913

Joshua 6 : 8-11, 14-20. Study Joshua 5: 10 to 6 : 27. Read Joshua, chs. 5, 6. \*Commit to memory v. 20.

**GOLDEN TEXT**—All things are possible to him that believeth.—Mark 9 : 23.

8 And it came to pass, when Josh'ua had spoken unto the people, <sup>2</sup> that the seven priests bearing the seven trumpets of rams' horns <sup>3</sup> passed on before the Lord, and blew with the trumpets : and the ark of the covenant of the Lord followed them.

9 And the armed men went before the priests that blew <sup>4</sup> with the trumpets, and the <sup>5</sup> rearward came after the ark, <sup>6</sup> the <sup>6</sup> priests going on, and blowing with the trumpets <sup>7</sup>.

10 And Josh'ua <sup>8</sup> had commanded the people, saying, Ye shall not shout, nor <sup>9</sup> make any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout ; then shall ye shout.

11 So <sup>10</sup> the ark of the Lord <sup>11</sup> compassed the city, going about it once : and they came into the camp, and lodged in the camp.

14 And the second day they compassed the city once, and returned into the camp : so they did six days.

15 And it came to pass on the seventh day, that they rose early <sup>12</sup> about the dawning of the day, and compassed the city after the same manner seven times : only on that day they compassed the city seven times.

**Revised Version**—<sup>1</sup> was so, that ; <sup>2</sup> Omit that ; <sup>3</sup> priests blowing ; <sup>4</sup> as they went ; <sup>5</sup> Omit had ; <sup>6</sup> at the ; <sup>7</sup> devoted ; <sup>8</sup> is ; <sup>9</sup> when ye have devoted it, cursed ; <sup>10</sup> holy ; <sup>11</sup> and the ; <sup>12</sup> that.

**LESSON PLAN**

- I. The March, 8-15.
- II. The Doom, 16-19.
- III. The Capture, 20.

**DAILY READINGS**

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 56 Old Bailey, London, England)

M.—The fall of Jericho, Josh. 6 : 8-20. T.—The captain of the Lord's host, Josh. 6 : 9-15. W.—The spies at Jericho, Josh. 2 : 1-14. Th.—Rahab saves the spies, Josh. 2 : 15-24. F.—Faith victorious, Heb. 11 : 30-40. S.—Fear taketh hold on them, Ex. 15 : 11-18. S.—Christ at Jericho, Luke 19 : 1-10.

**Shorter Catechism**—Ques. 80. *What is required in the tenth commandment?* A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbour, and all that is his.

**The Question on Missions**—10. How many schools and scholars have we in Korea ? 34 primary schools, with 1,400 pupils. We have also about 100 Academy students. From our mission there are 6 medical students at Seoul, the capital of Korea, and 15 theological students in the Theological Seminary at Pyeng Yang.

**THE LESSON EXPLAINED**

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

**Time and Place**—About B.C. 1180 ; Gilgal and Jericho, in the plain on the west side of the Jordan.

**Connecting Links**—Chs. 4 : 1 to 6 : 5 narrate : the completion of Israel's crossing of the Jordan ; the erection of a monument at Gilgal, Israel's first camping place in Canaan ; the renewal of the rite of circumcision ; the celebration of the Passover and the cessation of the manna ; the appearance

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Josh'ua said unto the people, Shout ; for the Lord hath given you the city.

17 And the city shall be <sup>13</sup> accursed, *even* it, and all that <sup>14</sup> are therein, to the Lord : only Ra'hab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent.

18 And ye, in any wise keep *yourselves* from the <sup>15</sup> accursed thing, lest <sup>16</sup> ye make *yourselves* accursed, when ye take of the accursed thing, and make the camp of Is'rael <sup>17</sup> a curse, and trouble it.

19 But all the silver, and gold, and vessels of brass and iron, are <sup>18</sup> consecrated unto the Lord : they shall come into the treasury of the Lord.

20 So the people shouted <sup>19</sup> when the priests blew with the trumpets : and it came to pass, when the people heard the sound of the trumpet, <sup>20</sup> and the people shouted with a great shout, <sup>21</sup> that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

<sup>22</sup> before the Lord passed on ; <sup>4</sup> Omit with ; <sup>5</sup> rearward ; <sup>6</sup> let your voice be heard ; <sup>10</sup> he caused ; <sup>11</sup> to compass ; <sup>2</sup> ye take of the devoted thing ; <sup>3</sup> so should ye make ; <sup>16</sup> ac-

**Lesson Hymns**—Book of Praise: 129 (Supplemental Lesson), 262, 251, 67 (Ps. Sel.), 272 (from PRIMARY QUARTERLY), 250.

**Special Scripture Reading**—Ps. 34. (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. 780, The Fall of Jericho. For Question on Missions, K. 18, Graduating Exercises Pyeng Yang ; K. 47, Dumbbell Exercises Christian School. (These Slides are obtained from Rev. D. M. Ramsay, D.D., the Presbyterian Lantern Slide Department, 447 Confederation Life Building, Toronto, at \$2.00 a dozen. The slides catalogued by Mr. F. W. Moffat, Weston, Ont., may be ordered under the original numbers. To these several thousand slides have been added. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

**Stereograph**—For Lesson, Ruins of Jericho Showing Buildings and City Wall (Underwood & Underwood, Dept. D., 62 Adelaide St., East, Toronto), set of ten slides for this Quarter's Lessons, \$1.67. Two for December, 20c. each. Stereoscopes, <sup>2</sup> ic. (postage or express is prepaid on all orders). In ordering please mention THE TEACHERS MONTHLY.

to Joshua of the "captain of the Lord's host," the leader of God's angel army, with a drawn sword in his hand, to signify that the heavenly host had come to Israel's help.

Jericho, called "the City of Palm Trees," from its situation in a vast grove of magnificent palms, nearly three miles broad and eight miles long, was about 6 miles west of the Jordan. A walled town, standing at the entrance of the main passes from the Jordan

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

valley into the interior of Canaan, its capture was essential to the capture of the country. Joshua, at the Lord's command, arranged a procession, with armed men in advance, followed by seven priests blowing continuously on large horns, the rear being brought up by a body of armed men like that in advance. This procession was to march round and round the city of Jericho.

### I. The March, 8-15.

V. 8. *When Joshua had spoken*; giving unto the people the directions received (see vs. 2-5) from the "captain of the Lord's host" ch. 5 : 13-15. Many suppose this person to have been the one who appeared to Abraham (Gen. 12 : 7 ; 18 : 2) and to Moses in the burning bush (Ex. 3 : 1, 6), the Word of God (John 1 : 18), whose office it is to reveal the Father. *Seven priests. . . seven trumpets.* Seven was a sacred number amongst many ancient nations, including the Hebrews. It was a symbol of everything connected with God, and hence carried with it the idea of perfection or completeness. For example, the golden "candlestick" in the tabernacle had seven lamps (Ex. 25 : 37), and the Sabbath was the "seventh" day. The use of this number here signifies that God Himself was leading His people. *Of rams' horns*; not the long, straight trumpets commonly used, but curved instruments like our cornet. They had a loud, piercing tone, and were thus specially suited for making signals. *Before the Lord*; of whose presence the ark was a symbol, but only a symbol,—the power was the Lord's.

Vs. 9, 10. *Armed men*; the warriors of Israel, who headed the procession (see Connecting Links). *Rearward* (Rev. Ver.); that is, rearguard, probably told off from the tribe of Dan (see Num. 10 : 25). *Priest. . . blowing . . . trumpets*; the only sound which broke the silence of Israel's march around the doomed city. *Ye shall not shout*; an instruction which would severely test the people's self-control and trust in God. *Until. . . I bid you.* The people must wait God's time in quiet confidence.

Vs. 11-14. *Compassed the city . . . once*; marched completely round it. *Lodged in the camp*; at Gilgal, 2 miles nearer the Jordan than was Jericho. *Every day, for six days,*

the march round the city was made, the host returning each night to Gilgal. These apparently fruitless circuits really served the purpose of testing the people's faith and patience and of confirming them in obedience to God's commands.

V. 15. *Seventh day.* According to Jewish writers, this day was a Sabbath. The continuance of the march on this day would bring home to the Israelites the religious character of the enterprise and enable them more readily to believe that God would interpose for their help. *About the dawning.* Each day the march had begun "early in the morning" (v. 12), the cooler hours of the opening day being more suitable, in that hot climate, for such a purpose. On the seventh day the march began even earlier than on the other days, since on this day the walls must be compassed *seven times*,—again, the sacred "seven" (see on v. 8).

### II. The Doom, 16-19.

Vs. 16, 17. *Joshua said. . . Shout*; raise the war cry which would bring terror to the people of Jericho. This was the signal of the promised victory, v. 5. *The Lord hath given you the city.* The fall of the city was clearly a miracle, and would strikingly confirm Joshua's appointment as Moses' successor. *City. . . devoted* (Rev. Ver.). See Light from the East. *Rahab. . . shall live*; because of the service rendered by her to the spies, ch. 2.

Vs. 18, 19. *Keep. . . from the devoted thing* (Rev. Ver.). This prohibition would teach the Israelites : (1) that their invasion was no plundering expedition, but the carrying out of God's righteous judgment on the wicked peoples of the land ; (2) that, as the first city captured in Canaan was thus consecrated to the Lord, the whole land was God's gift to His people. *Make. . . Israel accursed* (Rev. Ver.); bring a curse upon all Israel through disobedience to His commands. *Silver. . . gold. . . brass* (bronze, that is, copper hardened by about 10 per cent. of tin) . . . *iron. . . holy* (Rev. Ver.); set apart for the tabernacle service.

### III. The Capture, 20.

V. 20. *People shouted. . . wall fell down flat*; not by natural causes, but by God's power through faith on the part of God's people (see Heb. 11 : 30). *Every man straight before him*; each doing his share in the capture.

Vs. 21-27 tell of the rescue of Rahab and the curse pronounced on Jericho.

### Light from the East

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

**ACCURSED**—Is something so separated from common things that it cannot be used by anyone without a curse coming upon him. The taboo of Polynesia is a survival of this custom and is a civil and religious interdiction laid by the chief, the priest, or a council of the tribe, on persons or things by which they are made for a time sacred and inviolable and cannot be used, or even touched, without supernatural penalties coming on the transgressor. The custom is used to protect the weak against the strong, or exposed property against

thieves. The ban on Jericho was the devotion of the first fruits of Israel's victories to God, a training in moral restraint to the whole army and a lesson of warning and ethical import to all the nations.

**HARLOT**—Some would soften this into "innkeeper," but there is little doubt that the word has its usual meaning. Yet we cannot judge of her position then by the moral sense of to-day. She was not ostracized by her own kindred and she afterwards married a prince of the house of Judah. Even in Israel in later days the existence of this class was condemned on religious rather than on moral grounds. They were devoted to the nature worship of the heathen, and tended to draw men away from Jehovah.

### THE LESSON APPLIED

By Rev. J. W. Macmillan, D.D., Halifax, N. S.

This is surely the strangest way in which a city was ever captured by an army. It never happened before, and it never happened again. That is the way with all the triumphs of faith. If a thing keeps on happening, we get used to it and expect it. Then it becomes a thing of sight, and ceases to be a thing of faith. Nothing is more wonderful than a sunrise, but there have been so many sunrises that everybody believes that the sun is going to keep on rising. The difficulty is to believe that the day will come when the sun will not rise.

This is a victory of faith. The besieged must have laughed at the strange spectacle of seven priests blowing trumpets and the whole army following them in silence. And the soldiers of Israel must have smarted under their laughter. When some impudent inhabitant of Jericho blew a derisive trumpet on the walls and his associates burst into a roar of laughter, some of the sons of Benjamin or Dan must have itched for leave to make a rush at their tormentors. But, no—for seven days they must march in patient silence amidst the jeers and sneers of Jericho.

It is said that in Japan the terror of being laughed at is excessive. A common expression is, "If I am not right, may I be laughed at." It is a custom for people to wager the right to laugh at each other in public, just as some amongst us bet money. The unfor-

tunate loser of the wager must endure the hilarity of the winner who, in some inn or on some street corner, laughs at him. That sort of thing seems strange to us, but it is only carrying a little further our own dread of ridicule. Most of us can bear many kinds of pain better than the agony of suffering ridicule.

Yet, when we examine it, laughter is not a very dreadful thing. It is very cheap, and often ignorant and coarse. Nearly all of the great ones have been jeered at. The man who was laughed at yesterday is often the man who is honored to-day. Life is always vindicating those whom light-headed people despise. Do not be afraid to be in the right, even though all around think you are foolish.

Faith always includes faithfulness. It is not just a feeling to be mooned over in private. Faith without works is dead. That is, it is not faith at all. These seven days of wearisome and apparently useless marching were the demonstration of faith. Israel's very capacity to silently bear insult proved that they were worthy to be the beneficiaries of a divine miracle. The story was once brought to the pope, that a certain novice in a convent not far from Rome was displaying miraculous powers. The abbess of the convent applied for the papal recognition of the marvels. The poor pope did not know what to make of it, so he despatched Philip Neri, one of his

most faithful followers, to investigate. Philip galloped through the mud to the convent, and asked to see the wonder-working novice. When she came into the room he thrust out one of his mud stained boots toward her and asked her to pull it off. The young woman, who had become the object of much attention and respect, drew back in anger and flounced out of the room. Philip remounted his horse, galloped back to Rome, and reported, "Give yourself no uneasiness, holy father, any longer: here is no miracle, for here is no humility." Only to the willing and patient and humble come the big gifts of divine power.

One of the most affecting sights at Pompeii is the place where the Roman sentry was overtaken by the disaster. He served under the military regulation that no guard might leave his post till relieved by his successor, or under leave of his commanding officer. So the faithful fellow stood at his

post while the storm of ashes rose all about him. Up over his feet, above his knees, around his breast it rose, and rose till it covered and smothered him, and, all the while, he made no attempt to escape. That is fidelity, and it goes with faith. It is the outward and visible sign of which we may know the presence of faith.

Then, at long last, came the day when the order was given to shout. After the long, tense silence of a week it must have been an immense relief just to open the throat and cheer. But it meant far more than that. It meant that the victory had arrived. It meant that the walls were falling down. Never doubt that such a moment is coming. Right will always win in the end. There is not failure in the working out of the purposes of God. Jesus said that not even a cup of cold water given in the name of a disciple should lose its reward.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

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

Begin by bringing out the purpose of God in Israel's conquest of the Promised Land, which was not for personal spoil or military glory, but as the home in which His people could live and worship according to the laws of the kingdom of truth and righteousness. Set forth the spiritual significance of the renewal of the covenant, the observance of the Passover, the dependence upon God for food coming through the usual channels of nature and the appearance of the captain of the Lord's host. This is a good place to emphasize the fundamental character of holiness of life as the basis of true nationhood. Now lead the class into a discussion of:

1. *The campaign against Jericho*, vs. 8-14. Bring out: (a) An account of Jericho, especially its strategic position, its wealth and defences. (b) The method of attack. Discuss the effect of this upon the Israelites, as emphasizing the fact that the victory was from God, and upon the inhabitants of Jericho, as deepening the spirit of fear and

mystery. (c) The emphasis upon proper conduct in the city, forbidding all selfishness and plunder for personal gain. Take up the meaning of "accursed," and "devoted to God." Discuss the moral aspect in the light of Gen. 15:16—"the iniquity of the Amorites is not yet full." Note that the metal was given to the sanctuary, ch. 6:19, 24; 7:1, 11. (d) Deal with the deliverance of Rahab on account of her services to the spies. Teach that a sinful life may become an honored and virtuous life when surrendered to God. Every incident in this section can be applied to present problems.

2. *The capture of Jericho*, v. 20. Take up two main facts: (a) That only the walls opposite the assaulting party fell (see ch. 2:15; 6:22, 23), and through the breach they entered the city. (b) The cause of the fall. From the standpoint of the Hebrew writer the miracle was in the fact that the fall occurred at the time arranged and no secondary means was suggested.

3. *The possibilities of faith in daily life*. Take up the Golden Text. Illustrate as seen in the history of great revivals, in missions, in social service. Discuss Matheson's saying: "It is not work that is hard, it is want of

vision. It is easy to blow the trumpet, a light thing to walk round the city. The hard thing is to see the good of it." Impress the lesson that it is just such faith that wins.

### For Teachers of the Senior Scholars

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

Call attention to what happened amongst the Israelites after the crossing of the Jordan before marching against Jericho (see Connecting Links). Note that these religious ceremonies were a preparation for the great work which they were called upon to do; and remind the class that we have not outgrown our need of a religious preparation for our life-work,—that we are never fitted for any position if we have not come into spiritual touch with God.

1. *Novel Military Tactics*, vs. 8-16. Question the class about the order of march and the method of attack,—the silent procession of the priests and the soldiers round the city for seven days, the silence broken only by the rude music of the ram's horns, no battering rams, no ladders, none of the usual means of capturing a walled city. What was the meaning of all this? What effect must it have had upon the Israelites themselves? They must have realized that they were wholly dependent upon God for the victory.

What effect must it have had upon the people of Jericho? Did they laugh and jeer at this solemn farce, or were they awed by what they had witnessed of the marvelous things which these invaders had done in crossing the Jordan, and by the wonderful stories which they had heard about their deliverance from Egypt and their march through the wilderness. The hearts of the people of Jericho must have melted and their courage failed as they waited for the God of that silent, solemn procession to manifest His power.

2. *Joshua's Special Instruction*, vs. 17-19. Draw the attention of the class to the peculiar meaning of the word "accursed." (See Lesson Explained.) Who were to be spared? Why? How was this accomplished? (Ch. 2: 18.) What care was taken to prevent this capture degenerating into a game of grab? We need to give the most earnest heed to keep life from becoming a game of grab. It is hard to get rid of a selfish spirit.

Nothing but the grace of God can save us from a life of this kind.

3. *Jericho Captured*, v. 20. What part had God in this capture? What part the people? How does the writer of the Epistle to the Hebrews describe it? (Heb. 11: 30.) Faith works wonders now as then. It is by faith that we overcome evil in our own hearts and in the world.

### For Teachers of the Boys and Girls

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

Let the purpose of the teaching be to bring out the possibilities of faith (see Golden Text). A familiar illustration would be the transmission wire which connects the source of power with the lamp to be lighted or the machine to be driven. Question out the use of the wire, and explain faith as the act on our part which brings us into connection with God's power, so that it helps us. Now describe the Lesson as telling how the Israelites believed, that is, had faith in, God and how that power, through their faith, worked great things.

Elicit, by questioning, the events between last Lesson and to-day's, so as to bring out the circumstances in which Israel now found themselves. Ask for a description of Jericho, bringing out clearly its position and the necessity for its capture, and also for an account of the procession arranged by Joshua. (See vs. 6, 7.) Then take up:

1. *What happened on the six days*, vs. 8-11, 14. Points for questioning are: the command of Joshua, the significance of the number "seven," the trumpets, the ark, the arrangement of the procession, the purpose of the command for silence, the marching round the city once each day for six days with no apparent result. Bring out how this tedious, seemingly useless, marching would test the faith of the people in God and how their faith nobly stood the test.

2. *What happened on the seventh day*, vs. 15-20. Here there are a number of interesting details to be elicited: the sevenfold "compassing" of the city, the command of Joshua for a shout of confidence, accompanied by the assurance that Jericho had been given to Israel, the directions regarding the destruction of the city, with its inhabitants

and their property, the exceptions applying to Rahab and to the metals found in the city, the collapse of the walls and the capture of the city.

Having made it clear, that it was God's power which leveled the walls of Jericho and that this power came through the faith of Israel, bring up the question whether there

are any things like the walls of Jericho in our lives. The scholars will readily see that such things are the difficult tasks set before us and the temptations that meet us. Impress the lesson that God is willing to give us His power for our tasks and temptations and that we get this power through faith in Him, that is, by trusting Him day by day.

### THE GEOGRAPHY LESSON

Ten years ago the site of Caananite Jericho was only a big mound or rubbish heap covering a dozen acres at the edge of the plain. German archeologists have lately made excavations there, bringing to light parts of the very structures which were standing in Joshua's time. We stand on the mound at the edge of a big cut made by workmen under the direction of the German authorities (see 44 on Map). The cut is about thirty feet deep. Along its left side we see the stonework of a wall which had been covered with rubbish for more than three thousand years, until twentieth century spades dug away the blanket of dirt. When Joshua led the Israelites here that wall was part of the outer



defences of the pagan city. It is six or eight feet thick and was originally more than twenty-five feet high. At the left of that high, bulging wall we see where the German scholars directed still more digging, and uncovered some of the Jericho homes. One of them is practically "upon the town wall" (Josh. 2 : 15, 16), so close that men might easily be let down by a rope under cover of the night, to make their escape when the town gates had been shut. The mountains of the Judean highlands loom up before us at the northwest, five or six miles away. It was that hill country which had to be captured by the Israelites. Use a stereograph entitled, Ruins of Jericho Showing Buildings and City Wall.

### ADDED HINTS AND HELPS

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

#### Lesson Points

An enterprise in which God is the leader is certain to succeed. v. 8.

God's delays are our disciplines. v. 10.

Nothing is useless which is clearly commanded of God. v. 11.

It is the persistent who prevail. v. 15.

Confidence is more than half the secret of conquest. v. 16.

Faith counts what God has promised as

already given. v. 16.

No service rendered to God's cause will ever lose its reward. v. 17.

There can be no true gain on which God's blessing does not rest. v. 18.

We have no right to keep in our pockets what belongs to the Lord's treasury. v. 19.

If God is fighting with us then our foes are sure to fall. v. 20.

#### Something to Look Up

FROM THE INTERMEDIATE QUARTERLY AND LEAFLET.]

1. Paul says that the walls of Jericho fell



down by faith, when they had been compassed about seven days. Find the saying.

2. Where does Jesus speak about having faith as a grain of mustard seed?

ANSWERS, Lesson IX.—(1) 2 Kgs. 2 : 8.  
(2) Mark 4 : 41.

### For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET.]

1. Had the Israelites the right to take possession of Canaan?

2. Was the destruction of the inhabitants of Jericho just?

### Prove from Scripture

That belief procures us blessings.

### The Catechism

Ques. 80. *What the Tenth Commandment requires.* We may break each of the Ten Commandments in our thoughts and desires, as well as in our outward actions. For example, 1 John 3 : 15 says, "Whosoever hateth his brother is a murderer," that is, he breaks the Sixth Commandment. Now the Tenth Commandment is added to the others, specially to warn us against sinful thoughts and desires. It requires us, while we plan and work to better our condition, to be fully content with what God gives us. And then, it bids us have "a right and

charitable frame of spirit toward our neighbor." We should be just as glad when good fortune and happiness come to those around us, as if these had come to ourselves.

### The Question on Missions

By Rev. A. F. Robb, B.A., Wonsan, Korea

Ques. 10. *How many schools and scholars have we in Korea?* 34 primary schools with 1,400 pupils. We have also about 100 Academy students. In Wonsan we carry on union Academy work for boys with the Methodist Mission, and this year Song Jin sent their students to the Academy in Ham Heung, closing their own. We have as yet no Academy for girls, but in our three older stations there are about thirty girls doing "Middle School" work, according to the Japanese Educational Department's regulations. We have six medical students at the Union College in Seoul, and one full-fledged young doctor, who graduated last spring, and has been working with our doctor in Ham Heung ever since, giving her much valued assistance. At present we have 15 students for the ministry at the Theological Seminary. They spend three months a year for five years at college, and are engaged in active work as preachers or evangelists for the other nine months, so that they are fairly well tested as workers before they complete their course.

### FOR TEACHERS OF THE LITTLE ONES

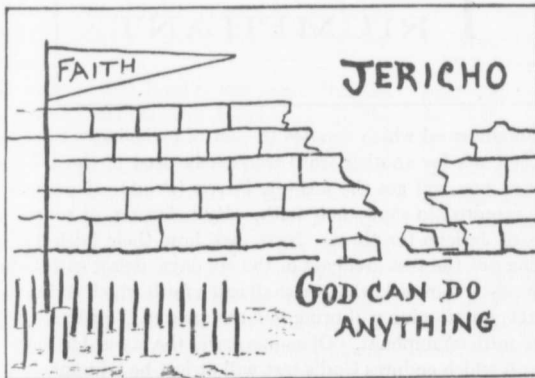
By Mrs. Jessie Munro Johnston, Pickering, Ont.

*Lesson Subject*—God giving the victory to His people.

*Introduction*—Perhaps the children have helped to build a snow fort. Describe the

building and storming of such a fort. How hard the boys and girls all worked to knock down the walls with their snowballs! Do you know how our British soldiers march upon a city belonging to the enemy and take possession of it in the name of our king? (Describe.)

Our story to-day tells us of the taking of a city belonging to enemies of the children of Israel, but they did not hammer down the walls nor shoot at the people with weapons of any sort. We shall hear of the wonderful



way in which God again helped His people to overcome their enemies when they had crossed the Jordan and come into Canaan.

*Review*—Last Sunday we saw them marching through a river over a dry pathway. (Recall the crossing of the Jordan.) That is one difficulty past, but look! when they have got safely over the Jordan another great difficulty stands right in their way. There is the great city of Jericho filled with enemies who are angry at the great host of strangers coming to take possession of their land. These enemies will fight the children of Israel, so they must be overcome in some way. How will they ever be able to break down the great walls of Jericho so they may be able to enter the city and take possession of it in the name of God, their King? Let us see how matters will turn out.

*Lesson*—Here are their tents pitched at Gilgal (map). Before them stands the walled city of Jericho (a circle, or sketch city walls and houses, or use a sand tray). God has stopped sending the Israelites manna for food. He told them to eat of the corn (grain), and fruits of the land of Canaan into which He had brought them.

You may be sure the children of Israel were dreading that city Jericho. How shall they ever destroy those walls? How shall they ever conquer the people of that city? It

looked as if this were a quite impossible task.

*A Helper at Hand*—Ah! there is a helper near. Tell of the coming and message of the "captain of the Lord's host" (what a mighty unseen army he leads!), ch. 5: 13-15. God promised to give them the victory over Jericho. All they have to do is have faith in God's promise and go forward and obey the commands which He had given them.

*The Taking of Jericho*—Tell the instructions from the Lord about how they are to capture the city, ch. 6: 1-19. Describe that great procession,—the priests with the trumpets, the ark, the mass of people following. (Using blocks for the wall, a tiny flag with FAITH on it, may be raised over the mass of people in the procession. Toothpicks may represent these if a sand tray is used for representing the city walls and houses.)

Six days this procession goes solemnly and silently around the city; the seventh day, seven times, then the great blast of trumpets (outline a trumpet), and the shout of the people and the wall falls! And they go up and take possession of the city just as God had told them they would do if they did what He told them to do.

*Golden Text*—Repeat: "All things are possible to him that believeth."

*Something to Think About*—Nothing is too hard for God.

#### FROM THE PLATFORM

# FAITH TESTED TRIUMPHANT

Call for the Golden Text. Ask for the word which denotes the act of believing. Likely you will get the answer "belief." Then ask for another word frequently used in the Bible similar in meaning. With a little pains you will get the answer, FAITH (Print). Now ask how the Israelites in the Lesson were required to show their faith. By believing, of course, that God would overthrow the walls of Jericho for them. Next, ask how their faith was TESTED (Print). The answer will bring out the test involved in the six days' delay with the apparently useless marching round the city. Now ask what we shall call a faith which endures testing and receives its reward. A little questioning will bring out the answer, TRIUMPHANT (Print). Ask what made the Israelites' faith triumphant. Of course it was the fall of Jericho's walls. Impress the teaching that all faith which endures God's test will at last be triumphant.

## Lesson XI.

## THE SIN OF ACHAN

December 14, 1913

Joshua 7 : 6-15. Study Joshua, ch. 7. Read Joshua, chs. 7-11. Commit to memory v. 13.

GOLDEN TEXT—Be sure your sin will find you out.—Numbers 32 : 23.

6 And Josh<sup>u</sup>a rent his clothes, and fell to the earth upon his face before the ark of the Lord until the <sup>1</sup>eventide, he and the elders of Is<sup>r</sup>ael, and <sup>2</sup>put dust upon their heads.

7 And Josh<sup>u</sup>a said, Alas, O Lord God, <sup>v</sup>herefore hast thou at all brought this people over Jor<sup>d</sup>an, to deliver us into the hand of the Am<sup>o</sup>rites, to <sup>3</sup>destroy us? would to God we had been content, and dwelt <sup>4</sup>on the other side Jor<sup>d</sup>an!

8 O Lord, what shall I say, <sup>5</sup>when Is<sup>r</sup>ael turneth their backs before their enemies!

9 For the Ca<sup>n</sup>aanites and all the inhabitants of the land shall hear of <sup>6</sup>it, and shall <sup>7</sup>environ us round, and cut off our name from the earth: and what wilt thou do <sup>7</sup>unto thy great name?

10 And the Lord said unto Josh<sup>u</sup>a, Get thee up; wherefore <sup>8</sup>liest thou thus upon thy face?

11 Is<sup>r</sup>ael hath sinned, <sup>9</sup>and they have also transgressed my covenant which I commanded them: <sup>10</sup>for they have even taken of the <sup>11</sup>accursed thing, and have also stolen, and dissembled also, and they have <sup>12</sup>put it even among their own stuff.

Revised Version—<sup>1</sup> evening; <sup>2</sup> they; <sup>3</sup> cause us to perish? would that we; <sup>4</sup> beyond Jordan; <sup>5</sup> after that Is<sup>r</sup>ael hath turned; <sup>6</sup> compass; <sup>7</sup> for; <sup>8</sup> art thou thus fallen; <sup>9</sup> yea, they have even; <sup>10</sup> yea; <sup>11</sup> devoted; <sup>12</sup> even put it; <sup>13</sup> cannot; <sup>14</sup> they turn; <sup>15</sup> are become accursed: I will not be; <sup>16</sup> devoted thing; <sup>17</sup> the; <sup>18</sup> a devoted thing; <sup>19</sup> near by your; <sup>20</sup> near by families; <sup>21</sup> and; <sup>22</sup> near.

## LESSON PLAN

## I. Israel Defeated, 6-9.

## II. Sin Revealed, 10-12.

## III. Sin Doomed, 13-15.

## DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 56 Old Bailey, London, England)

M.—Israel defeated, Josh. 7 : 1-5. T.—The sin of Achan, Josh. 7 : 6-15. W.—Judgment, Josh. 7 : 16-26. Th.—The people re-encouraged, Josh. 8 : 1-8. F.—Israel victorious, Josh. 8 : 9-23. S.—Nothing hid from God, Acts 5 : 1-11. S.—A solemn warning, Num. 32 : 16-23.

Shorter Catechism—*Ques. 81. What is forbidden in the tenth commandment? A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate motions and affections to anything that is his.*

## THE LESSON EXPLAINED

Time and Place—About B.C. 1180; Gilgal.

Connecting Links—There is no break between to-day's Lesson and that for last Sabbath.

In spite of the Lord's command, that all the property captured in Jericho, except the metals, should be destroyed, and that the metals should be put in the Lord's treasury, an Israelite named Achan took for himself a costly embroidered cloak of Babylonish manufacture, a tongue-shaped bar of gold worth about \$500 and silver to the value of about \$130. After the taking of Jericho, Joshua sent a detachment of his army against Ai; but these were defeated and driven back. Ai was reached from Gilgal by ascending a

gorge in the hills to a broad plateau in the centre of the country. The distance was 15 or 20 miles. Vs. 1-5.

12 Therefore the children of Is<sup>r</sup>ael <sup>13</sup>could not stand before their enemies, <sup>14</sup>but turned their backs before their enemies, because they <sup>15</sup>were accursed: neither will I be with you any more, except ye destroy the <sup>16</sup>accursed from among you.

13 Up, sanctify the people, and say, Sanctify yourselves against to-morrow: for thus saith the Lord <sup>17</sup>God of Is<sup>r</sup>ael, There is <sup>18</sup>an accursed thing in the midst of thee, O Is<sup>r</sup>ael: thou canst not stand before thine enemies, until ye take away the <sup>19</sup>accursed thing from among you.

14 In the morning therefore ye shall be brought <sup>20</sup>according to your tribes: and it shall be, that the tribe which the Lord taketh shall come <sup>21</sup>according to the families thereof; and the family which the Lord shall take shall come <sup>22</sup>by households; and the household which the Lord shall take shall come <sup>23</sup>man by man.

15 And it shall be, that he that is taken with the <sup>24</sup>accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Is<sup>r</sup>rael.

The Question on Missions—11. What are the chief hindrances to the work? The entrance into the church of false teachings; the coming of the Japanese, who, by keeping open their places of business on the Sabbath, make it hard for the Korean Christians to observe the holy day; and the fewness of our missionaries.

Lesson Hymns—Book of Praise: 129 (Supplemental Lesson), 168, 162, 23 (Ps. Sel.), 551 (from PRIMARY QUARTERLY), 152.

Special Scripture Reading—Ezek. 20 : 1-17. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 974, Achan's Theft Discovered; B. 677, Destruction of Achan and His Children. For Question on Missions, K. 16, Heathen Mother and Boy; K. 5, Devil Posts. (Slides are obtained from the Presbyterian Lantern Slide Department, 447 Confederation Life Building, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Old Ros<sup>l</sup>. from Jericho to Ai Among the Hills of Benjamin (Underwood Underwood, see page 587).

I. Israel Defeated, 6-9.

V. 6. *Joshua rent his clothes*; in token of sorrow and distress (compare Gen. 37 : 29, 34; 44 : 13). The Jewish law required rending of the clothes on four occasions: (1) death; (2) the apostasy of a member of the family; (3) the destruction, during persecution, of a copy of the Law; (4) blasphemy. "The clothes were to be torn in front over the breast, yet for not more than a handbreadth." *Fell to the earth*; in an agony of prayer. *Before the ark*; as the symbol of God's presence. *Put dust upon their heads*; from the earliest times a token of grief in the East.

V. 7. *Alas, O Lord God.* Even the brave soldier Joshua had his moments of dark despair. *Wherefore hast thou, etc.* It almost seems as if Joshua would throw the blame of Israel's defeat upon God. *Amorites*; one of the chief tribes of Canaan, here put for all the people of the land. *Would to God, etc.* Here Joshua, strangely enough, uses almost the same language as that of the Israelites, when they heard the report of the ten spies, against which he had protested so strongly (see Num. 14 : 2, 3, 6-9).

Vs. 8, 9. *O Lord, what shall I say.* Joshua seems to have had no idea that the blame for Israel's defeat could lie in any other quarter than with God. *Israel hath turned their backs* (Rev. Ver.). See the story of their flight in vs. 4, 5. *Canaanites*; the "lowlanders" of the Mediterranean coast and Jordan valley. *Cut off our name*; destroy us as a nation. *What . . . for thy great name* (Rev. Ver.)? The defeat of Israel meant dishonor for God: the Canaanites would say that He was not able to give His people the victory.

## II. Sin Revealed, 10-12.

Vs. 10, 11. *The Lord said. . . Get thee up.* It was no time for vain lamentation,—Joshua must be up and trying to discover the cause of the divine displeasure which had shown itself in Israel's crushing defeat. *Wherefore . . . upon thy face?* "Why turn upon Me as if I had suddenly changed, and become forgetful of My promise?" *Israel hath sinned.* The whole nation were held guilty until they had brought home Achan's sin to him and punished it. The sin was fourfold: (1) *Transgressed my covenant*; disobeyed the command of ch. 6 : 17, 18 regarding the *devoted thing* (Rev. Ver.). (2) *Stolen*; theft. (3) *Dissembled*; practically lying in the concealment of the stolen property. (4) *Among their own stuff*; sacrilege, robbing God.

V. 12. *Therefore . . . Israel cannot stand* (Rev. Ver.). The overwhelming defeat is tracked to sin as its direct cause. *They are become accursed* (Rev. Ver.); exposed to destruction by keeping amongst them that which should have been destroyed or set apart for God's service. *I will not be with you* (Rev. Ver.); and if God should desert them, they must

surely fail. *Except ye destroy the devoted thing* (Rev. Ver.). The one condition of enjoying God's help is doing God's will.

## III. Sin Doomed, 13-15.

Vs. 13-15. *Sanctify*; make holy by putting away everything evil, even in thought and desire. *Brought near* (Rev. Ver.); to God at the tabernacle. *Tribes*; twelve of them. *Families*; in the wider sense, including kinsfolk and dependants. *Households*; a man with his wife and children. *Man by man*; individual persons. *He that is taken*; by lot. In the casting of lots small tablets of wood or stone were used, each inscribed with the name of a tribe, family or person. *Burnt with fire*; like the "devoted things." The thief, by his own act, had placed himself amongst these. *Folly*; Margin, "wickedness."

The sad story of Achan's detection and punishment is told in vs. 16-26.

## Light from the East

ALL THAT HE HATH—All Achan's sons and daughters were put to death with him. We allow that evil consequences may come to a child from a parent's sin, but we cannot admit that a child should be put to death for his father's crime when he had no share in it. But the ancient world had no such conception of the natural rights of each human person as we have now. It was thought that the personality of the wife and children was merged in the personality of the husband and father. They belonged to him just as his hands and feet belonged to him, and he could do with them as he pleased. When his life was forfeited to the rude justice of the time, his personality included his whole family who were parts of him, and in putting them to death along with him justice got the whole of the hated criminal. The victim in himself and in all his members was crushed and extinguished. Later this was forbidden in Israel, and even in early times it was not always exacted; but it always stood in the primitive sense of justice as a possibility, and could easily be invoked in cases of special and dangerous guilt in order to produce a salutary and far-reaching impression.

## THE LESSON APPLIED

It was disaster that brought the Israelites to their senses. Nothing less could have checked the wild rage of plunder. These men fought as men have always fought, in a state of wild excitement. War exalts the victorious troops into a delirium of rage and covetousness. Only the very strictest discipline can prevent even the steadiest troops from looting a captured city.

That reminds us that we need a religion which is sufficient for the extraordinary as well as the commonplace events of life. Do you know that the religion of Jesus Christ is that kind of a religion? Our religion is for our times of need before all else. It is good to steady us in excitement, to hearten us in disappointment, to comfort us in bereavement, to turn our mourning into joy and our tears into smiles.

Yes, it was the shame and starvation of the far country which started the prodigal back to his father. It was being hurled from his saddle into the dust of the road to Damascus which opened the spiritual vision of Paul. It is when our sin finds us out that we know, perhaps for the first time, that it is sin. A tale is told of an ancient tyrant who had a special cup constructed for the use of those whom he wished to poison. It looked like any other drinking goblet, but fastened to the bottom on the inside, was the model of a serpent, coiled for the spring, a pair of gleaming eyes in its head, and in its open mouth fangs raised to strike. Not till the victim had well nigh drained the cup did he behold the terrific indication that he had been drinking poison. Let us be glad that the evidence often comes in time for repentance, so that we may turn in horror and alarm, and find forgiveness and strength for reformation. It is in mercy that our sin is brought home to us, that we may be saved from it.

In the famous German legend of the Niebelunglied ("Song of the Niebelungs"), the demon stole the gold of the dwarf Andavari. In return the dwarf laid a curse upon the gold, so that it should kindle strife between father and son, brother and brother and make men mean and beastly and selfish. The worst effect of greed for gain is that which it works upon the character. It transforms

men into monsters, and leaves no room in their heads for love toward men or worship of the heavenly Father.

Probably Achan reasoned that his taking the mantle and the gold and silver could do no one any harm. Perhaps he intended to give them to his family, or friends, or to present part of them to the tabernacle. But reasoning about orders is the very foe of obedience. Once you begin to ask *why*, you begin to disobey. True obedience is implicit and unquestioning,

"Their's not to reason why,

Their's not to make reply."

A farmer once told his little son, "Let the sickle alone," and went in to his dinner. James obeyed his father for a time. Then he began to think about it. "Father does not know how careful I am," he mused. "I know the danger of cutting myself as well as he does. Besides I only want to look at it." So he took it in his hand, then he felt its edge, then he thought he would cut just one handful. The result was that he cut his finger, inflicting a wound that made the middle joint stiff for life. His sin began when he started to reason, and all the after offence and ill effects were hatched from that first disobedient thought which should at once have been cast out.

After defilement must come purification. The dirt must be washed away. That is the big difficulty of doing right. We may feel confident that we shall not sin again, but who can roll back the wheels of time and give us a second chance? Who can restore the purity which our guilt has destroyed? Here is where the mercy of almighty God does for us what we cannot do for ourselves. It is said that there are certain iron dyes which no known chemical solution can efface. The strongest solution will render Turkey red slightly paler, but it is still red. So, in the paper mill, such rags as are of that color are made into red blotting paper and into nothing else. Possibly Isaiah knew something of the indestructibility of red when he wrote, not "though your sins be blue as the sea, or green as the ivy leaf, or black as the night," but "red like crimson." There is no limit to the power of God to change and cleanse lives that have been damaged and stained by sin.

## THE LESSON GRADED

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

**For Teachers of Bible Classes**

Begin by tracing the historical events after the fall of Jericho. Point out that the next important place strategically was Ai, the control of which commanded the entrance into western Canaan. Bring out the method of sending the spies and their over-confident report, the hasty attack and the sudden defeat. It was a great blow, as it indicated God had forsaken His people. The Lesson gives the moral and spiritual explanation. Let the class discussion gather round these truths:

1. *The moral failing of Achan.* Bring out:

(a) Joshua's discouragement as seen in vs. 6-9. Emphasize very especially the burden of Joshua's thought, that the honor of God's name was involved. But further show that Joshua himself failed to grasp the full meaning of the failure when he thought God was in any way responsible for it.

(b) The fault laid bare. Discuss the question of the nation's responsibility for Israel's sin,—“Israel hath sinned.” For New Testament light, see 1 Cor. 5: 1-7; 12: 12, 14, 26. Show how the kingdom of God is seriously affected by the sin or unspirituality of even one professed believer. Take up the point that the sin was the appropriation of devoted goods to private ends, in direct opposition to the commandments of God. Show how the same spirit finds illustration in the greed, passion, lust, of modern society. Discuss the bearing of the Lesson incident upon lax methods of dealing with crime and criminals. Go on and discuss the next point that God cannot bless any people until they are morally and spiritually right. View this in relation to the work of the church.

2. *How to turn defeat to victory.* Bring out the spiritual side of the whole process. God was in it and life must be sanctified. The points to bring out are:

(a) The process by which Achan's sin was brought home to him. Note Achan's decision to wait until caught instead of confessing his guilt, a picture of the sinner.

Press home the truth that sin will betray the guilty. Discuss, “Your sin may not be found out, but it will find you out.” There has never been one sin ever committed that paid.

(b) The social consequences of individual sin. For illustration see drunkenness, gambling, debauchery. “The hands of Achan were stained with the blood of the thirty-six that perished in the flight to Shebarim,” v. 5. Discuss the truth of his statement.

The main lesson is the awful nature of covetousness. Show the remedy in Christ's spirit of love.

**For Teachers of the Senior Scholars**

Have a talk with the class about the battle of Ai fought soon after the capture of Jericho, vs. 2-5. Question the class about this defeat which was a great surprise to the Israelites who went into battle confident of victory. What effect did it have upon Joshua? Note that this is almost the only time in Joshua's life when he manifested any weakness. What is there to indicate that he suspected that sin in some shape was at the bottom of it? (V. 6.) What is the meaning of the divine rebuke? (V. 10.) What was God's explanation of the defeat of Ai, and what plan did He reveal for discovering and punishing the sinner? (Vs. 11-15.) In this way Joshua made a painful discovery. There were tears in Joshua's voice as he pleaded with Achan to make confession. Note that we have here a wonderful revelation of the tender heart of this old soldier. If there is anything good in the heart of Achan, it will respond to a voice like this. Note that it is voices like this that are helpful in life. It was a voice like this that Jesus had.

1. *Achan's Confession*, vs. 20, 21. He makes a clean breast of it. He tells all about what he had done and why he had done it, and where he had hidden the stolen goods. He realized that he had sinned against God. His sin was greed, a desire to get rich quick. Lead the class to see that this is the besetting sin of the age in which we live. Its spirit is manifested in the craze for speculation, in the gambling mania, in the dishonesties of business. The Babylonish garments and the silver shekels and the wedge of gold are

luring many to ruin. Call the attention of the class to the Golden Text, which finds a good illustration in the case of Achan, and in many cases in our modern life to-day.

2. *Achan's Punishment*, vs. 24-26. Does this punishment seem severe? What aggravating circumstances were connected with the sin? Who were involved in the punishment with Achan? Were they involved in the sin? Show how the sins of the parents are visited upon the children to-day in poverty and disease and loss of respect and in evil habits, and impress upon the class what a hateful thing sin is in itself and in its consequences.

### For Teachers of the Boys and Girls

Begin by telling the story in the HOME STUDY QUARTERLY (page 123) or LEAFLET of the carpenter who scamped his work on Captain Scott's vessel the *Discovery*, so that a leak was sprung which caused great inconvenience; or that in the INTERMEDIATE QUARTERLY (p. 123) or LEAFLET of the workman who left a little stone out of a wall round a vineyard, so that a little fox got in and destroyed the vines. The point to make by means of the story chosen is that of the Golden Text. In this way introduce the Lesson as the story of a man whose sin found him out.

It will be necessary to bring out what Achan's sin was and how it resulted in the defeat of the Israelitish army which Joshua sent to capture the city of Ai. This should be done briefly. (See vs. 1-5.) The questions

and discussion of the printed portion of the Lesson may be grouped about the following points:

1. *How Israel's defeat affected Joshua*, vs. 6-9. Bring out the details: the rending of the clothes, the prostration before the ark, the throwing of dust on the head, the complaint against God for bringing Israel across the Jordan only to be defeated after this fashion, the fear expressed that the Canaanites would utterly destroy Israel and that God's name would thus be dishonored. Help the scholars to see that Joshua was practically throwing the blame upon God for the defeat of Israel.

2. *How Achan's sin was discovered*, vs. 10-14. The points to bring up here are: God's sharp rebuke to Joshua, the charge of sin against Israel (see Lesson Explained as to why the whole nation were blamed), the four elements in the sin itself, the linking of the sin and the defeat, God's threat to leave His people unless the sin were put away and the method prescribed for bringing the sin home to the individual who had been guilty of it.

3. *How Achan's sin was punished*, v. 15, and the unprinted portion, vs. 16-26. Dwell lightly on this part of the Lesson, emphasizing the certainty with which his sin was brought home to Achan and punished as it deserved. Speak of the ways in which some sins are revealed, for example, by their effects on body and mind, and urge the duty of watchfulness against the smallest faults.

## THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON X.]

To-day we will stand at the point of the V which is numbered 45 and look up the valley of that mountain stream which is shown on the map. As we stand here the site of ancient Jericho is about five miles away behind us. Ai used to stand on ground about as far ahead, and a road—merely a rough path available for pedestrians and for donkeys—led up through this valley, alongside the stream. From the earliest times this valley had been a natural route between Jericho and the hill country above. It would have been easy for pagan chiefs up beyond here to combine their forces and descend suddenly

on the Israelite camp. Joshua's first attack on Ai was an attempt to forestall that danger, but it ended in disaster for the Israelites. It must have been in some part of this valley that the warriors of Ai "smote them in the going down," that is, while they were retreating towards Jericho. The valley of Achor where the stern penalty was enforced on Achan and his family is another cleft of this same hill country, a little farther south. An old road through that valley leads up to Bethany and Jerusalem. Use a stereograph entitled, *Old Road from Jericho to Ai Among the Hills of Benjamin*.

## ADDED HINTS AND HELPS

## Something to Look Up

1. "The eyes of the Lord are in every place, beholding the evil and the good." In what chapter and verse are these words found?

2. Read in the New Testament the story of a man and his wife who were struck dead for telling a lie.

ANSWERS, Lesson X.—(1) Heb. 11 : 30.  
(2) Matt. 17 : 20.

## For Discussion

1. Was it fair that all Israel should be held accountable for Achan's sin?

2. Was the punishment of Achan too severe?

## Prove from Scripture

That hiding sin hinders prosperity.

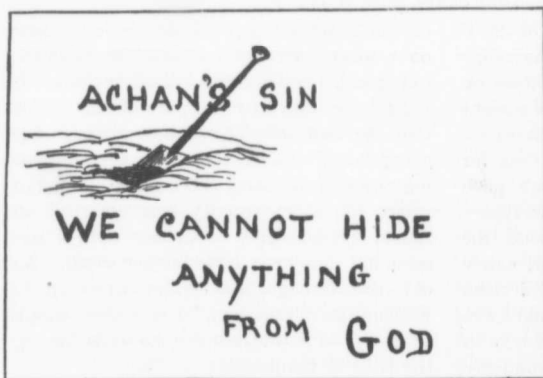
## The Catechism

Ques. 81. *What the Tenth Commandment forbids.* This is another question that has to do with our feelings and desires. It tells us that there are three things which we should never allow to remain in our hearts. The first of these is envy. When we see some one else happy, and the sight makes us discontented with what we have, that is envy, and a mean, ungrateful feeling it is. Then there is "grieving at the good of our neighbor." Think of it, being sorry because another has just received some good thing!

## FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—God making sin known.

*Introduction*—I am going to describe a bird to you and see if you know the name of the



bird. (Describe the ostrich—long legs, long neck, small head, beautiful plumes coming out from the wings, etc.) A very strange thing about the ostrich is this,—when it gets frightened and wants to hide, what do you think it does? It just tucks its head under its wing and then it thinks it is hidden. "What a foolish bird," you say. Well, there are many people just as foolish as this bird. They try to hide their sinful ways from God, but God can see them all the time. They may think they

## The Question on Missions

Ques. 11. *What are the chief hindrances to the work?* The present time is critical. The door of evangelistic opportunity does not stand quite so wide open as it did. Political and economic changes in Korea, and false doctrines from outside, hinder the work and harden the people's hearts. The influence of the Japanese is for the most part against the church. Then Japanese competition makes the struggle for existence more strenuous, and closing one's shop or stopping one's work on Sunday when all around rival businesses are running full blast, is a stumbling-block to many. In some cases there has been a falling away in considerable numbers, chiefly of those who had attended church for some weeks or months, but were not actual members. Unless the staff of workers is largely increased, it will be hard to hold the ground already won. With an adequate force we could look with faith to God for a continuation of the abundant increase He has given in this land.



are hidden, but God sees and God knows.

*Lesson*—We are going to hear about one of the children of Israel who tried to hide his sin, but God knew about it and made it known, and we shall hear the sad ending of it all. Recall the taking of Jericho, when the walls of the city fell down after the Israelites had marched round it day after day for seven days.

God had given orders that they must not take any of the spoils (explain) for their own use. The silver and gold and brass and iron were to be put into the treasury of the Lord's house, and the city and everything else in it were to be burned with fire.

Jericho had been taken but farther on stands the city of Ai. (Tell vs. 2-5.) Something is wrong. The Lord is not on their side! Joshua is in great trouble, vs. 6-9. Listen! Someone has disobeyed God's command. Someone has taken some of the spoils from the city of Jericho, which God had forbidden them to touch, vs. 10-15. God is going to point out the culprit. God has withdrawn His favor and help from His people because of the sin which has been committed by one of them.

*The Guilty One*—Picture the solemn scene as tribe after tribe pass before Joshua (twelve

groups). Over this one we'll print JUDAH. God told Joshua it was one of that tribe that was hiding a sin. Then all the families of that tribe marched before Joshua, and the family of the Zarahites is taken. Then the household of Zerah is taken. Now the sinful one will be known! Ah, there he stands by himself, ACHAN (stroke). (Tell vs. 19-26.)

*The Sin of Achan*—Foolish Achan thought he could hide his sin by burying the beautiful garment and the silver and gold. Describe Achan digging and hiding them in his tent (outline a hole in the ground with a spade beside it), but God saw him. Achan confesses to Joshua, vs. 20, 21. The stolen things are brought out, vs. 22, 23. Describe the punishment of Achan, as the sad story is told in vs. 24-26.

*Golden Text*—Print and repeat: BE SURE YOUR SIN WILL FIND YOU OUT.

Are we hiding any sins in our heart? Repeat—"Thou God seest me."

*My Verse*—

"When I'm tempted to do wrong,

'God sees me,' I will say.

He knows the smallest wrongs I do,

I'll keep from sin away."

*Something to Think About*—I cannot hide anything from God.

### FROM THE PLATFORM

*"Lord Jesus, I long to be perfectly whole,  
I want Thee forever to live in my soul;  
Break down every idol, cast out every foe:  
Now wash me, and I shall be whiter than snow."*

Write on the blackboard the first stanza of Hymn 217, Book of Praise, and have it sung by the School. Ask who in the Lesson was giving to an idol the affection of his heart and the service of his life, and what this idol was. Bring out that Achan had been making an idol of money and possessions. Question about the sin into which he was led, the effect of that sin in the defeat of Israel's army at Ai, the way in which the sin was detected and brought home to Achan and the punishment which was inflicted upon him. Now ask what would have happened had Achan humbly confessed his sin and sought to be set free from it. Make it very clear that he would most certainly have received forgiveness from God. Suggest, that, though Achan was terribly punished for his sin, yet, even in his dying moments he may have confessed his wrong and been pardoned. Impress the danger of cherishing sin in the heart, and urge the duty of confessing sin and the certainty of pardon.

The ordinary Lesson for to-day (Joshua 14 : 1-14) tells of the division of Canaan amongst the tribes of Israel and the giving of Hebron and its neighborhood to Caleb for an inheritance. A suitable Lesson Plan will be: I. The Land Divided. II. Caleb's Inheritance.

Lesson XII.

## CHRISTMAS LESSON—THE WORD MADE FLESH

December 21, 1913

John 1 : 1-18. Commit to memory vs. 1-3.

**GOLDEN TEXT**—And the Word became flesh, and dwelt among us.—John 1 : 14 (Rev. Ver.).

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that <sup>1</sup> was made.

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

6 There <sup>2</sup> was a man sent from God, whose name was John.

7 The same came for a witness, <sup>4</sup> to bear witness of the Light, that all men through him might believe.

8 He was not <sup>5</sup> that Light, but <sup>6</sup> was sent to bear witness of <sup>7</sup> that Light.

9 <sup>7</sup> That was the true <sup>8</sup> Light, which lighteth every man <sup>9</sup> that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

**Revised Version**—<sup>1</sup> hath been; <sup>2</sup> the darkness apprehended it not; <sup>3</sup> came; <sup>4</sup> that he might; <sup>5</sup> the light; <sup>6</sup> came that he might; <sup>7</sup> there; <sup>8</sup> light, even the light; <sup>9</sup> coming; <sup>10</sup> the right; <sup>11</sup> children; <sup>12</sup> became; <sup>13</sup> Omit the; <sup>14</sup> from; <sup>15</sup> beareth; <sup>16</sup> crieth; <sup>17</sup> said; <sup>18</sup> become; <sup>19</sup> For; <sup>20</sup> we all received; <sup>21</sup> Omit but.

### LESSON PLAN

I. The Word in Eternity, 1-5.

II. The Word in the World, 6-13.

III. The Word Made Flesh, 14-18.

### DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 56 Old Bailey, London, England)

M.—The division of the land, Josh. 14 : 1-8. T.—The division of the land, Josh. 14 : 9-14. W.—The promise to Abram, Gen. 13 : 14-18. Th.—The gift by Moses, Num. 32 : 25-33. F.—The promise to Caleb, Num. 14 : 18-24. S.—Blessings for the righteous, Ps. 37 : 16-29. S.—The holy city, Rev. 21 : 1-7.

**Shorter Catechism**—Review Questions 80, 81.

**The Question on Mission**—12. What are the special immediate needs in our mission? The most pressing needs are the increase of the staff of the older

12 But as many as received him, to them gave he <sup>10</sup> power to become <sup>11</sup> the sons of God, *even* to them that believe on his name :

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word <sup>12</sup> was made flesh, and dwelt among us, (and we beheld his glory, <sup>13</sup> the glory as of the only begotten <sup>14</sup> of the Father,) full of grace and truth.

15 John <sup>15</sup> bare witness of him, and <sup>16</sup> cried, saying, This was he of whom I <sup>17</sup> spake, He that cometh after me is <sup>18</sup> preferred before me : for he was before me.

16 <sup>19</sup> And of his fullness <sup>20</sup> have all we received, and grace for grace.

17 For the law was given by Mo'ses, <sup>21</sup> but grace and truth came by Je'sus Christ.

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

stations and the opening of a new station at Yong Jung in Kando, that we may train the Christians and thus speed the work of preaching the gospel.

**Lesson Hymns**—Book of Praise: 129 (Supplemental Lesson), 34, 28, 2 (Ps. Sel.), 30 (from PRIMARY QUARTERLY), 31.

**Special Scripture Reading**—Luke 2 : 7-20. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson (Josh. 14 : 1-14), B. 369, The Division of the Land by Lot Unto the Nine Tribes and the Half Tribe of Manasseh. For Question on Missions, K. 3, Korean Family Reading Scriptures; K. 1, Boys Before Attending Mission; K. 2, Boys After Attending Mission. (Slides are obtained from the Presbyterian Lantern Slide Department, 447 Confederation Life Building, Toronto, at \$2.00 a dozen.)

**Stereograph**—For Lesson, Vineyards and Watchtower, Showing Church of the Nativity at Bethlehem (Underwood & Underwood, see page 587).

## THE LESSON EXPLAINED

**Time and Place**—Birth of Jesus, 5 B.C.; beginning of John the Baptist's ministry, 26 A.D.; beginning of Jesus' ministry, 27 A.D.

**Connecting Links**—It is generally accepted that John wrote his Gospel between 80 and 95 A.D., and at Ephesus, in Asia Minor, where he spent the later years of his life. The purpose of the Gospel, as stated in ch. 20 : 31 was that its readers might believe: (1) that Jesus was the Christ (the Messiah of the Old Testament), (2) that He was the Son of God, and (3) that, believing, they might have life "through His name."

### I. The Word in Eternity, 1-5.

V. 1. *In the beginning*; at the commencement of time and creation, Gen. 1 : 1, The

Word did not then begin to be, but had already existed during eternal ages. He *was* before time, eternal. *The Word*; a title used elsewhere in the New Testament only in v. 14 and 1 John 1 : 1. John applies it to the Person who is the full "speech" of God to men. Three things are said of Him : (1) He existed before time was. (2) He *was with God*; in close fellowship "as person with person, but afterwards He came to be with men." (3) He *was God*; sharing, as an equal, the same nature.

Vs. 2-5. *All things...made by him*. The material world is not eternal, nor the product of an evil spirit, nor of chance, but it was created by the direct act of this divine person, who Himself had no beginning. (Compare

Heb. 1 : 2.) *And without him*, etc. To the positive, is added the negative, statement, for the sake of emphasis. *In him was life*. All life, of the body, the mind and the soul has its source in Him. *The light of men*. Reason and conscience in man, which mark him out from inanimate nature and the lower animals, are derived from "the life." *Shineth in darkness*. The Gospel says nothing as to the origin of "darkness" or evil. It simply says that the history of this world is a struggle between light and darkness for supremacy. *Apprehended it not* (Rev. Ver.). Perhaps "overpowered it not" is a better translation. Rev. Ver. Margin, "overcame." The first translation means that sin blinds men to the Saviour's glory and beauty; the second, that sin in the world did not prevent the success of His mission.

#### II. The Word in the World, 6-13.

V. 6. *A man sent from God* (as the herald of Christ). *John*; the Baptist, Matt. 3 : 1. He was a cousin of Jesus by his mother, Luke 1 : 36. Many denied his divine mission, Mark 11 : 29-33. He was the last and greatest of the prophets, Matt. 11 : 9-14.

Vs. 7, 8. *To bear witness of the Light*. See Mark 1 : 7, 8. He was "a servant and guide to the Light, which is Christ" (Luther). In John's Gospel the work of the Baptist is almost wholly regarded as that of testimony. In the other Gospels he has a large place in preparing the people for the coming of the Messiah, by his preaching and call to repentance. *That all men*; the world through the Jewish people. *Might believe*. The testimony of this God-sent witness ought to have led to faith, but Israel would not listen to him. This was a symptom of unbelief in their hearts, which would show itself in rejection of the Messiah. *Not the light* (Rev. Ver.). Probably John knew of some who had exalted the Baptist at the expense of Christ (see Acts 19 : 3, 4).

Vs. 9-11. *The true light, which lighteth every man, was coming* (Rev. Ver. Margin); was on the point of coming, when John preached. God speaks to every one in conscience, and by the agreement of Jesus' teaching with its voice men should have recognized in Him the true light. *In the world*; the created world of men. *World..made by him*. The many

proofs of divine wisdom in the world should guide men to the Creator. *Knew him not*; did not recognize His true character or yield to His sway. *His own*; the people of Israel, Deut. 14 : 2.

Vs. 12, 13. *As many as received him*. He was not rejected by all. *Gave he the right*, etc. (Rev. Ver.). Through Christ, men, only potentially such before, actually become the sons of God, 1 John 3 : 1, 2. *Believe on his name*; welcome Jesus as the Christ, the Son of God. *Born..of God*. We become sons of God and heirs of salvation, not by descent (*of blood*), as the Jews claimed for themselves, nor by impulse of our own nature (*will of the flesh*), nor by human power (*will of man*), but by supernatural creation (see ch. 3 : 1-15).

#### III. The Word Made Flesh, 14-18.

V. 14. *The Word became flesh* (Rev. Ver.); that is, a real man. He took on true human nature (see S. Catechism, Ques. 22). *Dwelt* (literally, "tabernacled"); a transitory sojourn. There is a reference to the Lord's dwelling in the tabernacle amongst the Israelites, Ex. 25 : 8; 2 Sam. 7 : 6. *Among us*; His disciples. *We beheld*; personal witness. *His glory*. Compare Ex. 40 : 34, 35; Isa. 40 : 5; 58 : 8; Heb. 1 : 3. Jesus had His own glory. *Only begotten*; the unique Son of God, Luke 1 : 35. *From the Father* (Rev. Ver.). He came to earth, and here displayed the divine excellence of the Father's nature. *Full of grace*. The divine favor which He enjoyed without stint (Matt. 3 : 17), He offered freely even to the undeserving. *And truth*. All that man can know of God, and all that his life should be, are found in Jesus.

Vs. 15, 16. *John beareth witness* (Rev. Ver.); now mentioned again (see v. 7), because the writer himself was sent to the Son by John, vs. 35, 36. *Crieth* (Rev. Ver.); so that all the people might hear. (Compare Matt. 3 : 11; Mark 1 : 7; Luke 3 : 16.) *Of his fullness*; richness of the divine nature. *All we*; the disciples and the Christian church. *Grace for grace*; supply after supply, so that it was never exhausted.

Vs. 17, 18. *The law..by Moses*; the law which said, *To this and live*, but gave no power to obey. *Grace and truth..by Jesus Christ*; the unearned favor of God, which

gives life, and the real blessings, which the law only foreshadowed. *No man hath seen God*; no human eye, Ex. 33 : 20. *The . . . Son*. Only a Son can reveal the Father. *In the bosom*; in most loving fellowship with the Father. *Hath declared him*; made Him known to the world as Father. All that we can learn of God is in His Son, the Eternal Word, the Messiah, the man Jesus.

### Light from the East

WORD—Among primitive people a spoken word was something more than the sign of an idea. It was a living thing, carrying with it some portion of the power and personality of the speaker and becoming sometimes almost like a person itself. God's words were regarded by the Hebrews as a kind of vital energy proceeding from the Eternal and were the means by which he accomplished His will.

### THE LESSON APPLIED

John's Gospel begins differently from the other three. There is the sense of coming tragedies in it from the first paragraph. He does not give the narrative of the life of Jesus so much as he interprets it in the light of the cross which ended His earthly ministry. It is noted at once that "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not."

There is a well known picture of the boy Jesus standing in the door of the shop of His father Joseph. He is represented with His arms outstretched, as if wearied, while the sun throws His figure, in the shadow, into the shape of a body stretched on the cross. It suggests the dreadful fate which was in store for Him.

One of the numerous stories which have grown up about the childhood of Jesus tells that He was playing one day in a rose garden with His little friends. They plucked the roses and made for themselves garlands. Jesus went about with them, helping them choose the flowers and weave them into beautiful wreaths which they set on their heads. Then, when all were decorated, they noticed that all the roses had been plucked and that no garland had been made by Jesus for Himself.

Jewish teachers tried to connect this with the Greek thought that the reason of God expresses itself in the order and beauty of the universe. John employs their Word to denote Christ as the historic and personal embodiment of God's thought regarding the world and man and man's redemption from sin; and he uses it in such a way as to express the Saviour's essential deity, His eternal personality and His true humanity after the incarnation.

LIGHT—The contrast between light and darkness was one of the first things used to set forth the value of knowledge over ignorance, of goodness over wickedness and happiness over pain. In Sanscrit lore creation is represented as a ray from the realm of light entering the kingdom of darkness. Here Christ as the Light represents the absolute nature of God as truth, as the supreme reality for man to believe in, and by his belief to share.

"And now, how will you make a garland,  
For not a rose your path adorns ?'  
'But you forget,' He answered them,  
'That you have left Me still the thorns.'

"He took the thorns and made a garland  
And put it on His lovely head ;  
And where the roses should have been,  
Were little drops of blood instead."

Thus we are reading to-day of the boyhood of Jesus in the afterlight of the awful sunset upon Calvary. Does it not make us love Him more ?

He came to help the world, to furnish grace and truth, that as many as received Him might have the right to become children of God. An old Austrian soldier, worn out in his country's wars, took to playing the violin as a mode of earning his living. He used to play in the streets of Vienna, and subsist on the coppers the passers-by gave him. But after a time his hand grew feeble and tremulous, and he could no more make music. One day, as he sat there sadly, a man passed along, and said, "My friend, you are too old and feeble, give me your violin." He took the old soldier's instrument and began to discourse most exquisite music. The people gathered round in large numbers; and the

old man held out his hat, and the coin poured in until it was nearly full. "Now," said the stranger, "put that money in your pockets." The old soldier did so; then he held his hat again, and the violinist played more sweetly than ever, and again the hat was filled with coin. Then the violinist gave back the instrument, and departed; and the whisper went round, "Who can that be?" Some one called out, "Why, that was Bucher, the great violinist, who is known all over the world." The fact was that he had taken the beggar's place, assumed his poverty, played his music, earned his livelihood, and made sacrifice for him. So the Lord Jesus comes down, and finds us in our spiritual penury. He takes our poverty. He plays our music. He lives our life. He dies for us.

This Lesson is full of the glory of Jesus. A double and triple glory because it was so gloriously humble. Bucher was more truly noble as he played on that street corner than as he played in the palace before the emperor and all his court. There have been countless babies born in mansions; none of them had such a famous cradling as He who was born in the manger. There have been thousands of boys brought up in luxury and authority; none of them is so great as He who learned obedience in the carpenter shop. It gives us a new standard of values. It shows us what is really glorious as against that which is spuriously glorious. It helps

us to distinguish brass from gold in life. What really matters is not what we wear, and what we spend, and what we are called, but what we are and what we do for others.

Jesus may be said to be the pioneer child. He drew the attention of the world to the worth and influence of childhood. Wherever you go in the world where the Christmas story has not gone, you will find children ill-treated. They are not understood and appreciated. On the other hand, though the lesson has nowhere been fully learned, Christianity has always brought tenderness and protection to children. The influence of children in Christendom is enormous. Think of what the childless home means! Think of what it would mean to live in a childless city! If the steadying force of the presence of children were removed countless men and women would not be as pure and as good and as happy as they are. It is good for boys and girls to know their own importance, what kind of an importance it is, and how it came to be. For so they will love Jesus more and try harder to please Him. They will not try to assert themselves in harsh and forbidding ways, but will be childlike, truthful, kind, obedient and responsive to all the love which surrounds them. They will remember that Jesus still lives and still remembers them. And remembering that He remembers them they will remember to serve Him.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

Begin by setting forth the nature of the Lesson passage, which is called the Prologue to John's Gospel. The following is a good statement: "These verses of the Prologue are prefixed to the Gospel somewhat as a modern writer puts a preface or introduction to his book. They stand before, and somewhat apart from, the narrative of the book, and are designed, by the use of words which were familiar to those who would read the book, to set forth a true conception of Jesus as the one mediator between God and the world, the word of God become flesh." Bring out the distinctive lines of thought in

the text. These may be grouped as:

1. *The deity of Jesus*, vs. 1, 2. Emphasize His oneness with God,—He existed from all eternity, He lived in closest fellowship with God and shared the divine nature.

2. *His pre-incarnation work*, vs. 3-5. Discuss the various aspects of this work,—the creation of all things, the impartation of life to the lower animals, and, in addition, the implanting in men of the light of reason and conscience.

3. *The preparatory ministry of John*, vs. 6-8, 15-17. Make clear that this occurred when God had made the world ready and had qualified John, so that the "fulness of the time had come," the culmination of an orderly process in human history.

4. *Jesus the light of human life* (vs. 9, 10), and hence the source of salvation, vs. 11-13. Call special attention to the two attitudes which men are said to have taken up towards Jesus,—that of unbelief and faith, and point out that one purpose of John's Gospel was to illustrate these two attitudes. Dwell on the result of faith,—becoming sons of God and sharers in His life.

5. *The incarnation*, v. 14. Bring out that Jesus, the Word, now enters into human life becoming identified with the experiences and conditions of humanity. In His nature Jesus is identical with God and in His life identified with man.

Now gather up these main conceptions of the life and mission of Jesus. Show that these are the things which gave the advent its meaning. People believe that Jesus was more than an ordinary human being, not merely because of the manner of His coming, but because His divinity is revealed in all He thought and did. The coming is glorious, because it is the coming of a glorious being. Emphasize the gladness of the gospel message, that Jesus brings life to all now as well as then.

### For Teachers of the Senior Scholars

In a little booklet by Harriet King, *The Sermon in the Hospital*, the preacher is made to say, as he stands there where he can look down upon "five long chambers lined with suffering folk,"

"For God has other words for other worlds,  
But for this world the Word of God is Christ."

Let the teacher quote these memorable words, and remind the class that Christ is the supreme revelation of God's life and love to man. The following treatment will bring out the leading features of this beautiful passage :

1. *The Pre-Incarnate Christ*, vs. 1-5. Question the scholars about what they know of the Christ before Bethlehem, and lead them to realize very fully that there never was a time when Christ was not,—that the evangelist in these words reveals the *eternity*, the *personality* and the *divinity* of Christ, that he reveals Him as the Creator, as the life and light of men, as the one who had come

into the darkness of human experience in Old Testament times (v. 5), in angelic forms and prophetic visions.

Lead the class to see that the revelation of the pre-incarnate Christ of to-day's Lesson is a wonderful advance upon anything contained in the other Gospels. They make Bethlehem the starting point in Christ's career : John goes back into eternity. Impress upon the class that the opening words of this Lesson can be applied to no other character in the world's history. Christ was divine in an altogether unique sense.

2. *The Christ of History*, vs. 6-15. Question out the particulars of this marvelously suggestive outline of Christ's earthly life,—*His birth* (v. 14), He was made flesh, He became human ; *His mission* (v. 9), to make the world a brighter, better place to live in, to enable humans to live in a divine way (v. 12) ; *His rejection* (vs. 10, 11) ; *His gracious reception* by a chosen few (vs. 14, 15) ; and impress upon the class that we have in these wonderful revelations the true source of all Christmas joy.

3. *The Christ of Religious Experience*, vs. 16-18. Make clear what is meant by receiving the fulness of Christ, by opening our minds and hearts to the incoming of the divine Spirit and love, of the divine thoughts and purposes ; and lead the scholars to pray :

"O holy Child of Bethlehem,  
Descend to us, we pray ;  
Cast out our sins, and enter in ;  
Be born in us to-day."

### For Teachers of the Boys and Girls

The minds of the scholars will be full of thoughts about Christmas. A good beginning, therefore, for the Lesson will be to recall the wonderful story of the birth of Jesus in Bethlehem. Get the scholars to tell the story rather than tell the story to them. Then point out that the Lesson is about the One whose birth the Christmas season celebrates.

Call for the title here given to the world's Saviour,—The Word. Bring out the meaning of the title by a few questions about our words,—how their purpose is to reveal our thoughts and purposes. So the Word reveals the thoughts and purposes of God and so

makes Him known. Let the aim of the teaching be to bring out what the Lesson tells us about the Word. The conversation may gather about three points :

I. THE WORD IN THE BEGINNING, vs. 1-5. Fix attention upon "was in the beginning," not began to be, but existed already. The Word had no beginning. Point out that the Word in the beginning had to do with : (1) God (bring out the meaning of "was with God" and "was God"); (2) the world,—“all things” (teach that the Word was the creator of the world and the source of all life); (3) men, to whom He was "light" (see Lesson Explained). In v. 5 we have the foe of the Word,—darkness or sin. Speak of the great conflict between good and evil.

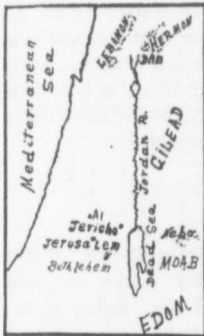
II. THE WORD IN THE WORLD, vs. 6-13. Question about John the forerunner of the Word (vs. 6-8), emphasizing his work as a witness to Jesus. Next, bring out these facts about the Light : (1) He was "the true light," the genuine, real, perfect light, from which all other light of reason, conscience,

the written word is borrowed. (2) He "lighteth every man." All the light which men have ever had has come from Him. (3) He "was in the world." Christ spoke to men even before He came in the flesh. (4) "The world knew Him not." So blinded were men by sin that they could not see Him. (5) "He came unto His own,"—the Jews. (6) "His own received Him not,"—would not own Him as their Saviour. Dwell on what He did for those who did receive Him, vs. 12-14.

III. THE WORD MADE FLESH, vs. 15-18. Bring out here : (1) the true humanity of our Saviour,—“was made flesh ;” (2) His beauty,—“glory ;” (3) His divine sonship ; (4) His superiority to all who had come before ; (5) His unfailing supplies of grace ; (6) His complete revelation of God.

In closing call attention to the picture in the HOME STUDY and INTERMEDIATE QUARTERLIES and LEAFLETS, and urge every scholar to admit into his heart the "Light of the World."

### THE GEOGRAPHY LESSON



Bethlehem, the birthplace of Jesus, lies about 5 miles south of Jerusalem. It is built on a rocky ridge about a mile long, with higher hills on every side. The inhabitants are Christians, and wear a peculiar kind of dress. At the eastern end of the town stands

the Church of the Nativity (the Birth of Christ). Beneath the floor is a rock-hewn cave, like those still used in the neighborhood as stables. This cave is supposed to be the place where Jesus was born. On one side is a recess cut in the rock which may have been a manger. Over the spot where our Lord is said to have been hang sixteen beautifully wrought lamps which are kept continually burning. The industries of Bethlehem, apart from farming, consist in the making of souvenirs for the thousands of pilgrims and tourists who visit the town.

### ADDED HINTS AND HELPS

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

#### Lesson Points

When time and creatures began to be, then the Word was. v. 1.

Only a person can have real companionship with another person. v. 2.

The one who created the world has the power to redeem it. v. 3.

As the moon gets its light from the sun, so

all human wisdom is derived from Christ. v. 4.

No one can be neutral in the conflict between light and darkness. v. 5.

It is Christ's work to save the world ; it is ours to make Him known to the world. v. 7.

We cannot create light, but we can open our eyes to let it pour in. v. 9.

Our possession of Jesus is measured by our faith. v. 12.

Truth is the light that exposes : grace is the love that heals. v. 14.

The law tells us what we ought to do ; the gospel empowers us to do what we ought. v.17.

### Something to Look Up

1. Jesus Himself says : "No man cometh unto the Father, but by Me." Where are the words written, and when did the Saviour speak them ?

2. John says in another place : "God is light, and in Him is no darkness at all." Find the words.

ANSWERS, Lesson XI.—(1) Prov. 15 : 3.  
(2) Acts 5 : 1-10.

### For Discussion

1. Is Jesus a mere man ?
2. Are all men God's children ?

### Prove from Scripture

That God will provide for us.

### The Catechism

Ques. 80, 81 (Review). In Rom. 7 : 7 (Rev. Ver.), Paul says of himself, "I had not known sin, except through the law : for I had not known coveting, except the law had said, Thou shalt not covet." He could say truthfully, that he had not broken the Commandments in outward act. He had not set other gods before Him, he had not been an idolater, a profane man, or a Sabbath-breaker ; he had not dishonored his parents, nor had he been a murderer, an

adulterer, a thief, or a false witness. But he could not say that he had never had evil desires in his heart. And so he found, as we shall find, if we are honest with ourselves, that his own obedience was very imperfect, and that he needed the perfect obedience of Christ to make him acceptable to God.

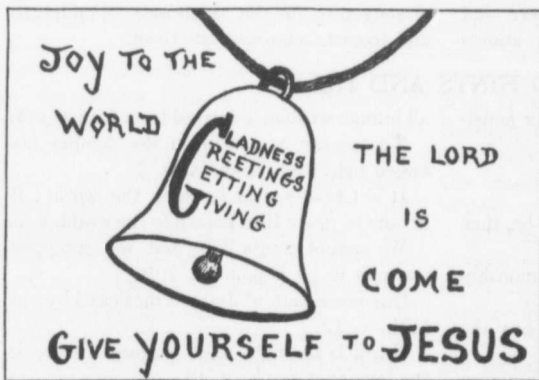
### The Question on Missions

Ques. 12. *What are the special immediate needs in our Mission ?* The imperative need is the increase of the staff of the older stations, and the opening of a new station at Yong Jung in Kando. Volunteers are needed : ministers, doctors, lady teachers. The present staff is so inadequate, that many churches can have a visit from a missionary only once a year. Some of the well-manned stations of other churches in Korea have almost as many missionaries as we have in our four. It is imperative to open a station in Yong Jung at once. Urgent requests from many groups calling themselves Christians have been sent in for missionaries to go and teach them. Yong Jung is the centre of a populous region, with new settlers constantly arriving. The day of opportunity for Kando is now. It should be entered at once, and the mission is only waiting for permission from the home church to begin building there, in faith that the needed volunteers will be forthcoming, so that this post may be occupied.

### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—God showing Himself to the world.

*Introduction*—Have your room (or corner) decorated with Christmas greens. Before



next Sunday comes we shall have heard the ringing of the Christmas Bells. We shall have heard merry voices shouting "Merry Christmas." Perhaps we shall have rejoiced to have loved ones about us, or if they may not be with us we shall have sent them loving greetings and shall have received loving messages and gifts from friends near and far. All these things make Christmas a very happy time.



Why do we make Christmas a time of

**G**LADNESS  
**R**REETINGS  
**E**TTING  
**I**VING

Yes, it is because Jesus—God's living message, the Word, was made flesh, made as people are, and came to the world to bring light and joy and grace and truth and peace and salvation. All repeat :

"We love the Christ child's birthday dear  
 Best of all the days of the year."

*Lesson*—No one has seen God Himself, but God has sent Jesus, who is a part of Himself, to let us know what God is. Jesus has shown us God's love, purity, meekness, patience, justice, forgiveness, etc. Through Jesus we know God.

*Golden Text*—Repeat : "And the Word became flesh, and dwelt among us."

*Christmas Bells*—Here are some Christmas bells (paper outlines with LOVE on them). All stand and move arms as in bell-ringing and repeat :

"Beautiful bells with silvery ring  
 Hailing the birth of the Christmas day.  
 'Jesus our Saviour is born,' you sing.  
 'Low in a manger He lay.'  
 Beautiful bells so rich and clear

Grandly your melodies round us fall,  
 Telling the nations that Christ is here,  
 Christ, the Redeemer of all."

The great message of the bells is LOVE,—  
 God's love in giving us Jesus. Repeat :

"And all the dear children  
 Wherever they live,  
 The rich and the poor,  
 Large and wee,  
 Are my brothers and sisters,  
 And Jesus loves them,  
 Just as He loves you and me."

*Missionary Bells*—But Christmas bells are not ringing quite all over the world yet. We may help to set them ringing.

"Set them ringing, set them ringing ;  
 Every one may share  
 In the loving service of our King.  
 Bring an offering, willing offering,  
 Wrap it up in prayer ;  
 Help the missionary bells to ring."

*God's Gift to Us*—Print, God's GIFT TO US—  
 JESUS.

*Sing*—Hymn 535, Book of Praise, verse 2.

"We'll bring Him hearts that love Him,  
 We'll bring Him thankful praise," etc.

*Our Gift to Jesus*—OURSELVES.

*Something to Think About*—I should take  
 Jesus into my heart.

### FROM THE PLATFORM

THE WORD

"was"  
 "made"  
 "came"  
 "gave"  
 "was made"

Print on the blackboard THE WORD, and have a little talk about why this title was given Christ. Bring out that it describes Him as the one who reveals God. Now, write "was," and ask when, with whom and who we are told in vs. 1, 2 the Word was. Next, write "made," and question as to what the Word made, v. 3. Make it clear that Christ is the creator of all things. Thirdly, write "come" (v. 11), and question about Christ's coming into the world,—His forrunner, those to whom He came, and the way in which He was received. Again, write "gave" (v. 12), and speak of the right and authority which Christ gave to as many as accepted Him. Lastly, write "was made" (v. 14) and talk about Christ's coming in the flesh to dwell amongst men and all that this meant. Close by asking about the picture, "The Light of the World," in the HOME STUDY and INTERMEDIATE QUARTERLIES and LEAFLETS, and speak of the blessedness of all who receive the seeking Saviour into their hearts.

## Lesson XIII.

## REVIEW—A DAY OF DECISION

December 28, 1913

**TO MAKE READY FOR THE REVIEW**—The scholar should read over each Lesson carefully, and know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. The Supplemental Bible Work, Scripture Memory Passages, and Shorter Catechism (Questions 73 to 81), and the Question on Missions for the Quarter should be revised.

**GOLDEN TEXT**—For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.—John 3 : 16 (Rev. Ver.).

Read Joshua, ch. 24 ; Hebrews 11 : 28-31.

**Daily Readings**—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 56 Old Bailey, London, England.)—M.—Moses' cry for help, Num. 11 : 10-25. T.—The report of the spies, Num. 13 : 1-3, 25-33. W.—The sin of Moses and Aaron, Num. 20 : 1-13. Th.—The Word made flesh, John 1 : 1-18. F.—The death of Moses, Deut. 34 : 1-12. S.—Joshua, the new leader, Josh. 1 : 1-9. S.—Crossing the Jordan, Josh. 3 : 7-17.

**Prove from Scripture**—*That salvation is for all who choose it.*

**Lesson Hymns**—Book of Praise : 129 (Supplemental Lesson), 474, 477, 75 (Ps. Sel.), 554 (from PRIMARY QUARTERLY), 476.

**Lantern Slides**—Use all the Slides for the Quarter. (Slides are obtained from the Presbyterian Lantern Slide Department, 447 Confederation Life Building, Toronto, at \$2.00 a dozen.)

**Stereograph**—For Lesson (Review), no new stereograph. Repeat certain visits made during the Quarter (Underwood & Underwood, see page 587).

## REVIEW CHART—FOURTH QUARTER

CREATION TO SETTLEMENT IN CANAAN	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Num. 11 : 10-18, 24, 25.	Moses' Cry for Help.	The supplication of a righteous man.—James 5 : 16.	1. Helpers needed. 2. Helpers appointed. 3. Helpers qualified.
II.—Num., ch. 12.	Jealousy and Envy Punished.	Love envieth not.—1 Cor. 13 : 4, 5.	1. Sin. 2. Punishment. 3. Repentance. 4. Forgiveness.
III.—Num. 13 : 1-3, 25-33.	The Report of the Spies.	If God is for us.—Rom. 8 : 31.	1. The twelve. 2. The ten. 3. The two.
IV.—Num. 20 : 1-13.	The Sin of Moses and Aaron.	Let the words of my mouth.—Ps. 19 : 14.	1. The people's complaint. 2. The Lord's answer. 3. Moses' sin.
V.—Num. 22 : 2-6, 24 : 10-19.	Balak and Balaam.	A doubleminded man.—James 1 : 8.	1. Balak's request. 2. Balak's anger. 3. Balaam's prophecy.
VI.—Rom. 14 : 7-21.	Abstinence for the Sake of Others (Temperance Lesson).	It is good not to eat flesh.—Rom. 14 : 21.	1. Our Lord. 2. Our brother. 3. Our duty.
VII.—Deut. 34 : 1-12.	The Death of Moses.	Precious in the sight of the Lord.—Ps. 116 : 15.	1. The promised land. 2. The death and burial of Moses. 3. The greatness of Moses.
VIII.—Josh. 1 : 1-9.	Joshua, the New Leader.	Be strong.—Josh. 1 : 9.	1. Joshua's promotion. 2. Joshua's prospect. 3. Joshua's power.
IX.—Josh. 3 : 7-17.	Crossing the Jordan.	Fear thou not.—Isa. 41 : 10.	1. Joshua's commission. 2. Joshua's command. 3. Israel's obedience.
X.—Josh. 6 : 8-11, 14-20.	The Fall of Jericho.	All things are possible.—Mark 9 : 23.	1. The march. 2. The doom. 3. Capture.
XI.—Josh. 7 : 6-15.	The Sin of Achan.	Be sure your sin.—Num. 32 : 23.	1. Israel defeated. 2. Sin revealed. 3. Sin doomed.
XII.—John 1 : 1-18.	Christmas Lesson—The Word Made Flesh.	And the Word became flesh.—John 1 : 14.	1. The Word in eternity. 2. The Word in the world. 3. The Word made flesh.

## THE QUARTERLY REVIEW

## FOR BIBLE CLASSES : The Duty of Decision

The Review should sum up the main moral and spiritual teachings in such a way as to lead to a decision to serve God. The Golden Text gives the great motive which should appeal to every heart why that decision should be prompt and final. Get the class to consider :

1. *Moses as an example in decision for God.* The salient points in the part of Moses' career belonging to the Second Quarter's Lessons should be included here. Bring out : (a) The

worldly prospects of Moses as he faced the question of his life work. Have the class give these their modern equivalents. (b) The immediate results of his decision upon himself, upon his relation to the court of Pharaoh and upon his own countrymen. Show that it involved exile, hardship, severe discipline, that Moses forfeited all favor at the Egyptian court and placed his life in danger and that his own people thought he was an upstart. (c) What it implied in the way of work on behalf of his own people and all the trials it heaped upon him. (d) Show it was so great a burden that he sometimes failed (see Lesson I.), and died before entering the Promised Land as a mark of his failure.

Now take up the other side of what was involved : (a) He had the satisfaction of seeing his people become freed from their enemies, organized as a nation with good laws, sanitary regulations, religious education and a united purpose consecrated to the will of God. (b) He had the satisfaction of training a leader of such ability and character, that he felt assured the work would be carried forward to complete success. (c) He had the personal favor of God, saw His glory and long afterward stood on the Transfiguration mount with the redeemer of humanity, for whose coming he did much to prepare. Have the class rightly estimate the great gain to Moses himself and to others of his work.

2. *Joshua as a further example.* Bring out : (a) His early start, his growing heroism and his determination when he first saw the promised land to enter and conquer, Lesson III. (b) What his choice involved during forty years in the wilderness, the trials of a good man toiling for the uplift of his fellows. (c) Show that God selected him to be the leader in Moses' place and honored him by larger success, Lessons VIII. and IX.

3. *Balaam (Lesson V.) and Achan (Lesson XI.) as warnings against wrong decision.* Show how in these the mammon of unrighteousness gained the upper hand and how they fell in defeat by their own greed.

In applying these truths, press home the consideration that decision ought to be absolute. Discuss General Booth's secret of success,—“I will tell you the secret. God has had all there was of me. There have been men with greater brains than I, men with greater opportunities, but from the day I got the poor of London on my heart, and a vision of what Jesus Christ could do with the poor of London, I made up my mind that God would have all of William Booth there was. And if there is anything of power in the Salvation Army to-day it is because God has all the adoration of my heart, all the power of my will and all the influence of my life.” This is the kind of consecration which makes possible heroic service and saintly character.

## THE QUARTERLY REVIEW

### FOR SENIOR SCHOLARS AND THE BOYS AND GIRLS: A Book Review

This may be made a Book Review. How many books of the Old Testament have we studied during the Quarter? How many have read these three books? Question the class upon each of these three books.

#### I. NUMBERS

Why is this book called Numbers? What does the book include? Call for the most important events of this period of Hebrew history?

1. *The appointment of the Seventy Elders, Lesson I.* Why were they appointed? How were they qualified for their office? Remind the class that this is our qualification for the position which we are called upon to fill.

2. *The sin of Miriam, Lesson II.* What was her sin? How was she punished? How was she cured? Show how sin and suffering are bound up in the bundle of life together.

3. *The Mission of the Spies, Lesson III.* Why were they sent out? How many were there? What report did they bring back? How did they differ in the advice they gave? Whose advice did the people take and with what result? Are we more likely to take the advice of a pessimist than of an optimist? Remind the class that Jesus is the greatest optimist of history.

4. *The Sin of Moses, Lesson IV.* What was it? How was it punished? No man is so good that his sin will go unpunished.

5. *The Prophecies of Balaam, Lesson V.* Who was Balaam, and how does he come into sacred history? What were his most memorable words? (See Num. 23 : 10.)

## II. DEUTERONOMY

What does this book contain? The death of what great man is recorded in the closing part of the book? (Lesson VII.) Where did Moses die? How old was he at the time? How does Moses rank amongst the great men of history? In what did his greatness consist? Dr. J. Wilbur Chapman, in the tender tribute he delivered at the funeral of S. H. Hadley, the reformed drunkard who became Superintendent of the Jerry McAuley Mission, said: "If greatness is to be measured by a passion for souls, by a spirit of love, and by a Christlikeness in all that he said or did or thought, then, I say, I believe Samuel Hadley was easily one of the greatest men in the city of New York, if not in the whole of the United States." We may all be great if we will.

## III. JOSHUA

Who is the leading character in this book? What were his qualifications for leadership? He was not a versatile genius like Moses, but he possessed military genius and loyalty to God and love for the people whom he was called to lead.

What does this book contain? The history of the conquest of Canaan. Question the class about the crossing of the Jordan (Lesson IX.); the fall of Jericho (Lesson X.); and the sin of Achan (Lesson XI.); and the division of the land, Lesson XII.

Call attention to Joshua's last words: "Choose you this day whom ye will serve" (Joshua 24 : 15), and make an appeal to the class to choose Christ for their friend and Saviour for the New Year and all the years.

## THE QUARTERLY REVIEW

### FOR TEACHERS OF THE LITTLE ONES : God's Love to Men

*Review Subject*—God sending His son to save men.

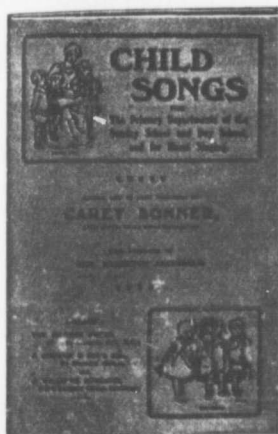
*Introduction*—Our stories about the children of Israel are ended. We see their great leader Joshua, an old man now, Joshua, ch. 23. He has called all the people around him and is telling them to remember that it is God who has been their helper, and warning them against idol worship.

Listen to Joshua's words to that great gathering: "Ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which . . . God spake concerning you; all are come to pass unto you." What a God of love He has been to them!

*Lesson*—Joshua talks to them about all that God has done for them (ch. 24), and then asks them to choose whom they will serve,—this God of love and power, or the gods of the Egyptians, or the gods of the people in the new land. Print, CHOOSE YOU THIS DAY WHOM

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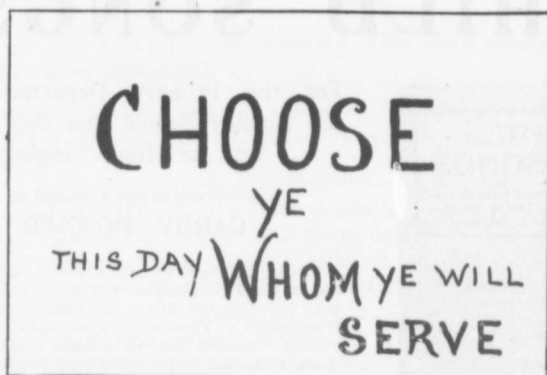
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YE WILL SERVE, and Joshua is very decided about what he himself and his family are going to do, v. 15.

Let us see what we can remember about our Lesson stories.

Lesson I. *God providing helpers for His servant.* Why was Moses discouraged? How many helpers did God send? How did God satisfy the people? *God will be my helper.*



Lesson II. *God punishing and pardoning sinners.* What was the sin of Miriam and Aaron? What punishment did God send? Did he also pardon? *I should shun sin.*

Lesson III. *God encouraging His people.* How many spies did Moses send? What did they say about the new land? Who were the brave spies? *I should not be afraid.*

Lesson IV. *God rebuking His servant.* What "dangerous doors" did we hear about? What caused Moses to speak proud, angry words? What was the result? *I should watch my lips.*

Lesson V. *God blessing His people.* Who were the two men whom God used to give a blessing to Israel? *God will bless me.*

Lesson VI. *God teaching His people to be loving.* What are stumbling-blocks? Are we to do good to others? *I should love everybody.*

Lesson VII. *God taking His servant to heaven.* Where did Moses die? How? *Heaven is my home.*

Lesson VIII. *God encouraging His servant.* Who is the new leader? What promise did God make to him? *God will make me brave.*

Lesson IX. *God guiding His people.* Through what river did God take His people? How? *God is my guide.*

Lesson X. *God giving victory to His people.* How were the walls of Jericho broken down? *Nothing is too hard for God.*

Lesson XI. *God making sin known.* What did Achan try to hide? *I cannot hide anything from God.*

Lesson XII. *God showing Himself to the world.* How did God show His love for the world? What gift can we give to Jesus? *I should take Jesus into my heart.*

*Golden Text*—Stand and repeat,—John 3 : 16.

Raise arms over head, fingers touching, and repeat : "His banner over me is love."

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### THE BOOK PAGE

**The Golden Road**, by L. M. Montgomery (L. C. Page Co., Boston, Mass., 369 pages, frontispiece in colors, \$1.25 net), is the glad way of youth, carefree and unclouded. The little group who travel it are the lovable children from *The Story Book Girl*, L. M. Montgomery's preceding book, grown a little older.

**William Adolphus Turnpike**, by William Banks (J. M. Dent and Sons, Toronto, 260 pages, \$1.00 net), is distinctly one of the season's hits. From the opening chapter, in which the hero appears as office boy to Mr. Charles Whimple, a Toronto barrister, telling with a vocabulary of slang that never fails, the story of a political meeting in the city's foreign quarter to the boy from the next-door office to the closing one, in which he starts from the Union Station on his first engagement as the comedian which he had always dreamed of becoming. William Adolphus holds our hearts.

Theodore Goodridge Roberts is at his best when he writes of the woods and the men who live in them. In **Two Shall Be Born**, by Theodore Goodridge Roberts (Casell & Co., London and Toronto, 319 pages, \$1.25 net), the scene is laid at a H.B.C. Post in Northern Canada. David Westley, a New Yorker, has gone North in order to forget a woman; Donald Grant, the factor, has buried himself to escape disgrace for an act of cowardice. How the tangle which Westley has made is straightened out through the loyalty and courage of his sweetheart; and how fame and freedom come unexpectedly to the factor, have been well told by Mr. Roberts. The scene of Joseph Hocking's story, **The Spirit of the West** (same publishers, 339 pages, \$1.25), is laid in Cornwall, the land of Tre, Pol and Pen. Vervan, a tired out London journalist, goes down to the "Delectable Duchy" for rest and renewal. A native of the county, as his name indicates, the spirit of the place takes possession of him and the story ends with his taking possession of Penarth, the home of his ancestors, and along with it, as his wife, Thirza Penarth.

One of the most powerful pieces of temperance advocacy ever written is Jack London's latest book, **John Barleycorn** (The Century Company, New York, Bell and Cockburn, Toronto, 343 pages, price \$1.30 net). The book is a frank autobiography, telling how one who "was no hereditary alcoholic," who "had been born with no organic, chemical predisposition toward alcohol," comes at last, coolly and deliberately, to the decision that he will continue to drink to the end.

Two particularly good stories come to us from the Macmillan Company of Canada, Toronto. **Deering at Princeton**: A Story of College Life, by Latta Griswold (380 pages, \$1.35 net), follows the hero of the author's former story, *Deering of Deal*, to the historic New Jersey seat of learning. The period is that in which the famous President Patton ruled, his marked personality being thinly veiled under the name of Farquharson. The narrative shows how Deering made his way in the little world of University life by sheer force of manliness and good temper and self-control. **Happy Acres**, by Edna Turpin (363 pages, \$1.25 net), has for its heroine little Anne Lewis, who, in *Honey Sweet*, Miss Turpin's earlier tale, so completely won

the hearts of younger readers. The present story tells of Anne's visit to her Virginian cousins. Both books are well and generously illustrated.

Stewart Edward White's latest book, **Gold** (Musson Book Company, Toronto, 437 pages, illustrated by Thomas Fogarty, \$1.35), is a tale of the Gold Rush to California in '49, and the first of a series of three stories of California to be written by Mr. White.

Arnold Bennett is nothing if not both whimsical and pungent. These qualities are abundantly manifest in his latest book in social philosophy, **The Plain Man and His Wife** (Mussons, 110 pages, 75c.). He deals with the trivial,—some of them ludicrously trivial—every day problems of the home life of the ordinary, every day man, who is apt to wake in the morning with the groan—"O Lord! Another day! What a grind!" but who ought to, and might, live his every day life "against the background of the world's destiny."

The point of **Making Over Martha**, by Julie M. Lippmann (McClelland and Goodchild, Toronto, 292 pages, \$1.25 net), is that the delightful Martha of the earlier book, *Martha By-the-Day*, was not made over. In spite of the well-meant efforts of her new neighbors in a New England village, Martha remains the same big-hearted, wise, humorous helper of everyone, that she was as a charwoman in New York. A book to make blue people gay and happy folk happier. How two lads of a Wisconsin town, cousins and like enough to have been twins, join the Northern army in the civil war in the United States, to return, the one seriously wounded, the other sick, and how they disappear, after a quarrel about sweet Betty Ballard, in which each thinks that he has killed the other, is told in the opening chapters of **The Eye of Dread**, by Payne Erskine (same publishers, 503 pages, \$1.35 net). The terrible mistake, of course, is at last rectified,—and how, makes a story of tense interest.

In **Doc Williams**: A Tale of the Middle West, by Charles Lerrigo (Fleming H. Revell Company, Toronto, 330 pages, \$1.25), the central figure is the doctor of the old school, with a genuine faith in the healing properties of his oil spring, the secret of which is cleverly kept until the very close of the tale. Quack the "Doc" was often called, but there was none of the quack's trickery and insincerity in his make-up, and his abounding common sense wrought many a cure attributed to the remedial qualities of the spring. From the same publishers comes, **The Lady Elect**: A Chinese Romance, by Norman Hinsdale Pitman (308 pages, \$1.25 net), a professor in the Peking Normal College. It is a story, not of present-day China, but of China before the revolution, and tells of a girl who rebelled against the marriage arranged for her, by her parents.

**The Poison Belt** (Hodder and Stoughton, Toronto, \$1.25), is just such a title as one would expect from Conan Doyle. It piques one's curiosity. "Another good detective story," one exclaims. But a first-class surprise awaits the reader. The "poison belt" is a wave of deadly "datmon" which sweeps enswathingly around the world, and brings, in old England at least, where the scene is laid, universal suspension of life. Every one is "dead," except a delightfully contentious



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A new book by Rev. W. L. Walker (T. and T. Clark, Edinburgh, U.C. Tract Society, Toronto, 236 pages,

\$1.75), is **Christ the Creative Ideal**. The sub-title is, *Studies in Colossians and Ephesians*, and the author's purpose is to expound the "wisdom of God" or "divine philosophy" contained in these too little read epistles. The closing chapter headed, *The Wider Reference: Fulfilment of the "Eternal Purpose,"* which, we are expressly assured, was not lightly written, will excite special interest and, in many quarters, vigorous dissent. From the same publishers come also: **Introduction to the Books of the New Testament**, by Willoughby C. Allen, M.A., and L. W. Grensted, M.A., B.D. (302 pages, \$1.50 net), a handy compendium of up-to-date information for the English reader; **Jesus and the Future**, by Edward William Winstanley, D.D. (415 pages, \$2.25 net), a full discussion of our Lord's teaching as to the last things. **The Poetry and Wisdom of the Old Testament**, by Alex. R. Gordon, D.Litt., D.D., Professor of Old Testament Language and Literature, Presbyterian College, Montreal (110 pages, paper, 20c.), a most valuable addition to the series of Primers for Teachers and Senior Bible Class Students.

The following have also been received, and some of these may receive further notice in later issues (see also EAST AND WEST for Dec. 6):—

CASSELL AND COMPANY: **The Air King's Treasure**, by Grahame White and Harry Harper; 312 pages; illustrated; price \$1.00.

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