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Sabbath School Publications.  
Presbyterian Church in Canada.

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

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# The Teachers Monthly

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

Vol. XIII.

February, 1907

No. 2

## THE CHURCH AND THE SABBATH SCHOOL

[In the following discussion, necessarily fragmentary, of the relations between the church and the Sabbath School each writer is responsible for his own views alone.—EDITORS.]

### A Vital Union

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

The unity of church and Sunday School is vital, not mechanical. It is not the unity of water, formed when oxygen and hydrogen are brought together in certain proportions. These elements can be separated again without impairing the qualities of either. But it is the unity of the living body, in which the welfare of the whole depends upon the welfare of each part.

Viewed as a body, the church has two great functions. On the one hand, it is receptive, and, on the other, it is active. There must be in-coming, and out-going. Instruction, inspiration, direction—these come to the church from Christ her living Head and from the ever present Spirit. The Word, the sacraments, prayer are channels through which she is nourished and strengthened. Equally essential to her growth is it, that she put forth her energy in the building up of God's kingdom upon earth.

In respect of both these functions, the Sunday School is necessary to the church. It is the young who receive most readily and assimilate most thoroughly instruction in things divine and heavenly. They it is who are most susceptible to those high and noble enthusiasms upon which every enterprise of the church so vitally depends.

And on the active side of her life, how much the church stands to gain from the Sunday School. Here is a great army, eager for knowledge regarding the operations of the

church, willing to make sacrifices for the furtherance of her work, an incomparable recruiting ground for soldiers in her age-long battle.

The future belongs to the church whose Sunday School is vigorous and well organized. There is no form of service that returns larger dividends of renewal and development to the whole church than her work amongst the young.

### The Session and the Sabbath School

By Rev. G. S. Carson, L.A.

The Sabbath School is the Christian congregation, especially, but not exclusively, the younger element of it, organized for the study of the Word of God. This being the case, the Sabbath School comes as directly under the supervision of the Session as the prayer meeting or public worship or the dispensation of the ordinances of baptism or the Lord's supper. Our church standards are explicit on this point. In our "Book of Forms", we are told that "the Sabbath School is under the care and subject to the direction of the session; and the superintendent, teachers and other officers should be appointed and hold office as the session may direct." And again, among the explicit duties of the session, we find this: "to care for the religious instruction of the young, including oversight of Sabbath Schools."

There are three directions in which the duty of the session is obvious:

1. The organization of the Sabbath School,

and the providing of teachers and officers to carry on its work. If the session is to be in close and vital touch with the Sabbath School, its presiding officer, the superintendent, must be appointed by the session and be subject to its control. When the right man is secured for this important position, he should be allowed as free a hand as possible in the choice of his staff and in the general management of the school; but the wise superintendent will often feel like consulting the session and seeking its aid in securing suitable teachers and other workers. And in the government of the school, the superintendent should feel that he has at his back the authority and support of the session.

2. The general supervision of the instruction given to the young in the Sabbath School. No session should feel that it is fulfilling its divine commission towards the lambs of the flock, so long as it is ignorant of the character of the religious instruction imparted in the Sabbath School. Most sessions would be quick to take note of weakness or error in the pulpit; but infinitely more harm may be done by unwise and inefficient teaching in the Sabbath School, and the session be utterly ignorant of it. Just how the session is to exercise this supervision, it may not be easy to define. No doubt the most important direction is in the selection of teachers. The teacher is the most important factor in the school, and no effort should be spared to secure and to equip the men and the women to whom the religious instruction of our children in their most impressible years is largely to be committed. But much might be done also along the line of examinations, with the aid of our excellent Sabbath School Helps.

3. The rendering of personal assistance in teaching or other departments of Sabbath School work. There are doubtless very many worthy and useful elders who are not naturally apt to teach, and who do not possess the special qualifications for this important work. But it is surely to be presumed that a large percentage of our elders possess gifts in this line. And if so, they are bound by the solemn vows of their office to exercise them. The teaching and feeding of the

flock demands this; and, even where the members of the session do not personally engage in teaching, their presence in the Sabbath School, and the part which they might take in the discussions of the Bible Class would greatly encourage those who are carrying on the work of the school, and help to retain the older scholars.

Pictou, N.S.

### Shall the School Support Itself ?

*By Rev. Alexander Macgillivray*

Shall the school support itself in whole or in part, or shall it look to have all its financial needs met by the congregation, of which it is a vital and necessary part ?

The school should be interested, and that practically and directly, in its own support, and for the following reasons :

1. It is an injustice to do for the school what it can do for itself. We learn by doing. Liberality is largely the product of early intelligent and systematic giving.

2. The school is a part of the congregation; its meeting for praise, prayer, Bible study and offering, one of the services of the church—in the judgment of many, the most important service. The school, to prosper, must be interested in its own work, and therefore sharing in, if not altogether providing, the cost of its own equipment. "I belong to the concern," said a little fellow. "How is that ?" said a listener. "How ?" "Don't I attend, and give my money ?"

3. No person, I hope, disputes the right of every one to enjoy the privileges of sharing in missionary work. The skilful general, before entering on an aggressive campaign, secures his base of operations, and safeguards the avenues of communication with his supplies. Missionary work beyond requires organization and equipment at home. The stronger the fountain, the fuller and more certain the flow. The better furnished the school, the abler it is to do and give.

4. The leaders and workers in the congregations of the future are in the schools of to-day. Can they learn too soon that they are parts of the whole ? Can they begin too early, training for their work ? Or know too quickly, that the church is just what we make her by our knowledge, faith and work ?

5. Experience is always more convincing than a theory, and often more valuable. I know a little of the policy and history of the half dozen schools of which, for a longer or shorter period, I have been one. They all gave for their own support. More, they shared in the giving for the general work of the congregation. The one of which I am now a member, has in the sixteen years of its history given regularly to Building Fund, Debt Fund, Missions, has provided amply for teachers' and scholars' Helps, pays for an illustrated paper or card for every pupil in the school, from the infant class up. Twice in the year, at the Christmas tea and midsummer picnic, the congregation share in the expense—the pupils are exempt. At intervals, when the library is being replenished, the help of every one is welcome. Among the regular systematic givers to all congregational enterprises and church schemes, are many who have grown up with us in the Sabbath School. This attachment to their church and interest in her work are all the stronger and deeper for their having shared from the beginning in all that concerned her

—ALL.

Toronto

### Should the Sabbath School Give All Its Contributions to Missions?

By Rev. D. McTavish, D.Sc.

In answering this question in the affirmative, and thus defending the course pursued by a large number of our Schools, it is necessary to point out the general principle upon which it is based. That principle roughly stated is this, that it is more difficult to create and sustain an interest in what is remote, than in what is near. This is proved by the fact, well known to every pastor, that there are some people who are willing to help any interest relating to their own congregation, who are either indifferent to work outside, or unwilling to assist it. On the other hand, one has never known of any one who was interested in missionary work, who did not generously support the work of his own church. If there are such cases, they have never come under the notice of the writer. This seems to be emphasized

by the additional fact, that it is the churches giving most largely to missions that are most prosperous in their home finances. It may be said that it is because they are prosperous at home, that they give so largely abroad. But numerous striking instances could be given of churches which were in financial straits until they began giving generously to missions, and from that time date their financial prosperity.

Now, the Sabbath School is becoming more and more a place for missionary training. No one objects to missionary teaching (and our Sabbath School Publications are a splendid aid in this department); but missionary interest that does not find expression in missionary giving largely evaporates in sentiment; and mere sentiment tends to slacken, rather than invigorate.

But why should *all* the contributions be given for missions? Why not try to cultivate a full rounded interest?

(1) Because you are undertaking the most difficult task, and it can be successfully accomplished only by laying special emphasis upon it.

(2) Because the scholars have an opportunity in connection with the regular services of the church to assist in its general work.

(3) Because the missionary training in this way in the Sabbath School has been shown to be the very best way for developing home liberality.

The argument of experience is, after all, the one by which this position must stand or fall. What method has produced the best results, in the experience of the church?

Toronto

### What the Minister Expects of His Sabbath School Workers

By Rev. W. R. Cruikshank, B.A.

In every good organization, each individual part contributes to the well-being and efficiency of all the other parts, and in every Christian organization the right relationship of the individual member is essential to the highest working power of the whole. The thoughtful worker will recognize two important relationships in which he stands, the one, his attitude toward the minister and

his fellow-workers, the other, his attitude toward the work in hand.

Much of the minister's happiness, and a great deal of his success as a leader of others, are involved in the first of these. Some workers, earnest enough, and capable enough, too, are, withal, self-assertive and self-willed, and refuse to co-operate at all, unless their particular plans and methods of work are adopted. Others, again, fail to render their best service because of a critical suspicion of their pastor or co-workers. While still others fail to be as helpful as otherwise they might be, because they insist on undertaking tasks for which they are least of all fitted.

The minister, as spiritual leader and guide, has a right to expect unflinching loyalty in his workers, and unstinted co-operation in all his enterprises. The loyal worker is, above all else, willing to serve, and to render that service just at the time and in the way required by his pastor. He is ready to take the place, or undertake the task which, in the judgment of his leader, the work requires. He must even be willing, if need be, to retire gracefully from a long cherished position, that others of approved ability and fitness may supply his place.

But he must not, as a time-server, think only of his relation to the leader. He must recognize his relation to the work itself. Much of the anxiety and worry that come to the minister is to be traced to the lack of strict attention to details, on the part of his workers. His workers are to be to him eyes to see, and hands to perform; and happy is that pastor who is confident that in all the network of a congregation's activities the details of each department are being attended to. Moreover, much of the success of any organization depends upon this very thing.

Again, workers should make their duties so much their own, that they will strive to overtake what they have undertaken. How many enterprises fail of achievement, because some one grows weary in well-doing, or lacks in that steadfastness of purpose essential to success.

And, finally, let every true worker preserve a cheerful and considerate bearing toward fellow-workers, and continue in the line of

duty, even though his faithfulness and sacrifice may seem to be unrecognized and unappreciated by others. Some day he will hear the "Well done!"

Montreal

### What the Sabbath School Expects from the Minister

By W. J. Fenton, B.A.

Headmaster, Brampton High School

This depends on the circumstances. There can be no doubt that the minister's first duty on the Sabbath is to have himself in the very best condition of heart and mind to render effective the message he has to give his people from the pulpit; but if the conditions permit, his assistance in the Sabbath School is desirable. It encourages the teachers, to have the minister associated with them in their work, while his presence lends a dignity to the service which would be lacking without.

The ordinary superintendent is generally a busy man, whose own affairs take up too much of his time to permit him to come in contact with the parents, while the minister who knows the scholars from meeting them in the Sabbath School, can do much on his visits to their homes to strengthen the bond of sympathy which should exist between the parents and the Sabbath School teacher.

The minister, if available, is the ideal teacher for the Bible Class. We all know the difficulty of retaining the grown-up scholars. Many of these leave the school when they are in most need of its help. In the hands of an enthusiastic and competent teacher the instruction given in the Bible Class may be made so valuable as to compel the attendance, not only of those who graduate to it from the school, but also of many from the congregation, who thought their Sabbath School days long since past. For the successful conducting of the Bible Class there are few so well suited as the minister.

It is unfair to the minister to ask him to perform the duties of superintendent, even to the extent of having him regularly address the school from the desk. Such addresses are of doubtful value, as it is difficult to keep the interest of both the younger and the older classes at the same time.

To attend its sessions and conduct the Bible Class, is all we ought to expect of our minister. The Sabbath School is of sufficient importance to give it a right to look for this. It is the great recruiting class of the church, and is universally recognized as worthy of her most careful oversight.

Brampton, Ont.

### Church Service or Sabbath School?

*By Rev. James B. Fraser, M.D.*

The question is, if parents have to choose for their children between the Sabbath School and the church service of worship, which should they choose?

Without hesitation, the church service; and they should insist that their children attend with them, sit with them, and be able afterwards to tell something of what was said or sung, which they are old enough to do, if old enough to attend Sabbath School. This last may easily be accomplished by encouraging their spirit of emulation, by wise praise or even by some simple reward, and by skilful and suggestive questioning in the home afterwards.

In case the readings, prayers and sermon, or even the psalms and hymns, are beyond the child's capacity, as without any one's blame they sometimes are, and there is nothing that a child could be reasonably expected to take in so as to be able to give out, it would be a profitable task for the parent to listen to all with a view to the after translation of some portion into terms of the child's thinking and expression. Such a plan would secure closer attention on the parents' part and would rapidly develop the interest and understanding of the child. Any child of Sabbath School age should be able to find a good deal of real interest in the average church service. If not, the service is at fault. The lambs are not being fed.

But, why should parents have to choose? Why should not they and their children attend both the Sabbath School and the service of public worship? It may mean some small sacrifice of ease and convenience for the parent, but it is well worth while. It cannot be seriously argued that it involves any real hardship for the children. Compared

with the programme of the public school, attendance at both public worship and Sabbath School is a "picnic" which any healthy child will thoroughly enjoy.

In the town or city, when the Sabbath School is in the afternoon, it is easy; in the country congregation, where, if there is a Sabbath School, it must, in most cases, be held an hour before, or after, the church service, it is not so easy. Yet, even here, if the minister is reasonable and considerate, if the service be shortened and parts of it at least simplified, so as not to be too wearisome, the two hours and a half, with a brief intermission, will not be found as trying to the child as an ordinary half-day at the public school. The ideal plan is for the parents to go with their children to the Sabbath School, and the children with their parents to the church service, and it is not an impracticable, or impossible ideal.

Where children have to be sent alone to the Sabbath School before the service, they should certainly be persuaded or even required to remain with their parents for the service; if the Sabbath School is after the service the parents should always wait for, and come home with, their children. If not required to attend the service, and allowed in either case to make their own way home, in frolicking groups, or stroll about in idleness, they might better not go. A few years of such a method will develop a generation, which, when it outgrows the Sabbath School, will have no use for the church.

Annan, Ont.

### Which Has the Prior Claim?

*By Rev. D. L. Campbell, B.D.*

Which has the prior claim for attendance on Sunday,—the church, or the Sabbath School?

1. Which has the prior claim on Sabbath School teachers? Were they to forego the church service, they would be absenting themselves from a service specially appointed by Christ Himself for their edification, and thus be forsaking the assembling of themselves together. If they should neglect the Sabbath School, they would be disobeying Christ's command, "Feed My lambs," the carrying out of which would likewise be a



means of grace to themselves. If the Sabbath School were closed, the church could not prosper. Therefore, I hold that the Sabbath School has the prior claim on the Sabbath School teachers in the congregation.

2. The Sabbath School scholars. As the Sabbath School is the nursery of the church, where the food is chiefly "milk for babes," it must certainly have first claim upon those for whom it was instituted.

3. When we apply the question to adults generally, adaptability would reply, that if these have graduated from the Sabbath School, or have come from God-fearing homes, where the Word has been thoroughly and systematically taught, then the church should have prior claim. If not: if they have not thus been trained, perhaps they would benefit more from the teaching of the Word in Sabbath School, than from the preaching of the Word.

Of course, the true answer depends a great deal on the style of preaching. If the preaching is evangelical or topical, the change from the Sabbath School to the church might be made much earlier. But if the preaching is mainly doctrinal or expository, then the scholars, in many cases, may with profit remain longer in the Sabbath School.

Moorefield, Ont.

### Getting One's Own Measure Back

*By Rev. Charles H. Stewart*

Every man, in his own way, consciously, or unconsciously, is trying to get the most and best out of life. True, the ideas of men as to what is best differ infinitely. The glutton has his ideal and the ascetic his. The debauchee and the devotee are far as the poles asunder, but the one thing common to all is, that each in his own way is trying to extract the sweetest from life.

Jesus recognized this universal impulse in humanity and laid down a sure rule for its guidance. Happy is he who has made the discovery of this rule. "Do you wish to get the best out of life?" Jesus would say; then you may get it by the application of a simple rule as infallible as the principles of mathematics. The rule is this, "With what

measure ye mete, it shall be measured to you again": that is to say, you will get out of life what you put into it. Put your best in, and you will get the best out.

Let us put this principle to the test. Much of our happiness in life depends upon other people,—how they think, feel, and act towards us. Now, strange as it may seem, we have the control of this in our own hands. People will think, act, feel towards us, as we do towards them. If our attitude be censorious, critical, bitter, theirs will be the same. If we be kind, indulgent, generous, we shall receive the same treatment from them.

Next to a man's friends and fellow-beings, his work is the most fruitful source of happiness. Here, again, we get out of life what we put into it. If we address ourselves to our work because we must do it or starve, then we are just slaves, with poverty and starvation for taskmasters; and to the bitter end we shall get nothing but slavery and monotonous drudgery and toil out of our work. But if we engage in it because we love it, and can find satisfaction in nothing else; if we put earnestness, intensity, enthusiasm into it, then we shall find that every accomplished task is a new instrument of power in our hand by which still greater things may be done.

We might test this rule at every point in the whole circumference of our life, and everywhere we should find it true. This principle, true everywhere, is most true in its application to our religion. Many to-day are disappointed in religion. In their early enthusiasm they thought the Christian life would be a perpetual joy, a ceaseless triumph. Alas! the enchantment and the glory are all departed, and the most sanguine hopes prove a bitter disappointment. But who are the disappointed in religion? Those who are faithful to Christ? Who spend time in meditation, in prayer, in study? Those who are prompt and cheerful in obeying Christ? By no means; these are they who find their religion the perennial fountain from which all that is purest and best in life flows forth. But who are the disappointed in religion? Are they not those who persistently neglect their Christian duties and



deny the demands of Christ? Just so! they put nothing into religion; they get nothing out of it; for the greatest of all Teachers has said, "With what measure ye mete, it shall be measured to you again."

Winnipeg

### Laid to Our Hand

By Rev. John MacDougall, B.A.

There are three essentials for efficient teaching: a passion for teaching, mastery of the subject taught, and knowledge of the art of teaching. The first, the inborn birth-right to teach, is God's special gift, yet possessed in degree by all who love the truth and love their fellowmen. The second, labor wins. The third is laid to our hand to-day, as never before.

Even as the wise men of old opened their treasures, so to-day the history of education, the science of mental processes, and the art of instruction kneel and offer gifts. That history, lately written, traces for us the ideas by which successive ages have been guided; gives us Alfred, Ascham and Arnold, Frœbel, Pestalozzi and Herbart, each of whom represents some form of fruitful experiment; and as she speaks, she bids us learn and use.

Psychology, a science new-born within a generation, discovers the meaning of education in the significance of the long youth of man; discloses its factors in a plastic soul, molding forces, and a goal of life; teaches the unity of man's nature, making the attempt to train the different sides of that nature severally and apart an absurdity; traces the child's unfolding "from one to twenty-one"; points to adolescence as the crisis of the religious life; correlates our abnormalities with Christ's normal character; and, when her task is done, leaves what she knoweth not to the Spirit of God.

Pedagogy bids us value the child, not merely for what he may become as a man, but for what he may be as a child,—for always upon the fundamental in relative perfection rests the later development; and bids us value impression solely for the sake of expression. Upon the boy who answers clearly in class concerning cruelty, yet goes out to terrorize others, the lesson in knowledge is worse than

wasted. And it postulates that, since the religion of Christ rests immediately upon the scriptures, it cannot flourish except in connection with an adequate knowledge of them.

In our Teacher Training Course, acknowledged by experts to be the best in print, we have this material laid to our hand in Professor Murray's and Professor Tracy's Handbooks. It is laid to our hand abundantly for further gleanings in the wider fields of literature. Many of us shrink from its use, as though it added to our labor, increasing the complexities of life. This is as if we should decline the railway and the telephone, when at our command. We must use the means which have made the secular school efficient. God's message here is opportunity.

Spencerville, Ont.

### The Primary Class and the Home

IN TWELVE ARTICLES

By Esther Miller

#### II. THE TEACHER'S PART

Not long ago, I heard from a Primary pupil a remark which was an unconscious rebuke to her teacher. This small person was swinging on her home gate with an older companion, when a lady passed on the other side of the street.

"There's your Sunday School teacher," said the elder child. Tot number two looked incredulous. "No, it ain't," was the decided reply, "my teacher wears a big fadder hat, an' always stays in de church."

A teacher who, like that one, appears to her pupils only in the class, might be labeled, "For Sunday Use Only". She is not the sort likely to reach out a helping hand to the mother at home and seek her partnership in Sunday School work.

For, if the home and Sunday School are to go hand in hand, the teacher's share in the co-operation must be no small one. Her work, of course, lies chiefly in the Sunday afternoon session; but it is very inadequate work if it stops there. She must go to her pupils' homes often, not to pay a formal, or even a merely friendly, call, when she will sit for ten minutes in the parlor, and inquire politely for Johnny's cold; but a really brisk business visit. For Sun-

day School teaching is a business, and a tremendously serious business too. And during this visit mother and teacher will enter into a compact to aid each other in every way in the right doing of it.

They must attend to the details of their common task. One or the other must have the privilege of first presenting the new lesson; but each must know which it is to be, for much time and energy are wasted in the overlapping of work. They might arrange to teach the lesson on alternate Sundays, the other reviewing. That done, they must discuss another feature of their task. A large part of the little one's religious training consists in the memorizing of scripture, and mother and teacher must decide upon a list of suitable passages to be taught.

The selection known as The Child's Memory Bible, is an example. It is as follows: 1. The Commandments; 2. Psalm 23; 3. Isaiah, chapters 53 and 55; 4. The Beatitudes; 5. The Lord's Prayer; 6. 1 Corinthians, chapter 13; 7. 1 Thessalonians 5: 14-22. In some such list as this the teacher will find material for the child's memory work.

Then, there are the Golden Texts belonging to the lessons, which must be taught. And besides, a number of Bible gems can be strung together, to make what is called a Scripture Alphabet. This consists of 26 Bible texts, commencing with consecutive letters of the alphabet; for example: A.—"Ask, and it shall be given you." B.—"Believe on the Lord Jesus Christ, and thou shalt be saved." C.—"Come unto Me, all

ye that labor and are heavy laden, and I will give you rest." Etc., etc. When the selections are decided upon, the whole list is divided into small sections, with so many verses for each week in the year (one verse a week is generally enough), and mother and teacher each becomes responsible for a definite number of these.

But what about the mother, says one teacher, the poor, over-worked mother, who seems to have neither time nor ability to give her children the bread of life, who is herself, often, sadly in need of teaching? Here is just where the teacher finds her great opportunity. For she must be a guide and support to such mothers. She can send home every Sunday afternoon, with the children, a little slip of paper, mapping out very simply the week's work; she can call often to see how the home teaching is progressing, and to give a helping hand. If the teacher is kind and patient, who knows what good she may accomplish? For by teaching and helping the mother, she is indirectly teaching the child, and with greater force than could come through any other channel.

A great deal of time and labor, all this will take, a teacher says. Yes, and Sunday School teachers are generally very busy people. But this is the Master's work, and surely the best He has given His servants to do. And where is the Sunday School teacher, who, realizing this, would not put forth her greatest efforts for its accomplishment?

### Lesson Calendar: First Quarter

#### THE BEGINNING OF MANKIND AND THE BEGINNING OF GOD'S CHOSEN PEOPLE (GENESIS)

1. January 6.....God the Creator. Gen. 1: 1-25.
2. January 13.....Man Made in the Image of God. Gen. 1: 26 to 2: 3.
3. January 20.....Man's Sin and God's Promise. Gen 3: 1-6, 13-15.
4. January 27.....The Story of Cain and Abel. Gen. 4: 3-15.
5. February 3.....Noah Saved in the Ark. Gen. 8: 1-16.
6. February 10.....Abram Called to Be a Blessing. Gen 12: 1-8.
7. February 17.....Lot's Choice. Gen 13: 1-13.
8. February 24.....God's Covenant with Abram. Gen. 15: 1, 5-16.
9. March 3.....Abraham Pleading for Sodom. Gen. 18: 16-33.
10. March 10.....Isaac a Lover of Peace. Gen. 26: 12-25.
11. March 17.....Jacob and Esau. Gen. 27: 15-23, 41-45.
12. March 24.....Woes of Drunkenness. Isa. 28: 7-13.
13. March 31.....REVIEW.

## NOAH SAVED IN THE ARK

February 3, 1907

Genesis 8 : 1-16. Commit to memory vs. 1-3. Read Genesis, chs. 6 to 9.

GOLDEN TEXT—The salvation of the righteous is of the Lord.—Psalm 37 : 39.

1 And God remembered Noah, and every living thing, and all the cattle that <sup>1</sup>was with him in the ark : and God made a wind to pass over the earth, and the waters asswaged ;

2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained ;

3 And the waters returned from off the earth continually : and after the end of <sup>2</sup>the hundred and fifty days the waters <sup>3</sup>were abated.

4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

5 And the waters decreased continually until the tenth month : in the tenth month, on the first day of the month, were the tops of the mountains seen.

6 And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made :

7 And he sent forth a raven, <sup>4</sup>which went forth to and fro, until the waters were dried up from off the earth.

8 <sup>5</sup>Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground ;

Revised Version—<sup>1</sup>were ; <sup>2</sup>an ; <sup>3</sup>decreased ; <sup>4</sup>and it ; <sup>5</sup>and she ; <sup>11</sup>hundred ; <sup>12</sup>dried ; <sup>13</sup>dry.

## LESSON PLAN

- I. The Mountains, 1-5.
- II. The Messengers, 6-12.
- III. The Dry Land, 13-16.

## DAILY READINGS

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

M.—A sinful world, Gen. 6 : 5-18. T.—The flood, Gen. 7 : 11-24. W.—Noah saved in the ark, Gen. 8 : 1-16. Th.—God's promise to Noah, Gen. 9 : 8-17. F.—Preacher of righteousness, 2 Pet. 2 : 1-9. S.—Warning against neglect, Matt. 24 : 32-42. S.—God's mercy, Isa. 54 : 4-10.

9 But the dove found no rest for the sole of her foot, and she returned unto him <sup>6</sup>into the ark, for the waters <sup>were</sup> on the face of the whole earth : <sup>7</sup>then he put forth his hand, and took her, and <sup>7</sup>pulled her in unto him into the ark.

10 And he stayed yet other seven days ; and again he sent forth the dove out of the ark ;

11 And the dove came in to him <sup>8</sup>in the evening ; and, lo, in her mouth <sup>9</sup>was an olive leaf plucked off : so Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days ; and sent forth the dove ; <sup>10</sup>which returned not again unto him any more.

13 And it came to pass in the six <sup>11</sup>hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth : and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was <sup>12</sup>dry.

14 And in the second month, on the seven and twentieth day of the month, was the earth <sup>13</sup>dried.

15 And God spake unto Noah, saying,

16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

Shorter Catechism—Ques. 44. What doth the preface to the ten commandments teach us ? A. The preface to the ten commandments teacheth us, That because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments.

The Question on Missions—5. In what part of Korea is our mission ? In the northeast part, bordering on the Sea of Japan. The field is very large, and the population a million and a half.

Lesson Hymns—Book of Praise, 13 (Supplemental Lesson); 148; 152; 65 (Ps. Sel.); 162 (from PRIMARY QUARTERLY); 457.

## EXPOSITION

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

**Time and Place**—At least 2,000 years after the beginning of the race, and possibly much longer ; place, " the mountains of Ararat".

**Connecting Links**—The huge gap in the history of man between this and the last Lesson, longer than the whole period of the Christian era, is represented only by a few names. The period is regarded as one of moral and spiritual declension. Mankind had made considerable progress in the arts and in some features of civilization, but crime and violence prevailed to a marked degree. The Bible represents human wickedness as calling down vengeance from heaven in a flood of waters.

Before the Flood came, Noah, who is called " a just man and perfect" (ch. 6 : 9), was commanded of God to build an ark. Into this he and his family entered, with representatives of every kind of animals and birds. When all these were safe in the ark, the " fountains of the great deep" were

" broken up", and for 40 days the rain descended, ch. 7 : 11, 12. The waters kept increasing for 150 days (ch. 7 : 24), and then for 150 days kept decreasing, ch. 8 : 3 ; 65 days later, Noah and his family left the ark.

Almost all nations have legends of some such catastrophe to mankind, from which only a few escaped. And it is by no means improbable. Geology shows that every part of the land surface of the earth has been repeatedly submerged, previous to man's appearance. There is no improbability in supposing a somewhat extensive submergence of the area occupied by man after his advent. There is no need to suppose the Flood to have been universal. The terms used, suggesting that it was so, are simply such as an observer in Noah's position would employ. The depression of the land might be gradual enough to give warning to any one who cared to see, and yet the inrush of the sea water sudden at the end.

**I. The Mountains, 1-5.**

Vs. 1-3. *God remembered Noah*; did not leave him to perish, but had compassion on him, arranging for his release before the supplies in the ark were all exhausted. *Every living thing*. God's care extends to the least of His creatures (see Ps. 145 : 16; Matt. 10 : 29). *A wind*; probably a hot wind, which would help to lessen the waters by evaporation. *The waters assuaged*. God's grace and faithfulness were now beginning to work deliverance, as His wrath had brought punishment, ch. 6 : 5-7. The lowering of the waters would be partly due to the "wind", and partly to the rising of the land to something like its former level.

Vs. 4, 5. *Rested*. The ark, which was 30 cubits (about 45 feet) in height—see ch. 6 : 15, probably drew about half its own height of water. *Seventh month. .seventeenth day*; the beginning of the 150 days of v. 3. The "seventh month" is October, if we reckon from the beginning of the Jewish sacred year in April, while, if we reckon from the beginning of the civil year in September, it is April. *Upon. .Ararat*. See The Geography Lesson. *Tenth month. .first day*; about two and a half months after the ark grounded. *Tops of the mountains*. These may have been either the elevations below the resting place of the ark, coming into sight as the waters descended (see HOME STUDY QUARTERLY), or those above, brought into view as the atmosphere cleared.

**II. The Messengers, 6-12.**

Vs. 6-9. *The window*; the only window in the ark (see ch. 6 : 16). *Sent forth a raven*. Noah was eager for information as to the probability of an early escape from confinement in the ark. But the raven, a carrion bird, finding abundant food upon the surface of the waters, returned no more. *A dove*; a bird in which, as is well known, the homing instinct is very powerful. It was, therefore, a messenger likely to bring back tidings.

Vs. 10-12. *He stayed yet other seven days*; and again sent forth the dove. The length of the interval suggests that the week was already recognized as a division of time. *The dove came. .an olive leaf plucked off*; Rev. Ver., Margin, "a fresh olive leaf". This was proof, that, somewhere within easy reach, the waters had so far gone down as to allow the trees to

appear above the surface, and to be already putting forth leaves. Indeed, the waters must have fallen very considerably, since the olive tree does not grow at great heights. *Returned not again*; showing that there was now a resting place and food elsewhere.

**III. The Dry Land, 13-16.**

Vs. 13-16. *Six hundredth and first year*; of Noah's age (see ch. 7 : 11). *Face (surface). .dried* (Rev. Ver.); but the earth was not yet firm. *Second month, etc.*; a year and eleven days from the commencement of the Flood (see ch. 7 : 11.) The "year" may have been a lunar year of 354 days. If so, the time spent in the ark would be exactly a full solar year of 365 days. *Dry* (Rev. Ver.); solid and fit for cultivation. Noah hardly needed any audible voice from heaven to bid him go forth. The situation was such that his duty was plain, and easily interpreted God's will for him. *Thy sons*. See ch. 7 : 13.

**Light from the East**

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

FLOOD—All Eastern nations, except the black races, have some traditions of a flood; but these do not all necessarily refer to the same event. Those of the Babylonians and the Hebrews evidently come from a common source, and perpetuate the memory of a catastrophe unique in human history. It has been conjectured that the earth, in process of cooling and solidifying, threw off a ring of aqueous vapor, which formed an equatorial girdle, as Saturn's rings do, a few hundred miles from the earth's surface. For some reason its equilibrium became unstable, and it descended in overwhelming torrents on the tropical regions of the earth. The result was a flood of unprecedented volume, which abated as the water flowed away to the ocean. While the depth of the water on the Babylonian plain was sufficient, owing to its configuration, to overtop the mountains and to sweep the whole race away, the entire flood would raise the ocean only a few inches, or feet, at the most. If such a ring existed, it must have appeared like a graceful arch of light across the sky, and after its collapse the rainbow, somewhat similar in shape, was a reminder of it, and a pledge that there could not be another deluge from the same cause.

APPLICATION

By Rev. J. W. Macmillan, B.A., Winnipeg

*Remembered*, v. 1. There are all sorts of memories. There is the useless memory, which is pretty certain to forget. There is the capricious memory, of which you can never tell whether it will do its duty or not. There is the nick-of-time memory, which almost forgets, and arrives with a flying leap at the last moment, leaving you with a shudder, because you were so nearly disgraced. But the divine memory is of the sort that "neither slumbers nor sleeps." God "remembers His people as a mother remembers the babe in her arms, because it is impossible that her love should forget." "God's remembering of us is the natural claiming of our own life by His as true part of His own."

*Every living thing*, v. 1. The modern nature student tells us that all the quarreling between man and the beasts is man's fault. Mr. C. D. Kellogg, the "Bird Man", spends most of the year in the woods without a weapon, and is never attacked by the wild beasts. Mr. Ernest Thompson Seton declares that a wolf will not attack a human being, and claims that none of the stories to the contrary will bear investigation. Such men as these argue that man and the lower creatures ought to be friends. Would it not be fine, if we could go into the woods and look at our leisure upon all the animals going about their daily business, instead of our approach being the signal for every living thing to run or to hide?

*The fountains . . . of the deep*, etc., v. 2. "The great fire of London burnt up the city," says Macaulay; "but it also burnt out the plague." God's judgments are often remedial. When you have an aching tooth, the dentist sometimes puts you to a good deal of pain; but he does it to heal the ache. He is not on the side of the pain, but is its most effective, because its most intelligent, enemy. God is trying to bring men back to Himself, by setting Himself against their self-injurious wishes. To find punishment in your pathway, when you have done wrong, is to make sure that God is on your track to bring you to a better mind.

*The ark*, v. 4. In some parts of the Fraser

valley in British Columbia you may see skiffs tethered to the back doors of houses which are miles from the river. If you are very much of a "tender-foot," you will probably laugh, for the boat looks so foolishly useless. But if you come back when the June sun is melting the snows on the mountains, and swelling the river to four times its original size, and the high tides of the ocean are damming this immense stream and driving it upon the land, you will see that the boat at the back door is a wise precaution. So, many things seem foolish in the days of preparation, which are recognized as wisdom afterwards. The lessons of childhood are justified in the temptations of adulthood.

*A raven*, v. 7. There are some people like ravens. They would rather fly on weary wings over a waste of waters, than return to the safety and peace of the ark. The raven nature is not so much independent, as foolishly anxious to assert its independence. It delights in showing off. Now, people do not go through the motions of eating in order to show that they know how to eat. Nor do they run and skip on the street to inform the public that they possess those accomplishments. Surely it is enough to know ourselves independent, without constantly posing and boasting about it.

*God spake*, v. 15. God has many ways of speaking. Every one may hear Him, for He has a language suited to all capacities. The only people who do not hear God speaking are those who will not listen. As long as Samuel got out of bed and ran to Eli, whenever he heard the voice that spoke in the stillness of the night, he learned nothing; but when he answered the Lord, "Speak; for Thy servant heareth," he received the message.

*God spake*, v. 15. God says much more to us than He did to Noah. We have the Bible, which contains His word. We have the gift of His Son, who is the Word of God. We have the Holy Spirit, who will guide us into all truth. We have, too, the testimony of count-

God's Remembering

Boats at Back Door

Ought to Be Friends

Showing Off

A Friendly Foe

Good Listeners

More Given; More Required



less generations of holy men whose lives speak of God's wondrous grace. How much more responsive should we be to God's invitations and commandments than the people who lived in the dim dawn of the ages!

*Go forth of the ark*, vs. 15, 16. The Bible is not merely history: it is revelation. Many people look upon it as a "Memorandum book," noting that God did this and that during the centuries of the past. But it is something far more precious than that; it is a picture of what God is doing every day and amongst all peoples. He has a thousand ways of protecting the righteous, as He kept Noah safe through the Flood. All the forces of nature are under His control, He rules as King in all human affairs, legions of bright angels are ever ready to speed swiftly hither and thither on His errands of mercy. This is the secret of the only real joy and peace—to know God, not merely as One who had dealings with men of a long time ago in a far-off land, but as the ever-present and most loving Father.

### Lesson Points

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

The sunshine of God's love breaks through the darkest clouds of His wrath. v. 1.

Science explains second causes; the scriptures take us back to the First Cause. vs. 2, 3.

If the heavenly Pilot chooses and directs our course, we shall not fail to reach the haven of rest. v. 4.

God's operations are so gradual because they are so great. v. 5.

Would we win the goal, we must wait till we are sure of the path. v. 6.

"Happy they who send forth, not the raven, but the dove from their patient hearts." vs. 7, 8.

Our hopes will never be disappointed when they rest on the promises of God. vs. 8-11.

Prayer, like Noah's dove, brings the joys of heaven into our earthly lives. v. 11.

"Till God speaks we must remain, and as soon as He speaks we must remove." v. 15.

There is salvation for all who are willing to be saved. v. 16.

### TEACHING HINTS

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

#### For Teachers of the Older Scholars

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

Almost every branch of the human family has its tradition of a flood. Advanced classes should compare the Biblical and Babylonian narratives. (See, *From the Library*.) These traditions unmistakably point to some outstanding event before the race became scattered and lost its unity of thought. An overflow caused by great rains, melting snow and ice, or a tidal wave in conjunction with great convulsions changing the level of the plains may have been the physical basis of the Flood. (See *Light from the East*.) In 1864, a cyclone struck the shore of India, and 60,000 lives were lost. Whatever the occasion of the Flood, the writer of Genesis views it as having a moral and spiritual meaning, and sees in it a manifestation of God's judgment on account of sin. Note:

1. *The occasion of the Flood*, ch. 6: 1-7. The great wickedness of man is here attributed to evil marriages. The corruption became so

great, that God determined to remove the offenders and begin the race anew. The particular form of sin is noteworthy, as undermining the spiritual basis of the home and family. This principle can be traced in all later Biblical revelation and in modern times.

2. *The preparation to save*, ch. 6: 8-22. Noah, the spiritually minded man of his age, was chosen by God as leader in a new movement for the re-establishing of righteousness in the world. Bring out his characteristics. He was a preacher of righteousness (2 Pet. 2: 5), warning of sin, obeying God, and building the ark. He is the hero of the Flood. Special attention should be given to a study of the ark: length at least 450 feet; width 75 feet; height 45 feet. As it was to accommodate its vast freight for a year, great accommodation was needed. Note contents, arrangements and provision. Refer briefly to the Flood, its terror, extent, duration, abatement, the journey of the ark, the salvation of Noah when the Flood had disappeared.

Use the narrative as an illustration or type of salvation by Jesus. Many important



truths are suggested. Keeping to the account, let the teacher impress the following :

(a) The salvation of Jesus is from an overwhelming ruin. Shallow views of sin are deceiving many. They are seen in much popular literature, which delights to trifle with sin, even as affording amusement or gain. Sin must be viewed in its effects upon the soul, and is only adequately studied in the light of Calvary.

(b) The way of salvation is a divine plan, carried out by human co-operation. Let the teacher illustrate this. Ezekiel's vision, (see Ezek., ch. 2), Daniel's vision, (see Dan. 12 : 1-3), the preaching of the apostles, supply material. Jesus' own words make salvation centre in Himself, as God's Representative, John 3 : 16-18.

(c) Salvation is the beginning of a new life, v. 16. The old race was destroyed because worthless, the new had the responsibility of the world. To be saved carries the obligation to live in God's order and service. Compare Jesus' symbols, light, salt (Matt. 5 : 13, 14), fishers of men (Mark 1 : 17), feeders of the flock, John 21 : 15, 16, 17. Close with an invitation to accept of Jesus as the Ark of God, in whom alone is safety and salvation.

### For Teachers of the Boys and Girls

By Rev. E. Douglas Fraser, D.D.

Recall by a question the wicked *man* of the last Lesson : it is a sad story. Now, sadder still, it is

A *wicked race*. Have the class read ch. 6 : 5. Make clear that the wickedness did not all come in a day—it was perhaps 1,500 years from Cain's time : sin, in one's own heart, or in a community, is like a cancer in the body—it grows and grows and grows.

*What was to be done with them ?* God was very patient : for 1,500 years He bore. But there is a time when even God's patience must end. That time had come : let ch. 6 : 6, 7, 11-13 be read. (Have the scholars quote passages of scripture to prove that God is patient; but that He will at last punish transgressors.) The awesome thought of the Almighty making up His mind to destroy the very men whom He had made in His image, will sink deep into young hearts. But there was

*One righteous man*. Ch. 6 : 9 tells of him, and v. 9 explains v. 8. Why had he "found grace"? John 14 : 21, and such like passages help to the answer : it is those who love and obey God, whom God delights to bless.

*How he and his were to be saved*. The story has an unending charm. Take as much time for it as can be spared—the command to build the ark, the material, the size and shape of it (ch. 6 : 14-16), and then the need for it, v. 17; and the gracious promise of safety to Noah and his household, and to the creatures who were to be kept alive, vs. 18-21.

*The building of the ark*. What Noah did is all summed up in one short verse, ch. 6 : 22. He obeyed God ; 120 years of obedience, as many think, for it took this time to build the huge vessel. Ask, What led Noah to obey? The answer, Heb. 11 : 7. And note the strength of a faith that could hold out so long. All these years Noah was warning the people of what was coming, 2 Pet. 2 : 5—six score years and more of faithful preaching.

*Entering in*. The weird story of ch. 7 : 1-9 is sure to hold. Weirdest of all—"The Lord shut him in" (v. 16) !

*The Flood rising*. Ch. 7 : 11 describes how the waters came both from above and below—the awful rain of 40 days and 40 nights (v. 12); and vs. 17-24 the sad story of how, by degrees, the waters rose and every living thing on the earth perished. Rom. 6 : 23 (first half of verse) comes in here.

*The Flood going down*. The Lesson chapter teems with details. Bring out some of them, such as God remembering Noah and all that were in the ark (v. 1), the drying wind (v. 1), the inflow and the fall of water stopped (v. 2), the ark resting on Ararat (v. 4), the tops of the mountains at last visible (v. 5), the fruitless sending forth of the raven (vs. 6, 7), the sending forth of the dove, once, twice, thrice (vs. 8-12), the uncovering of the ark (v. 13), the going out of it (vs. 15-19), Noah's reverent and grateful worship (v. 20), and God's gracious promise, vs. 21, 22. There will be little time for the story of the rainbow, ch. 9 : 12-17. In closing, the great thought of the Lesson should be made clear, and brought home—*Salvation is of the Lord*.

## THE GEOGRAPHY LESSON

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

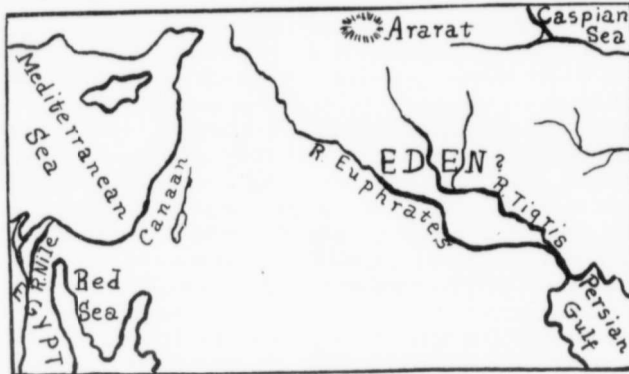
The Lesson tells us that the ark "rested upon the mountains of Ararat". Get the scholars to turn up 2 Kgs. 19 : 37; Isa. 37 : 38

(Rev. Ver. of both passages, or margin of ordinary Version); Jer. 51 : 27. From which passages we learn that Ararat was a "land" or "kingdom", and that the

sons of Sennacherib fled thither after they had slain their father. But where was Ararat? Geographers describe it as "a rugged, mountainous and wooded region," forming part of what is now Armenia, a country between the Caspian and Black Seas. In

Northern Armenia, the winter's cold and the summer's heat are very great. There are signs of ancient volcanoes among the mountains.

On which of these mountains did the ark rest? It was the one now called Mount Ararat, with its two peaks, one 17,750 feet, and the other 13,420



feet above sea level. The higher peak is far above the snow line. Other names for this mountain are Ara Dagh, "The Finger Mountain", and "The Painful Mountain". Those who try to climb it know why the latter name has been given.

## ADDED HINTS AND HELPS

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

## From the Library

"The Babylonian story of the flood is known to us from Berosus and from cuneiform tablets. The general facts are as follows. The story in the tablets is an episode in the Babylonian epic of Izdubar. The hero is the tenth Babylonian king Xisuthrus." Like Noah, "he is divinely warned of the coming flood, told to build a vessel, and to go into it with his family and the animals. He does so; the flood comes, and all not in the ark are drowned. The ship grounds on a mountain. Certain birds are sent out; the hero leaves the ship and offers sacrifice. Then, in Berosus and the tablets, the hero is taken to dwell with the gods. These two versions, especially that of the tablets, are polytheistic; and the tablets describe the discussions and the dissensions of the various gods over the fate of man."—Bennett.

## Some Test Questions

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

1. Why did God send the Flood upon the earth?
2. How were Noah and his family saved?
3. What provision was made to prevent the land animals and birds from being completely destroyed?
4. For how long did the waters of the Flood increase?
5. How long did they keep decreasing?
6. To what was the lowering of the waters due?
7. Where did the ark rest?
8. How did Noah discover that the waters had abated?
9. How long were Noah and his family in the ark?
10. By whom were they commanded to leave it?

**Something to Look Up**

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET]

1. Where does our Lord speak of the Flood? To what did He compare it?
2. In which book of the New Testament is Noah's faith spoken of? What is there said it led him to do?

ANSWERS (Lesson IV.)—1. The elder brother of the Prodigal Son, Luke 15 : 25-32.  
2. Matt. 5 : 23, 24.

**For Discussion**

[FROM THE HOME STUDY QUARTERLY AND LEAFLET]

1. Had the wicked people of Noah's time a fair chance?
2. God's mercy. Is it ever shown in acts of destruction?

**Prove from Scripture**

That Jesus is the only Saviour.

**The Catechism**

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

Ques. 44. *The Preface.* We have here a statement of the threefold ground on which God claims obedience: First, "because God is the Lord." The name is equivalent to Jehovah. By this name He made Himself known to Moses when He was about to deliver His people from Egypt (see Ex., ch. 3). All God's promises are suggested by this name, and bind us to loving obedience. Secondly, because this Lord is "our God." He has entered into fellowship with us,

taking us for His own people. The third reason is a climax: God's claim upon our obedience has its strongest foundation in the fact that He is "our Redeemer." The New Testament brings out the full and final meaning of the name, when it shows us Christ as the One through whom God redeems us.

**The Question on Missions**

By Rev. Robt. Grierson, M.D., Song Chin, Korea

Ques. 5. When the missionaries went out in 1898, they intended to follow up the work begun by Mr. McKenzie at Sorai on the West of Korea. But it was found that during the interval between Mr. McKenzie's death and the arrival of the new men, the field had been occupied by the American Presbyterians. It was arranged that the Americans should continue to hold the field, and give up the Northeast provinces of Korea to the Canadians. Our church, therefore, obtained this virgin field, comprising two and a half provinces, with a great population. The field extends along the Eastern coast as far as the Russian Manchurian border, and contains almost one quarter of the land surface of the empire. Tens of thousands of Koreans have crossed the border into Russia and Manchuria, so that our missionary duty really extends wider than the wide boundaries above mentioned.

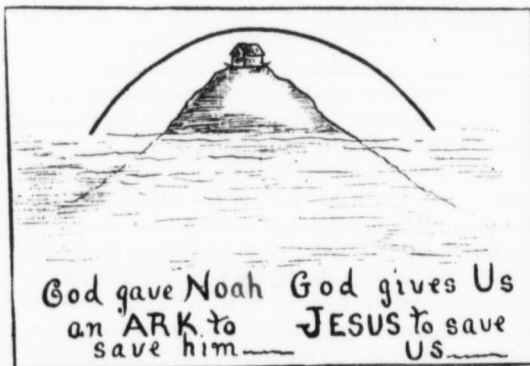
**FOR TEACHERS OF THE LITTLE ONES**

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

*Lesson Subject*—God saving His people from destruction.

*Introduction*—An outline of a "Noah's ark" (or a toy one) will quickly bring forth

the cry. "Oh, we know what that is!" Yes, of course you do. Almost every little boy and girl has at some time or other been the happy possessor of a "Noah's ark"! You know the names of all these funny little wooden animals! To-day we are going to hear the story of the real Noah's ark. You know it was really a very big boat, made something like a house, for it was made to be a home for some people and animals for a time, to keep them in safety upon the water.



*Review*—Print, ADAM. You all remember about the sin of Adam and Eve. From that time sin was always in the world. You remember how sin made Cain kill his brother Abel. People became more and more wicked. After a while we hear of a good man amongst the wicked ones. "Enoch walked with God," and God took him out of the world without dying. (Teacher read carefully chs. 5, 6, 7.) The people grew worse and worse, till God determined to punish them for their wicked deeds. But one man, Noah, kept the friendship of God and obeyed Him; and for Noah and his family God provided a way to be saved from the punishment that was coming upon those who forsook God's laws.

*The Ark of Safety*—Tell briefly God's directions to Noah about the building of the ark, etc. Noah obeyed.

*The Flood*—You may all raise your arms up high, and let your fingers show how the rain comes pouring down. (Sometimes we say it is like a flood, in our garden, or on the street.) When Noah's ark was ready and all were safely inside, God let the rain pour down for a great many days, till the ground was covered, and then the houses, and at last the trees and mountains (sketch outline that will illustrate), till, on all the

earth, nothing could be seen but water. Of course all the people and all living things were drowned in this great Flood, which was God's way of punishing the wicked people and preparing the world for a new people.

*Safety*—While the Flood was on the earth, Noah and his family and all things in the ark were safe and happy, because they had taken the way of safety God had appointed for them. Tell the Lesson story. Outline a mountain peak, Ararat, a dove and olive leaf; and describe the joy of Noah and his family, and of the animals as well, when at length they were once more free.

*The Bow of Promise*—Have you ever seen a rainbow? All stand and show (with your arms above your heads) how the rainbow stretches across the sky. Does it appear before, or after rain? It means that the rain is over. God told Noah that the rainbow would be a sign that never again will the world be destroyed with a Flood.

*Golden Text*—Repeat and explain. Print  
—GOD GAVE NOAH AN ARK TO SAVE HIM

GOD GIVES US JESUS TO SAVE US

*Something to Think About*—God watches over me.

*Something to Draw*—Draw a picture of a "Noah's ark."

FROM THE PLATFORM  
By Rev. J. M. Duncan, B.D.

“ ‘WHOSOEVER WILL’,—THE PROMISE IS SECURE;  
‘WHOSOEVER WILL’, FOREVER SHALL ENDURE;  
‘WHOSOEVER WILL’—’TIS LIFE FOR EVERMORE;  
‘WHOSOEVER WILL’ MAY COME!”

Have the last verse of Hymn 457, Book of Praise, printed on the blackboard before the school opens, but covered until the time for the closing exercises. Then have the scholars sing the verse and the refrain of the hymn. After the singing, ask, What persons went into the ark and were saved from the Flood? Only Noah and his family. Tell of a minister who once asked, "What became of Noah's carpenters?" Bring out by questioning, that these and the other people of the time were warned of the coming Flood, and had the opportunity of being saved from it. Why were they not saved in the ark? Because they did not believe God's message to them. Now ask, To whom does the Hymn just sung invite us to come? Make it clear, that coming to Jesus just means trusting in Him. Whosoever will do this, will be saved. Urge very earnestly each one who has not yet begun to trust Jesus, to begin this very moment. Close by re-singing the verse on the board, with its refrain.

Lesson VI. **ABRAM CALLED TO BE A BLESSING** February 10, 1907

Genesis 12 : 1-8. Commit to memory vs. 1-3. Read Genesis, chs. 10 to 12.

**GOLDEN TEXT**—I will bless thee, and make thy name great; and thou shalt be a blessing.—Genesis 12 : 2.1 Now the LORD<sup>1</sup> had said unto A'bram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto<sup>2</sup> a land that I will shew thee :2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and<sup>3</sup> thou shalt be a blessing :3 And I will bless them that bless thee, and<sup>4</sup> curse him that curseth thee : and in thee shall all<sup>2</sup> families of the earth be blessed.4 So A'bram<sup>5</sup> departed, as the LORD had spoken unto him; and Lot went with him : and A'bram was seventy and five years old when he departed out of Har'an.

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

**Revised Version**—<sup>1</sup>Omit had; <sup>2</sup>the; <sup>3</sup>be thou; <sup>4</sup>him that curseth thee will I curse; <sup>5</sup>went; <sup>6</sup>Shechem; <sup>7</sup>oak; <sup>8</sup>Ai.**LESSON PLAN**

- I. The Call, 1.
- II. The Promise, 2, 3.
- III. The Journey, 4, 5.
- IV. The Altar, 6-8.

**DAILY READINGS**

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

M.—Abram called to be a blessing, Gen. 12 : 1-8.  
 T.—Abram's faith, Heb. 11 : 6-10. W.—Stephen's reminder, Acts 7 : 1-7. Th.—Moses called to service, Ex. 3 : 1-12. F.—Jesus calls disciples, Mark 1 : 14-21. S.—Matthew called, Mark 2 : 13-20. S.—Reward of followers, Mark 10 : 23-31.

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

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

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

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

**Shorter Catechism**—*Ques. 45. Which is the first commandment?* A. The first commandment is, Thou shalt have no other gods before me. *Ques. 46. What is required in the first commandment?* A. The first commandment requireth us to know and acknowledge God to be the only true God, and our God; and to worship and glorify him accordingly.

**The Question on Missions**—6. How many stations have we in Korea? We have three stations where missionaries live, namely, Wonsan, Ham Heung, and Song Chin. Ham Heung is a large provincial capital, and the others are ports open to foreign trade.

**Lesson Hymns**—Book of Praise, 13 (Supplemental Lesson); 250; 320; 56; 531 (from PRIMARY QUARTERLY); 434.

**EXPOSITION**

**Time and Place**—About B.C. 2000 according to the ordinary reckoning; the places, Haran, 60 miles east of the great ford of the Euphrates at Carchemish, the starting point of the great caravan route to the Mediterranean, then Shechem in Canaan, near Samaria, and finally, Bethel, a little farther south.

**Connecting Links**—During the long interval between Noah and Abram, the world's population had again become very considerable, and had scattered much more widely than before, owing to the variety of languages introduced at the building of the city and tower of Babel, ch. 11 : 1-9. The nations had also become corrupt and idolatrous. The Flood, with its terrible revelation of God's wrath against sin, had failed to make men righteous, and therefore preparation is now about to be made, in the call of Abram, for a new movement, leading finally to the coming of Christ. Abram's first home was in Ur of the Chaldees, in southern Babylonia. His first remove was with his father to Haran.

**I. The Call, 1.**

V. 1. Now the Lord had said unto Abram (see ch. 11 : 31); not necessarily in words,

but by bringing it home to him that it was his duty. Much of the language of scripture is of this graphic kind, familiar experiences being dramatized to make them vivid. The voice of conscience 's always the voice of God to each individual. *Get thee out.* Abram had dwelt till he was probably seventy years of age in Ur (see The Geography Lesson), a city noted for its worship of the moon god, and for its worldliness and immorality. Then he had removed, with his father, Terah, to Haran. Whether the definite call from God came to him first at Ur, or at Haran, it is clear that the original movement from Ur to Haran, as well as that from Haran to Canaan, was under special divine direction, and it is likely that Abram, rather than his father Terah, had urged the earlier migration. It was a time of extensive migrations from the valley of the Euphrates to all the countries round about. But the motives were various. The peculiarity of Abram's case was, that he was actuated by a religious motive, perhaps the desire to escape from idolatrous surroundings, or from persecution because he refused to countenance idolatrous practices. *Country . . kindred . . father's house.* These accumulated expres-



sions show how great a demand was made upon Abram. God was training him by separation. *Unto a land*; not named, and therefore the test of Abram's faith would be the more severe.

## II. The Promise, 2, 3.

Vs. 2, 3. *A great nation*. Abram was assured that the God in whom he believed had a great destiny in store for him and for his children after him. And with wonderful faith, he ventured everything on the divine promise, though he was a childless old man. *Thou shalt be a blessing*, etc.; a direct forecast of the spiritual blessing that was to come to the world through Abram's descendant, the Messiah. This is in harmony with the religious motive that prompts Abram's removal from his native land. His descendants would have numbers and wealth; but they would have also something far greater than these, a religious character which would tell on the whole world. *Bless them*, etc. . . . *curse him*, etc. God would make the friends of Abram and his descendants, His friends; and their enemies, His enemies.

## III. The Journey, 4, 5.

Vs. 4, 5. *So Abram departed*. He obeyed the heavenly call, willing to make the sacrifice it would involve, because he believed in the mission that had come to him. This was the first great expression of Abram's faith, which was afterwards, however, to be more sorely taxed and still more splendidly triumphant. *Seventy and five years old*. His migration was not the outcome of youthful restlessness, but of mature decision and settled purpose. *Sarai*. *Lot*, etc. Though so few names appear in connection with the history of Abram and his immediate descendants, their tribe was evidently a considerable one, even in Abram's day, and brought with them considerable substance. In ch. 14 : 14, Abram appears as the leader of 318 fighting men, which would imply a total following of some 2,000 persons. *Into the land of Canaan*. The journey was one of between 300 and 400 miles, probably following the usual route from the ford of the Euphrates at Carchemish, southwest by way of Damascus and the head waters of the river Jordan.

## IV. The Altar, 6-8.

Vs. 6, 7. *Sichem*; that is, Shechem, afterwards an important town, lying in a fertile, well-watered valley, between two mountains, Ebal and Gerizim, just 30 miles north of Jerusalem. This district was chosen probably because it furnished good pasturage for Abram's flocks and herds. *Oak* (Rev. Ver.) of *Moreh* (meaning "soothsayer", literally, "director"); a sacred tree supposed to give divine oracles, which were interpreted by priests. *Canaanite*; descendants of Canaan, son of Ham and grandson of Noah, ch. 9 : 18. The country must have been sparsely populated with a pastoral people, but was not uninhabited. *The Lord . . . said*, *Unto thy seed will I give this land*. He was divinely assured that this was where God meant him to stay as his permanent home. *And there builded he an altar*; to give fit expression to his religious sentiments, and to maintain the recognition of God among his clan.

V. 8. *Beth-el*; house of God, ten miles north of Jerusalem. *Ai* (Rev. Ver.); two and a half miles from Bethel. It is not stated how long Abram remained at Sichem, or why he removed, but probably it was in search of better pasturage. *There he builded an altar*. Wherever he went, his religion went with him, for it was real. Both Shechem and Bethel were long after acknowledged as sacred shrines by Abram's descendants. *Called upon*, etc.; offered prayer and praise, as well as sacrifices.

## Light from the East

ABRAM—Many legends gather around him in Jewish literature. One, which hints at the cause of the breach between him and his people, is as follows: Abram had studied one power of nature after another which his people worshiped, and had concluded that they were all creatures. So he asked his father, "Who created the heavens and the earth?" Terah, pointing to one of his idols, said, "This great image, our god." "Then let me bring a sacrifice to him," said Abram, and he ordered a cake of fine flour to be baked and offered to the idol, and when it did not eat, he commanded a still finer meal offering for it. But, as the idol



did neither eat nor answer, Abram grew angry and kindled a fire and burned all the gods. When Terah returned, he went to Abram and said, "Who burned my gods?" Abram replied, "The larger one quarreled with the little ones, and burned them in his

anger." "Fool that thou art," said Terah, "how canst thou say that he who cannot see, nor hear, nor walk, could have done this?" Then Abram said, "How canst thou forsake the living God, who made all things, to serve gods that can neither see, nor hear, nor walk?"

APPLICATION

*Get thee out*, v. 1. There is pioneer work for most of us to do. We can go out and hunt up those who do not attend church or Sunday School, and persuade **Pioneer Work** them to come. The world owes a large debt to its pioneers. Why, Africa, long the Dark Continent indeed, its gloom pierced by scarcely a ray of gospel light, is now dotted all over with bright spots, ever becoming larger and more numerous, because men like Livingstone, in spite of untold hardships and perils, blazed the way for the coming of the gospel. A very little effort and sacrifice on our part may help to bring the gospel, with its peace and joy, into some heart or home.

*I will bless thee*, v. 2. The promise comes after the command. It is as if the boss of the gang said to the laborer, "Go to the tool-house—;" and then, when the **"Ours Not to Reason Why"** man was starting on his journey, the boss should add, "You will find the foreman there; he is going to advance your wages." If the laborer were not obedient, his wages would not be advanced. If he hesitated about starting, and began to ask, "What is the use of my going there?" he would hear of no advance in his wages. Blessing is for those who ask no questions.

*Thou shalt be a blessing*, v. 2. When boys and girls go out from the old home, do they go out to be blessings? It was said of Attila, the barbarous king of the Huns, that the grass refused to grow wherever his horse trod. How hateful a path he marked across the continent of Europe! One of the wisest of Englishmen said that it was a worthy feat for any man to make two blades of grass grow where one had been growing. Every one of us is either increasing or decreasing the verdure of life. Which is it, in your case?

*Abram departed*, v. 4. Half-way religion does not count for much. Terah (ch. 11 : 31) came from Ur to Haran; but he stopped there. He was not willing **Pay the Price** like Abram to go right on to Canaan. And so Abram's life has influenced the whole history of the world, while Terah is a mere name. If our lives are to tell, we must pay the price of whole-hearted consecration to God and the task He may give us to do.

*Lot went with him*, v. 4. Good for Lot! He was attached to his godly uncle. Like all young men, he was fond of adventure; but, unlike many, he did not **God No Spoil-Sport** think that to go on a religious pilgrimage was going to take all the relish from the adventure. So many young folk think that God is a spoil-sport. The gathering where there is no prayer, the home which cares nothing for the church, the companions that are as ready to swear as to eat, these are what tempt many well brought-up youths. The fact is, that the fun that is irreligious lasts but a little while, and leaves a bad taste in the mouth.

*Sichem. Moreh*, v. 5. These were places of no account then, but were to be famous in after years. Abram is an immigrant, destined to make these unknown regions the most celebrated in the world. What **The Makers of History** are we doing for the future of this new Canada? Macaulay makes the weird prediction of a time when the far New Zealander shall meditate on the fragments of London Bridge, and the ruins of Westminster. But, even so; his meditation will honor the history of those notable spots. Will the visitor who long hence recalls the history of Canada, have a tale of as much heroism and sacrifice to muse upon? That depends on the people who are now making the history of Canada.

*The Canaanite was then in the land*, v. 6.

He is in every land, this heathen, corrupt, dastardly scoundrel. He represents the human temptation to sin. He is the bad companion. He is the man with the sneer, whom the psalmist calls the "scorner". He is the political "heeler", whose idea of citizenship is plunder. He is the creature of criminal instincts, sometimes a "hoodlum" on the streets, sometimes a briber of parliaments. Beware of him and his diabolical arts.

*Altar*, v. 7. Both wise and happy he who takes his worship with him. Those who forget about churches wherever they cannot

**No Land  
Strange to God** see a church, and cease to live steady lives as soon as they get where their friends cannot see them, have forgotten to build an altar in their new homes. God is as near to any one part of the earth as to another, and can be worshiped, and His blessing secured, as well in unfamiliar places, as where we have lived for years.

*Who appeared unto him*, v. 7. At the end of the task comes the vision. One that journeys to some splendid city, may spend many hours on the road before he gets a sight of the goal of his traveling. On the last day it is as little in sight as on the first. Weary and footsore, he is tempted to say, "There is no such place." And then, one

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

### For Teachers of the Older Scholars

The Lesson introduces a new topic, the beginnings of the Israelitish people. The new principle is the election of one family for special service. The great names are Abraham, Jacob, Joseph, and the period of history leads up to the Egyptian bondage, covering about three months' study. Commencing with to-day's, we have four Lessons dealing with Abram. We are to study the record of his life as given in chs. 11 to 25. It is a series of scenes, rather than a history. The present Lesson shows the origin of the Hebrew nation, and, with the others, how God shielded the infancy of the race and developed its life and faith.

evening, he rounds a corner, and sees spread before his eyes the city's spires and parks and battlements, a spectacle of beauty and grandeur. So, at the end of life's journey, we shall see the city of the great King, and enjoy His presence forever.

### Lesson Points

Like a great magnet, God draws every true soul to Himself. v. 1.

A bird cannot learn to fly unless it leaves the nest; nor can the soul come to its highest strength, unless it goes forth to meet trials and temptations. v. 1.

We can endure the privation of the present, when we fix our eyes on the promise of the future. v. 1.

God intends that we shall be, not sponges to absorb, but channels to distribute, blessing. v. 2.

"The good man is not alone. Touch him, and you touch God." v. 3.

Faith is confidence in God's promise, plus obedience to God's command. v. 4.

The magic of "one step at a time" will bring us to the end of the longest journey. v. 5.

When the climbing is stiff, set "a stoot hert tae a stae brae." v. 6.

The best work is done when we give its full time to worship. v. 7.

Here we are like dwellers in tents; in heaven we shall have our abode in a city. v. 8.

### TEACHING HINTS

Trace briefly the intervening events, as the building of Babel, the dispersion of the people, in which Abram's family settled in Ur of the Chaldees. The map will be helpful. Trace Abram's family history, the removal to Haran, where they probably stayed several years, Acts 7 : 3, 4. The Lesson considers the second call, which came to him at Haran (but see Exposition). It was the beginning of a movement which profoundly influenced the world and resulted in establishing firmly and widely the worship of the one true God. Consider

1. *Abram's call* (v. 1), and what this call involved: (a) Separation from kindred and country. Idolatry was prevalent, and the call is an illustration of the new method God adopted of selecting a people, and hedg-

ing them about until they were weaned from idolatry, learned His will, and sought to obey it. This is the kernel of Israel's history. This throws light on the necessity of election, if any are to be saved. The whole race went astray, and the Flood came. This family, with special care, would set a new ideal, which would eventually reclaim the world. (b) It was based on faith in God, Heb. 11 : 8. This was to be the basis of the new nation. It led to fellowship with God, communication of His will and guidance in all life's needs and perplexities. Let this be carefully considered.

2. *The personal encouragements*, vs. 2, 3. These should be considered in detail : (a) Assurance of personal help and greatness; (b) Assurance of the greatness of his descendants; (c) Assurance of being the medium of blessing to the world. In these we have an outline of Israel's history. Abraham is a great outstanding character in the history of mankind. Israel was the peculiar glory of the old world, and the race from which Jesus sprang.

3. *The consequences*, vs. 4-8. Note how he entered Canaan with his substance, how God met and encouraged him, how he built an altar, and commenced the worship and service of God—all, a testimony to his faith in God.

The great truth here illustrated is that, before we can be a blessing, we must be blessed. Our attitude toward God determines God's blessing to us, and our helpfulness to others. God always calls to a fuller realization of oneself. Faith is the condition, larger blessing the outcome. To be saved, is to be a saviour in a definite sense. Note that God calls some to be leaders, as Abraham, Moses, Joshua, David; but He calls all into covenant with Himself for life and blessing. Let the teacher present the invitation, and seek to win the class for Christ.

### For Teachers of the Boys and Girls

Start the scholars on the question of how hard it is to get rid of sin, either in our own hearts, or in the world about us. Sin is like pitch : it sticks. It is like a fire in the depths of a coal mine : hard to extinguish. Some

of the scholars will wonder what all this has to do with the Lesson. But is it not the old problem back again? The world fell into sin; and the Flood was sent. Again the people rushed into sin—the sin of pride and vainglory, and attempted to build a tower that would reach to heaven (ch. 11 : 4); and God confused their speech and scattered them, vs. 5-9.

He is now to take a new plan. He is to call a man apart from the rest of the world, who is to be a blessing to the world, and from whom the world's great Saviour is to come. Who is the man whom God thus calls? The Lesson title gives his name, and the Golden Text gives his mission. The Lesson may be taken up under these headings :—

1. *God's call*. It was to Abram, v. 1. Question out Abram's descent (of the race of Shem, ch. 11 : 10, 26), his birthplace, Ur of the Chaldees (v. 28), his wife's name (v. 29), their journey from Ur to Haran (Be sure to use the map—geography makes history more plain). Remind the scholars that Ur was an idolatrous city,—the worship of the moon-god flourished there. Abram was doubtless already yearning after the one living and true God, as a young man, before he left his birthplace. Those who seek God shall find. Now God makes Himself known to Abram, and calls him to a great mission and destiny.

2. *God's promise*. It will help the scholars to see how wonderful the promise is, if they break it up into its seven parts : have them enumerate these one by one (vs. 2, 3). Have them sum it all up also, thus : to be blessed of God, and to be a blessing to all men,—to be saved, and to be a saviour. Show that this is just what salvation through Jesus Christ means now.

3. *Abram's journey*. All very simple : he went, as the Lord had told him, v. 4. What led him so to do? Again, as in the case of Noah, faith in God (see Heb. 11 : 8). Have the scholars mark some of the details (they will all come in again), such as whom and what Abram took with him—Lot (what relation?—see v. 5 and ch. 11 : 31); Sarai his wife (they had no children, and yet God had promised to make of Abram a great

nation); all his goods (he was rich in cattle, etc.); and his household servants (he was able not many years after to muster a considerable force of fighting men, ch. 14 : 14). Trace on the map the route of the long calvade on its way to Canaan; and then to Sichein and the oak of Moreh.

4. *God at the end of it all*; as He had been at the beginning of it. A more definite

promise now—"this land", v. 7 (compare "a land that I will shew thee", v. 1); and this more definite promise, because Abram had trusted and obeyed, Ps. 25 : 14. That is God's part. Abram's part, an altar built near Bethel (v. 7) : that is, the Lord recognized and worshiped. It is God's glory to bless. It should be our glory, as it is our high privilege, to praise and adore.

### THE GEOGRAPHY LESSON

The scholars will be interested in the new map for this and the next Lesson, with new places marked on it, to talk about. Get

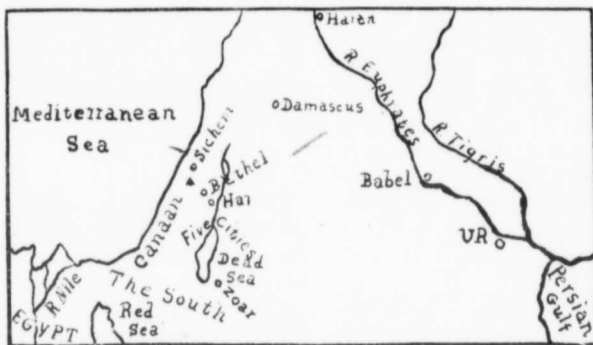
them to imagine themselves traveling with Abram and his company on the journeys referred to in the Lesson. We start from Ur (bring out all the facts about

it mentioned in the teachers' and scholars' Helps). From Ur we go northwestward up the Euphrates valley, past BABEL, afterwards the great city of Babylon (see Connecting Links), to HARAN, 550 miles from Ur, and a busy centre of trade, situated, as it was, at the meeting place of roads

from Nineveh and Damascus. Abram's family lived at Haran, perhaps for some years. Then we go with him, accompanied

by Sarai and Lot and many followers and numerous cattle, to the ford of the Euphrates at Carchemish, 60 miles west from Haran.

Crossing the river, we reach DAMASCUS, said to be the oldest city in the world still extant. At last we get into the Jordan valley, and travel down the east side of the river to a ford 25 miles north of the Dead Sea, and then turn northwest to SICHEM and BETHEL and AI (see Exposition and the QUARTERLIES).



### ADDED HINTS AND HELPS

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

#### Some Test Questions

1. What brought about the dispersion of the world's population from its original home?
2. Describe the moral and spiritual condition of the world in the time of Abram.
3. To what was the call of Abram finally to lead?
4. How may the Lord have spoken to Abram?
5. What was he required to leave?
6. What great Person is pointed to in v. 3?

7. In what respect was God's command a severe test of Abram's faith?

8. At what age did Abram leave Haran at God's command?

9. Show that he must have had a considerable following.

10. At what place in Canaan did he first settle?

11. To what place did he afterwards remove?

12. What did his building of an altar signify?

#### Something to Look Up

1. There was a man in the New Testament, who, just before he was put to death, preached

a sermon in which he tells of Abraham leaving his home. Find this.

2. One of the Epistles also mentions this. Which Epistle, and in which chapter and verse?

ANSWERS (Lesson V.)—1. In Matt. 24 : 37-39. To the coming of the Son of man. 2. In Hebrews (ch. 11 : 7). To prepare an ark to the saving of his family.

### For Discussion

1. Must we withdraw from the world in order to live a Christian life? (See John 17 : 15.)

2. Giving *versus* getting as a means to happiness.

### Prove from Scripture

That the gospel is for all.

### The Catechism

Ques. 45, 46. *The First Commandment, and what it requires.* The First Commandment assumes that men will worship some being or beings. It does not present a choice between the true God and no god, but between the true God and false gods. The duty here laid down is to recognize Jehovah as the true God. This recognition includes (a) the knowledge of who and what Jehovah is. We must know Him as Creator, Preserver, Governor and Redeemer. (b) It also includes faith. We must believe that God exists, and that He is what He reveals

Himself to be. We must believe that we are His creatures and children. (c) Again, confession is included in this recognition of God. Confession is made, not only by accepting a creed, but also by acts of worship, such as praise, prayer and thanksgiving in public and in private.

### The Question on Missions

Ques. 6. Wonsan was the first station opened. Two American Presbyterian missionaries, J. S. Gale and W. L. Swallen, had done pioneer work there. Our Canadian force settled there in 1898 and 1899, and for some years worked from that centre. It was soon found advisable, however, to open a new station in the far Northeast. So the open part of Song Chun became in 1901 the site of a new station. Meantime, the capital city of Ham Heung, lying between these two stations, received the gospel in such a manner that it became advisable for a missionary to locate there. Thus, in 1904, the three stations were in operation. From these strategic points the whole field can be effectively worked, or could be, if the missionary staff were somewhat increased. The many steamers which ply along the coast carry the missionaries to their work, and from station to station, while numerous roads enable them to reach any part of the interior by itineration.

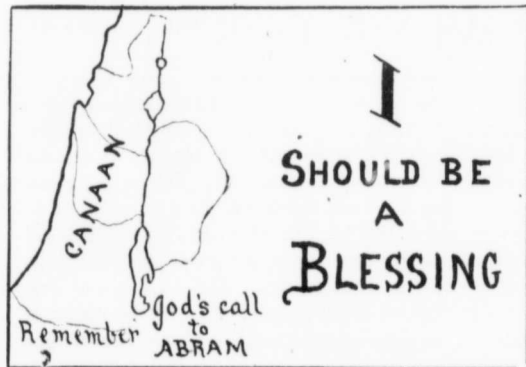
### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—God providing blessings for His people.

*Introduction*—A glimpse of the Noah's ark (or outline) will recall the story of the

Flood. After the water had gone and the earth was fit to live on again, Noah and his sons and their families made homes for themselves, and their children and grandchildren and great-grandchildren found new homes, until after a long, long time the world was again filled with people.

*Lesson*—We are going to hear to-day about one who was of the family of Shem. Print, ABRAM. Of all the people in the world, God chose Abram to be His special friend. Abram





lived in a city called Ur. All the people around him worshiped idols. They worshiped the moon as their great god, but Abram felt in his heart that there must be a greater God still, One who made the moon and all things. Abram made up his mind to leave his friends and his home, and he and his family started on their journey. Then God spoke to Abram, giving him the beautiful promise of the Golden Text.

*Golden Text*—Repeat. God promised to show him the way to the new home, and also gave him another beautiful promise (v. 3), although Abram did not know what God meant. Let me tell you the secret—God was getting ready a family to which to send the Babe Jesus, and Abram was to be the “head” or first one of that family.

*Abram's Faith*—Abram did as God told him to do. He had faith in God. If we could have looked at Abram and his household as they journeyed, we should have seen quite a procession. Here they are (strokes), Abram and Sarai, his wife, and Lot, his nephew, and all their servants and followers, and everything they owned.

*Canaan*—And here is a picture of the country to which God led them. Outline Canaan—THE HOLY LAND. The descendants of Canaan, a grandson of Noah, were living in this land, but God told Abram that

the land would belong to him and to his family. Abram built a place of worship to God in his new home.

*Special Friends of God*—God chose Abram to be a special friend of His, and to become a blessing to many. Jesus has chosen us all to be special friends of His. He says, “Ye are My friends, if ye do whatsoever I command you.” As God had promised, a great blessing came to the world through Abram's family—JESUS. He has come to us, and He wants us to tell others about Him. He wants us to be a blessing to others:

“With smiles of peace and looks of love

Light in our dwellings we may make,

Bid kind good humour brighten there—

And still do all for Jesus' sake.”

Mention ways in which little ones may be a blessing to others. How can we be a blessing in our homes? How can we be a blessing to our neighbors? To the children on the street? At school? At play? How can we be a blessing to the world? How can we help the missionaries?

*Something to Think About*—I should be a blessing to others.

*Something to Draw*—Draw a picture of the Holy Land, and remember God gave Abram this new home; and in this land, after a great many years, and of Abram's race, Jesus was born.

#### FROM THE PLATFORM

GET THEE OUT \_\_\_\_\_  
 I WILL \_\_\_\_\_  
 \_\_\_\_\_ WENT FORTH

Print, GET THEE OUT—. To whom in the Lesson were these words spoken? By whom? From what was Abram commanded to “get out”? (See v. 1.) Bring out the completeness of his separation from his old life. Illustrate by referring to immigrants coming from the old lands across the sea, to Canada. Then print, I WILL—. Whose words are these? By questioning get the scholars to mention the seven things that God promised to do for Abram (vs. 2, 3), beginning with showing him a new land in which to dwell. How did Abram show that he believed God's promises? By leaving Haran and going to Canaan, the scholars will tell you. He WENT FORTH (Print) the Lesson says. Did he know at first whither he was going? Emphasize the truth, that we should obey God, whether we know the why of His commands or not. It is thus that we show real trust in Him. And no one who has trusted Him has ever been disappointed.



Lesson VII.

LOT'S CHOICE

February 17, 1907

Genesis 13 : 1-13. Commit to memory vs. 8, 9. Read Genesis, chs. 13, 14, 19.

**GOLDEN TEXT**—Take heed, and beware of covetousness.—Luke 12 : 15.

1 And A'bram went up out of E'gypt, he, and his wife, and all that he had, and Lot with him, into the <sup>1</sup> south

2 And A'bram <sup>was</sup> very rich in cattle, in silver, and in gold.

3 And he went on his journeys from the <sup>1</sup> south even to Beth'-el, unto the place where his tent had been at the beginning, between Beth'-el and <sup>2</sup> Ha'i;

4 Unto the place of the altar, which he had made there at the first : and there A'bram called on the name of the LORD.

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

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

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

**Revised Version**—<sup>1</sup>South (capital S); <sup>2</sup>Ai; <sup>3</sup>are; <sup>7</sup>goest; <sup>8</sup>So; <sup>9</sup>as far as Sodom; <sup>10</sup>Now.

**LESSON PLAN**

- I. The Journey, 1-5.
- II. The Strife, 6, 7.
- III. The Offer, 8-10.
- IV. The Choice, 11-13.

**DAILY READINGS**

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

M.—Lot's choice, Gen. 13 : 1-9. T.—Lot's choice, Gen. 13 : 10-18. W.—Abram rescues Lot, Gen. 14 : 8-16. Th.—God's presence sought, Ex. 33 : 12-19. F.—Evil companionship, 2 Cor. 6 : 11-18. S.—The right way, Ps. 1. S.—Danger of covetousness, 1 Tim. 6 : 3-12.

8 And A'bram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we <sup>3</sup> be brethren.

9 *Is not the whole land before thee? separate thyself, I pray thee, from me : if thou wilt take the left hand, then I will go to the right; or if thou <sup>4</sup> depart to the right hand, then I will go to the left.*

10 And Lot lifted up his eyes, and beheld all the <sup>5</sup> plain of Jor'dan, that it *was* well watered every where, before the LORD destroyed Sod'om and Gomor'rah, <sup>6</sup> even as the garden of the LORD, like the land of E'gypt, as thou <sup>7</sup> comest unto Zo'ar.

11 <sup>8</sup> Then Lot chose him all the <sup>5</sup> plain of Jor'dan; and Lot journeyed east : and they separated themselves the one from the other.

12 A'bram dwelled in the land of Ca'naan, and Lot dwelled in the cities of the <sup>5</sup> plain, and pitched his tent <sup>9</sup> toward Sod'om.

13 <sup>10</sup> But the men of Sod'om *were* wicked and sinners before the Lord exceedingly.

**Shorter Catechism**—Ques. 47. *What is forbidden in the first commandment?* A. The first commandment forbiddeth the denying, or not worshipping and glorifying the true God as God, and our God; and the giving of that worship and glory to any other, which is due to him alone.

**The Question on Missions**—7. Who are our missionaries in Korea? Mr. Foote, Dr. Grierson, Mr. McRae, Mr. Robb, and their wives; Miss McCully, Dr. Kate McMillan, Miss Robb, Miss Mair, Mr. L. L. Young (under appointment).

**Lesson Hymns**—Book of Praise, 13 (Supplemental Lesson); 255; 260; 57; 221 (from PRIMARY QUARTERLY); 245.

**EXPOSITION**

**Time and Place**—Probably about B.C. 2000; the hill country between Bethel and Ai.

**Connecting Links**—Since last Lesson, Abram has been as far as Egypt. He had gone thither, with Sarai and Lot, and all their followers and possessions, on account of a famine (ch. 12 : 10), such as not infrequently occurred in Palestine, owing to failures in the annual rainfall. Egypt was a natural refuge for the people of Canaan in time of famine (ch. 26 : 1, 2; 42 : 1, 2), since it was a great grain-producing country, and its crops rarely failed, owing to the annual overflow of the Nile. Abram's experience in Egypt is a dark blot on the story of his life, Gen. 12 : 10-17.

**I. The Journey, 1-5.**

Vs. 1, 2. *Abram went up out of Egypt.* Abram's departure from Egypt, like the exodus of the Israelites under Moses, was due to plagues which had befallen the Egyptians, ch. 12 : 17. *Into the South* (Rev. Ver.); the Negeb, a name given to the region between the "hill country" around Hebron,

and the wilderness at the north of the peninsula of Sinai. The Negeb is called the South with reference to Palestine, being, of course, northward from Egypt. *Abram . . . very rich.* He had no landed possessions, and as yet desired none. He and his people lived in tents that could be easily removed. His riches consisted largely in cattle and sheep. The number of these had been augmented by the gifts of Pharaoh, ch. 12 : 16.

Vs. 3, 4. *Went on his journeys;* literally, "pluckings up", that is of the tent pegs, when it was time to begin their march. The whole tribe moved gradually northward from pasturage to pasturage, until they reached Bethel, whence he had set out. *At the beginning;* on his first arrival in Canaan from Haran. *Unto the place of the altar.* See ch. 12 : 8. God is always willing to receive those who return to Him from their wanderings. (See Isa. 55 : 7; Luke 15 : 11-24.) Bethel long continued to be a sacred place for Jewish worship.

V. 5. *Lot also . . . had flocks, and herds, and*

tents. Up to this point, nothing has been said to indicate that Lot had any interests apart from Abram. They now appear as heads of two kindred tribes, which had been holding together for protection, but which had separate interests.

### II. The Strife, 6, 7.

Vs. 6, 7. *Bear them*; furnish water and pasture for their numerous flocks and herds. As soon as water and pasturage began to be insufficient, trouble arose from strife between the herdmen. *The Canaanite*; a general name for the inhabitants of Palestine, before Abram's descendants got possession of it. *The Perizzite*; supposed by some to be a separate tribe dwelling about Bethel; but by others, to denote inhabitants of the country, as distinguished from dwellers in the town.

### III. The Offer, 8-10.

Vs. 8, 9. *Abram said*, etc. Abram showed his wisdom in foreseeing the growth of strife, and in discerning its true cause. He showed his kindness in seeking to head it off by peaceable means. *The whole land before thee?* He showed his generosity by giving Lot the first choice of territory, although, as the older, and probably the more powerful, he might have insisted on his prior claim.

V. 10. *Lot lifted up his eyes*. From the point where they stood between Bethel and Ai, they could see the Mediterranean on the west; and the valley of the Jordan, with the Dead Sea, on the east and south. *Plain of Jordan* (Rev. Ver.); the "Circle of the Jordan", the plain into which the valley of the Jordan widens out about 25 miles north of the Dead Sea. *Sodom. Gomorrah*. The exact situation of Sodom and the other Cities of the Plain (there were five in all, among them being Gomorrah and Zoar, see Map, page 72), is uncertain. Some place them at the northern end of the Dead Sea, where the Jordan enters; but most, at the southern end, where the sea is now only from four to twelve feet deep.

### IV. The Choice, 11-13.

Vs. 11-13. *Lot chose him all the Plain* (Rev. Ver.); with a keen eye to its advantages,

not only of marvelous fertility, but also of nearness to the great route of Eastern travel, with its promise of a rich market for his flocks and herds, as well as of the luxuries and refinements of wealth. The choice of Lot may be traced back to the desire for material prosperity and the love of ease, in which Ezekiel (ch. 16 : 48-50) sees the root of Sodom's sin. *Toward Sodom*. He ultimately took up his abode in Sodom, but in the meantime only moved his tent in that direction. *Sinners before the Lord*. Lot must have known something of their reputation, but left the moral consequences out of account in choosing material advantage. Note in v. 13, Lot's indifference to everything save worldly advancement; the wickedness of the people of Sodom, which afterwards led to the destruction of the city; and the providence that kept Abram from association with the wicked dwellers in the cities of the plain.

### Light from the East

GARDEN—The surface of the Dead Sea is nearly 1,300 feet below the level of the Mediterranean, and the rich alluvial plain above it is very fertile, where there is irrigation and no alkali. The streams from the hills, which were once used to water it, have now shrunk, owing to the destruction of the trees; but wherever they are used, the heat, moisture, and rich soil produce astonishing results. Three crops of different cereals or vegetables in one year are possible, and indeed not uncommon.

ZOAR—There has been much disputing among geographers as to whether the Cities of the Plain stood at the north end or the south end of the Dead Sea. It is remarkable that Zoar was a well known place in the time of Josephus, and even down to the Middle Ages; but all traces of it have now disappeared. However, there is little doubt, from the allusions of the later historians, and from the reference here, that it was at the southeast corner of the sea, and it is to be looked for in what the Arabs call the Glen of the Smooth Cliffs, where travelers have thus far found only a village of reed huts, surrounded by camps of the Bedouins.

APPLICATION

*Abram was very rich*, v. 2. Riches are a fine incident in a life. They are bad when they compass the whole career. Gold

mounting on the harness of a handsome and speedy horse is fit and beautiful. But to put such a harness on a wind-broken, spavined wreck of a horse, which is unfit for work or travel, is to make him ridiculous. Get wisdom and the fear of God; and, if riches come too, welcome them. But by no means make riches the chief end of life.

*Lot also . . . had flocks, and herds, and tents*, v. 5. Abram owned his wealth; but Lot's wealth owned him. Abram was the master

of his cattle, his silver and his gold; Lot was the beast of burden of his. Abram had the dignity and power of a king. Lot had the bearing and authority of a slave, who was noticed and respected, not for what he was in himself, but for what his master, Mammon, let him be. Do not let your personality be drowned, even in a sea of gold.

*The Canaanite and Perizzit: dwelled then in the land*, v. 7. These are the "them that are without" of Col. 4:5. And the conduct of the people of God is

helped by remembering the value of their watchful, unsympathetic criticism. They know how unseemly it is for Christian brethren to quarrel. They know that it is less reprehensible for themselves to quarrel. Let us "take thought for things honorable, not only in the sight of the Lord, but also in the sight of men."

*No strife*, v. 8. All quarrels will tend to disappear if they are left alone. There is a legend, that Hercules was once going along a narrow road, when a strange-

looking animal appeared threateningly before him. Hercules struck it with his club, and was greatly surprised to see the same animal appear yet more threateningly, and three times as large as before. Hercules struck it fast and furiously, but the oftener he struck, the bigger the monster grew, till it completely blocked the road. Then Pallas appeared to him, and warned him to stop. "The monster's

name is Strife," she said, "Let it alone, and it will soon become as small as it was at first."

*No strife . . . between . . . brethren*, v. 8. This is the great reason for peace. It is love that forbids us quarreling. In an ancient

brothers in a battle, two warriors on opposite sides of the fray were hacking away at each other, when the helmet of one of them fell off. The face of a young man was disclosed, which his assailant recognized as that of his own brother. The fight stopped then and there. Neither had any wish to kill his own brother. Jesus would teach all of us that we are brothers, and have the best of reasons for agreeing with each other.

*Lot chose*, v. 11. He stood forth and said, "No, Uncle, all that I have I owe to you. You are the elder and I am the younger.

You take your choice, and I will abide by it." Was that what Lot said? What a pity it was not. But Lot had grown so greedy that he forgot what was courteous and just, and he said to himself, "It is an ill wind that blows nobody good. This is the most fortunate quarrel that ever came my way." And so Lot lost his chance of being known as a generous and humble man.

*Lot . . . pitched his tent toward Sodom*, v. 12. Always is the tent pitched toward the place it afterward enters. When we see boys

and girls so full of levity that they cannot spare a thought for duty, we say, "There is a tent pitched toward unhappiness." And likewise is disobedience on the road to profligacy; and indolence on the road to uselessness; and forwardness on the road to disgrace; and indecision on the road to eternal loss and death.

Lesson Points

We often make mistakes when we choose our own way; never when we leave the choice to God. v. 1.

Honest riches are the only riches worth having. v. 2.

The penitent soul will always find a pardoning Saviour. vs. 3, 4.

Welcome, but Do Not Worship

Master or Slave?

How Criticism Helps

Hercules and the Monster

Brothers in a Fray

Lot's Last Chance

Our Tent Toward—?

Many profit by religion who refuse to embrace it. v. 5.

Christ's followers should be too busy fighting their common foes to have time for quarreling with one another. vs. 6-8.

Getting up is vastly more important than getting on. vs. 9-11.

"Self-centred policy is always short-sighted policy." v. 12.

God is light; sin is darkness. v. 13.

### TEACHING HINTS

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

#### For Teachers of the Older Scholars

In order to grasp the teaching of this Lesson, get its proper setting. Study the history of Lot as seen in chs. 11, 14, 19. He accompanied Abram on his journeys. Note his companionship with Abram, and the advantages he enjoyed. Consider

1. *The occasion of their separation*, vs. 1-7. The very great increase of their flocks and herds made it hard to find pasture, as the original inhabitants still occupied the country. The followers of each were jealous for their master's success, and gradually came into conflict. It will be profitable to discuss this principle as applicable to present day conditions. The increase of wealth leads to competition, combines, rivalry and bitterness. This includes not only wealth, but social advantage and leadership.

2. *Abram's offer*, vs. 8, 9. This was based on the conviction that it was better to part in peace than to quarrel. Two things impressed Abram: (1) It was very unseemly and dangerous to quarrel before the heathen. (2) The relationship between himself and Lot as brethren demanded peaceable conduct. He thus pleads for a quiet, honorable separation. He, as the older man, was remarkably generous. His conduct shows how easily a generous spirit solves difficult questions.

3. *Lot's choice*, vs. 10-13. Both men knew the land. Bethel was stony and poor, the "Plain" was very fertile. Abram had been the making of Lot. Decency would have led Lot to decline making any choice; or, if he did choose, to take the poorer section. But Lot eagerly decides for the Plain. He was governed by selfishness and covetousness, and left the poorer parts to his uncle. He was willing to run the risk of living among the ungodly. He lacked generosity, sympathy, caution, spirituality, and sought

riches at the expense of character, family and religion.

Get the moral problem clearly before the class. Lot's choice of wealth involved serious consequences, because it placed him and his family in an environment where the most deadly sins and vile temptations had to be encountered. He made character a secondary consideration, gold being of primary importance. Picture Lot in Sodom, his companions, his daughters' associates, their filthy talk and vile deeds, 2 Pet. 2: 7, 8. It illustrates the fearful power of covetousness. Note modern forms of this vice, and the risks Christian people take for wealth. Note how covetousness leads to immoral associations, as seen in all partnerships with modern Sodoms, as the saloon, gambling, immoral gains, dishonesty in trade and manufacturing.

The safeguard is seen in Abram, who felt that there were higher things than wealth, such as humanity, peace, honor, religion. The only protection is a broad, deep, pure spirit which appreciates the value of the moral and spiritual interests of life. The Spirit of Jesus, by elevating manhood, at the same time destroys the spirit of covetousness. The Lesson is a powerful appeal for nobility of character. It is a rare chance with young men especially.

#### For Teachers of the Boys and Girls

The greatest saint has his weaknesses, and the Bible never seeks to hide these; and so it tells out the doleful tale of Abram's lying and deceit, when he was driven down to Egypt by the famine. In this Lesson, however, he appears the better man that he really was; and side by side with him, the smaller and meaner Lot. It is a lesson of how the big man reveals his bigness by yielding, and the little man makes evident his little-souledness by grasping,—grasping, alas! to his own ruin.

Take, first, the geography of it—from Egypt, the land of the pyramids and of temples great and splendid, by way of the desert of the South, to the tenting ground between Bethel and Hai. Every mile of the way has its history.

Then, take the persons, Abram, the uncle, the great head of his clan, rich (v. 2), a man to whom all looked up, and who might, if he had chosen, have pushed himself forward still, and pushed out all smaller men (Is not this the method of much that goes by the name of success?—work this out). Lot, the nephew, the younger man, also rich (v. 5), but not yet so rich as his senior; one who should have deferred to Abram as the older and greater man. Relatives, friends, partners in cattle and sheep raising, as we would say.

A crisis, how it came about. Not enough pasture "to go round", tells the story—the cause of many a quarrel, not simply amongst shepherds and ranchers, but in business circles, and amongst nations: a quarrel over money making. It started with the cattle drivers, the "herdmen", v. 7. The people sometimes rush their rulers into strife. It looked as if Abram and Lot, both worshipers

of the true God, were about to bring dishonor upon their Lord by falling out in the presence of the heathen Canaanites and Perizzites.

Show how this big-souled Abram saved the situation. What is his exhortation to Lot, and what the reason for it? See v. 8. What better reason could there be (compare 1 John 3: 14, 15; 4: 20, 21)? What is his proposal? (v. 9). Emphasize the humility and generosity, the love of peace, of this man of God, and compare Matt. 5: 3, 5, 9.

Exhibit Lot's greed and folly. (Is greed ever other than foolish?) Picture the men from a hilltop viewing the whole country over (See that the scholars know what the Bible and their QUARTERLIES have to say about v. 10). Lot saw nothing but his great chance of gain, and chose accordingly (v. 11), and the separation was made.

Have the Golden Text recited. If there is time, show how certainly and dreadfully covetousness leads men to destruction, 1 Tim. 6: 10 ("a root of all kinds of evil", the Revised Version puts it). Hard by wicked Sodom (vs. 12, 13), Lot was to pay dear for his fine pasture grounds, as we shall see in a later Lesson.

### THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VI.]

Two of the most fertile regions in the East are mentioned in the Lesson. The first is Egypt. This land may be called the bed of the Nile, which flows through it, extending, as it approaches the Mediterranean, into a delta. The country is noted for the absence of rain, for which the yearly overflow of the Nile makes up. The river begins to rise each year about the middle of July, reaching its greatest height at the end of September. By the end of November, the ground is dry enough for sowing, and the harvest time is in April. Egypt has always been a great grain-producing country.

The other region referred to is the Plain of Jordan, in which the Five Cities of the Plain were situated. Here Jericho was afterwards situated, a little to the north of the Dead Sea. This city is described as "the mistress of a great palm forest, woods of balsam, and very rich gardens." Her dates and balsam were famous all over the world. Her year was one long summer.

Very different from Egypt and the Plain of Jordan, is the Negeb, or South Country, a bare and desolate district to the south of Palestine, crossed from east to west by steep ridges.

### ADDED HINTS AND HELPS

#### Some Test Questions

1. Why had Abram gone to Egypt?
2. To what was his departure from Egypt due?
3. What is meant by "the South"?
4. Whither did Abram go on his return to Canaan?
5. What made it desirable for Abram and Lot to separate?
6. Give the terms of Abram's offer to Lot.



7. Where is the "Plain of Jordan" ?
8. How many cities did it contain ?
9. What advantages did Lot discern in this region ?
10. Why was his choice a foolish one ?

### Something to Look Up

1. Find a young man in the New Testament, who, like Lot, had a choice, and chose riches instead of the right.

2. In Romans there is a text about living at peace with people, which makes us think of Abram's peace-making conduct. Hunt it up.

- ANSWERS (Lesson VI.)—1. Acts 7 : 2-53.  
2. Hebrews 11 : 8.

### For Discussion

1. Is falsehood ever justifiable ?
2. Standing up for our rights. (Should we follow Abram's example in his dealing with Lot ?)

### Prove from Scripture

That we should not covet.

### The Catechism

Ques. 47. *What the First Commandment forbids.* It forbids to deny that there is a God, whether the denial be made in so many words or consist in living as if there were no God. It makes it a sin, also, to withhold from God the worship and glory which belong to Him. Again, the Commandment forbids

the giving to others what is due to God alone. This law tells against the Roman Catholic practice of offering prayers to saints and angels, and paying divine honor to the Virgin Mary. It is true, that the Roman Catholic Church professes to justify such practices, by saying, that the honor paid to saints and angels and the Virgin is of a lower kind than that paid to God; but the mark by which the two kinds of honor are distinguished is not satisfactory.

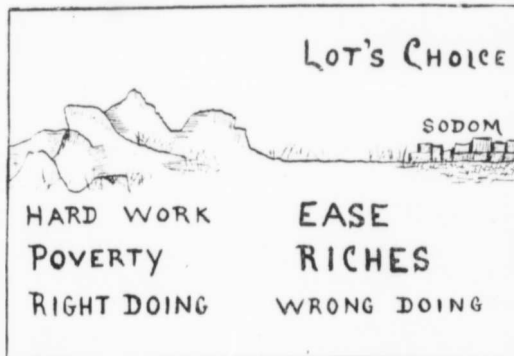
### The Question on Missions

Ques. 7. The pioneer band who went out in 1898 were Rev. W. R. and Mrs. Foote, Rev. Robert and Mrs. Grierson and Rev. Duncan M. McRae. In 1900, Miss Edith Sutherland came out to be Mr. McRae's wife, and Miss Louise M. McCully came from China to reinforce us. In 1901, Rev. A. F. and Mrs. Robb and Dr. Kate McMillan were sent out from Canada, and Mr. John Grierson coming in the same year, gave two years of gratuitous labor to the founding of the Song Chn work, returning to Canada in 1903. In the fall of 1903, Miss Jennie B. Robb joined the force; in 1904, Miss Catherine Mair, and now Rev. L. L. Young and Rev. A. R. Ross are newly appointed. God has been very gracious in preserving the lives of the staff, so that none have been lost by death since the inception of the work.

### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—God teaching His people not to be greedy.

*Introduction*—Did you ever see the picture of a big dog with a piece of meat in his mouth,



crossing a bridge? In the water below the bridge he sees his own shadow, and thinks it is another dog, with another piece of meat. At once he drops his meat, meaning to snatch the meat from the other dog. But what happens? Down goes his meat into the water, and at the same moment the shadow dog drops his, of course. What kind of dog would you call this? Yes, a greedy dog. There are sometimes greedy boys and greedy men.

*A Greedy Man*—We are going to hear to-day about a greedy

man, who wanted the best of everything, and lost all that he had. This man was Lot. He had lived with his uncle, Abram, and had shared in everything Abram owned. A famine came, and they had to leave Canaan for a time and live in Egypt, where they could get food. After a while they went back to Canaan. Abram was very rich in cattle and silver and gold. Lot also had flocks and herds and tents.

A *Selfish Quarrel*—Here we'll draw some hills and rocks, and in among them we'll put some tents and a great many strokes for cattle and sheep. The place is near Bethel, and the tents and cattle, etc., belong to Abram and Lot. The pasture lands here are not enough to provide food for so many cattle, etc. The herdmen of Lot began to quarrel with the herdmen of Abram, as to whose flocks should get the places where the grass was greenest and the water plentiful.

One day Abram and Lot overheard them quarreling, and Abram said, "We need not quarrel," and as they stood on a hilltop looking down upon the country, Abram waved his arms to right and left, saying, "The whole land is before you. If you take the land on the right side, then I will take the left hand, and if you take the left, then I will take the right. Choose!" How fair

and generous and kind this offer was! Make one side of your picture hilly and rocky, the other side a plain, bright with green (chalk), and a river flowing through it. Describe this beautiful Jordan valley with the rich city of Sodom. Lot forgot all gratitude, all respect due to his uncle, and quickly chose what seemed the best part. Lot was covetous and greedy.

*Golden Text*—Print and repeat—TAKE HEED! AND BEWARE! OF COVETOUSNESS. God will look out for us, if we are His friends. He will see that we get whatever He means us to have. Are there any "Lots" nowadays? Mention ways in which little people sometimes show a greedy spirit. Did you ever see any one look over the plate of cake or apples to choose the largest? Do you know any one who always wants to choose the cosiest corner on the sofa, or the warmest spot before the fire, or the best place to see?

*Something to Think About*—I should not be greedy.

*Something to Draw*—Draw some hills and rocks, and also a plain. Print at the top, LOT'S CHOICE, and on one side (living among the hills) HARDSHIP, POVERTY, GOODNESS, while on the other side (in the midst of the wealth and wickedness of Sodom), print EASE, RICHES, WICKEDNESS.

## FROM THE PLATFORM

## ABRAM

Matt. 5 : 9.  
Prov. 15 : 1.  
John 13 : 34.  
Rom. 12 : 10.  
1 Cor. 13 : 4-8.  
Rom. 12 : 18, 21.  
Eph. 5 : 2.  
Heb. 13 : 1.  
Ps. 133 : 1.  
Matt. 6 : 31-34.

## LOT

1 Cor. 15 : 33.  
Ps. 1 : 1.  
Prov. 1 : 10.  
Prov. 4 : 14.  
Prov. 13 : 20.  
2 Cor. 6 : 14.  
Rev. 18 : 4.

Peloubet suggests a capital method of driving home the teaching of the Lesson. Print on one side of the blackboard ABRAM, and on the other side LOT. Ask the scholars to have their Bibles ready to turn up passages as you write chapter and verse on the blackboard. Write, first, under Abram's name passages (given above) illustrated by his conduct. Have each passage read by the scholars in concert. A question or two, after the reading of each passage, will bring out the point illustrated. For example, taking the first passage, the scholars will readily tell how Abram showed himself a "peacemaker". In the second passage the point is the "soft answer". Make specially emphatic the point in the last passage, namely, that Abram's chief desire was to do God's will. Deal in like manner with the passages under Lot's name, laying stress on the shunning of evil companions (see Rev. 18 : 4). In an earnest, loving word at the close, urge the importance of making the right choice.

## Lesson VIII.

## GOD'S COVENANT WITH ABRAM

February 24, 1907

Genesis 15 : 1, 5-16. Commit to memory vs. 5, 6. Read Genesis, chs. 15 to 17.

**GOLDEN TEXT**—He believed in the Lord; and he counted it to him for righteousness.—Genesis 15 : 6.

1 After these things the word of the Lord came unto A'bram in a vision, saying, Fear not, A'bram: I am thy shield, and thy exceeding great reward.

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

6 And he believed in the Lord; and he counted it to him for righteousness.

7 And he said unto him, I am the Lord that brought thee out of Ur of the Chal'dees, to give thee this land to inherit it.

8 And he said, Lord God, whereby shall I know that I shall inherit it?

9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

10 And he took into him all these, and divided

**Revised Version**—1 tell; 2 O; 3 Omit unto; 4 half 7 But; 8 And; 9 Amorite.

**LESSON PLAN**

- I. Abram's Friend, 1, 5-7.
- II. Abram's Question, 8-12.
- III. Abram's Descendants, 13-16.

**DAILY READINGS**

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

M.—God's covenant with Abram, Gen. 15 : 1-16.  
T.—The covenant renewed, Gen. 17 : 1-8. W.—Remembered, Ex. 6 : 2-8. Th.—Exhortation to praise, Ps. 105 : 1-15. F.—Another covenant, Jer.

them in the midst, and laid each piece one against another: but the birds divided he not.

11 And when the fowls came down upon the carcases, A'bram drove them away.

12 And when the sun was going down, a deep sleep fell upon A'bram; and, lo, an horror of great darkness fell upon him.

13 And he said unto A'bram, Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years;

14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

over against the other; 5 the birds of prey; 6 and;

31 : 31-37. S.—A better covenant, Heb. 8 : 1-13. S.—Our inheritance, 1 Pet. 1 : 1-9.

**Shorter Catechism**—Review Questions, 44-47.

**The Question on Missions**—8. Has the work in Korea been successful? Yes! Though the work is new, there are already 32 congregations, 22 church buildings, 500 church members, and 9 day schools. In all parts of Korea, under all missions, there is wonderful progress.

**Lesson Hymns**—Book of Praise, 13 (Supplemental Lesson); 276; 263; 19 (Ps. Sel.); 167 (from PRIMARY QUARTERLY); 293.

**EXPOSITION**

**Time and Place**—Perhaps ten years later than last Lesson; Hebron, a city 19 miles south of Jerusalem (see ch. 13 : 14-18).

**Connecting Links**—After Lot's departure from Bethel, Abram also removed southward to "the plain of Mamre" near Hebron, no doubt in search of more room and better pasture. While there he intervened to rescue Lot and his family from captivity (see ch. 14 : 1-17; 22-24). It was while returning from this expedition that he was met by Melchizedek, priest of the most high God. To him Abram gave tithes and from him he received a blessing, ch. 14 : 18-21.

**I. Abram's Friend, 1, 5-7.**

V. 1. *After these things.* Abram's selfish conduct in dealing with Lot, and also with the king of Sodom, as well as Melchizedek's blessing, prepared him for an unusual spiritual experience. *The word of the Lord came. in a vision.* There was no external appearance, or audible voice. It came like a vivid thought in his own mind, but he felt it was a message from the Lord. (Compare 2 Sam. 7 : 4; Jer. 1 : 2; Ezek. 1 : 3.) For eight other divine appearances to Abram,

see chs. 15 : 7; 12 : 1; 12 : 7; 13 : 14; 15 : 1; 17 : 1; 18 : 1; 22 : 1; 22 : 15. *Fear not. I am thy shield.* Perhaps, in the reaction from his success, Abram may have had some fear lest the kings whom he had surprised might rally their forces and seek revenge. But his faith is strengthened to trust in God for protection. *Thy exceeding great reward.* He had refused all reward from the king of Sodom, being assured that God would reward him in His own way. This was another expression of his faith. And yet there was much to try it. There seemed little hope now for a posterity to occupy the land to which he had come. But his faith is bidden to trust even for this.

Vs. 5, 6. *Tell (count) the stars.* Abram's seed will be as numerous as the very stars, which he cannot count. *Counted it. for righteousness.* His faith made him as acceptable to God as if he had been wholly righteous. Faith is the root of all true piety, and all religion is the expression of it. Paul makes much of this verse in Romans (ch. 4) and in Galatians (ch. 3), as illustrating and proving the doctrine of justification by faith rather than by works.

V. 7. *Brought thee out of Ur of the Chaldees;* a people whose earliest home was in Lower Babylonia near Ur. God, having brought Abram out from among these idolatrous worshippers of the moon god, would not fail in any of His promises.

## II. Abram's Question, 8-12.

V. 8. *Lord GOD;* "Lord" does not here represent the divine name, "Jehovah", hence it is not printed in capitals, but is a translation of the Hebrew, Adonay, literally, "My lords", which is used as a divine name. "God" is printed in capitals because it represents the name "Jehovah", which the reader was not allowed to pronounce, being directed to say "Elohim", God, instead. *Whereby shall I know..?* The craving for some token to give assurance was natural, for Abram was a pioneer of faith, who had been finding his way largely in the dark, without such aids as we have. God grants his wish for fuller assurance.

Vs. 9, 10. *An heifer. . . a she goat. . . a ram. . . a turtledove. . . a young pigeon.* These were all animals used in sacrifice, and the rite which follows was probably a customary method of ratifying a contract or treaty. *Divided them in the midst;* so that the parties to the covenant might pass between. The dividing in twain may have been an invocation of a similar fate on the parties if they broke faith (Jer. 34 : 18-20), or it may have been simply a symbol that the two sides of the compact corresponded to each other, and were acknowledged to be fair. Another view is, that the underlying idea of the ceremony was that the two taking part in it were to be as closely united as if the blood of each had been transfused into the other's veins. *The birds divided he not.* The reason for this exception we do not know.

Vs. 11, 12. *Fowls came down. . . Abram drove them away.* His faith was again tried by delay; but Abram was watchful, awaiting God's sign. *Sun. . . going down.* Therefore a day must have intervened since v. 5. *Deep sleep.* Compare ch. 2 : 21. *Horror, etc.;* perhaps an overwhelming awe at the approach of God, or a prevision of the centuries of affliction which were to overtake his descendants, v. 13.

## III. Abram's Descendants, 13-16.

Vs. 13, 14. *Thy seed. . . a stranger;* a sojourner, one dwelling for a time in a place. This is, of course, a forecast of the bondage in the land of Egypt, and of the deliverance. Abram's own experience might easily suggest to him how such a deliverance might be brought about.

Vs. 15, 16. *Go to thy fathers; join them,* not in the grave, since Abram's ancestors were buried in Ur and Haran, but in the unseen world. *Good old age.* See ch. 25 : 7. *Fourth generation;* each generation being reckoned as a hundred years. *Amorites;* a general name for the first inhabitants of Canaan. God, in His mercy, would spare them until they clearly deserved to be destroyed, in order to make way for His people. For the territory which God promised to give to Abram's descendants, see vs. 17-21.

## Light from the East

UR—Since the time of Eusebius, the famous church historian of the fourth century A.D., this has been identified with Mugheir, the ancient Uru, on the south bank of the Euphrates, about 125 miles northwest from the Persian Gulf and 135 miles southeast from Babylon. At that time Ur was not very far from the sea, the silt of the river having now carried the land much farther down. The ruins of houses which were built with bitumen, cover a space two-thirds of a mile long, and half a mile wide, the chief pile being the remains of a great temple. The city must have been the burying place for all that region, as it is completely surrounded by graves. Being on the Euphrates, and very near one of the tributaries of the Tigris, it could get building materials, minerals and merchandise by water from an immense distance northward, and on the south it had easy access to the sea. The amount of slag found in the ruins proves it to have been a great manufacturing centre, and two different roads connected it with the commerce of Egypt. It was a famous shrine for the worship of the moon god. Many of its inscriptions are prayers breathing such a pure and lofty monotheism, that they might have been addressed to Jehovah.

## APPLICATION

*Fear not*, v. 1. Fear is the greatest enemy of mankind, and it is the more dangerous because it resides within us. It is not an open foe, but an ambushed traitor. Half the things we do wrong we would rather do right, but we are afraid to. The fear of what the other fellows will think is perhaps the chiefest reason of cowardly ill-doing. What they say cannot break our bones, or take any money from our pockets, yet we would almost rather die than incur their criticism. Is not this abject, reasonless, fear?

*I am thy shield*, v. 1. If a young and unskilled warrior went into battle without the shield that all the other fighters were carrying, he might well be concerned. But if some Achilles or Hector assured him: "Stay with me, and I will be your shield", it would calm his alarm. If, all through the combat, that mighty swordsman stood before him and met every attack with matchless skill and power, he would be safer than if he had to depend on his own awkward use of even the stoutest shield of brass. It was in such a way that God went everywhere before Abram.

*Thy exceeding great reward*, v. 1. Even if Abram was no richer for the booty he recaptured from the five kings, he was richer in the approval of his divine Friend, Jehovah. The gains of disobedience are a sorry possession, while the unseen riches won by noble fidelity are a treasure inestimable. If a father forbids his son to go hunting, is he reconciled when the boy brings to him a rabbit or a partridge? Is it not better for the boy to keep the father's confidence? Is it not better to obey God, and take what He sends?

*Stars*, v. 5. Many people in Abram's time worshiped the stars. For him they were to serve as reminders of the goodness of the true God. They were signs to help his faith. We have more and clearer signs than Abram. Such signs are baptism and the Lord's Supper in the church. Besides we have the story

of God's guiding His people during thousands of years. Every recorded instance of deliverance in the past assures us that He will deliver us in time of need. All the marvelous conversions wrought through the power of the gospel declare God's power to save. The numberless blessings which Christianity has brought to individuals and to the world point to a living God who is able to help. Unbelief was never so inexcusable as now.

*Believed*, v. 6. Faith is like some great conqueror, who rules through all the changes of popular government. If the country is a kingdom, he is its king. If "By Faith are ye Saved" it becomes a republic he is its president. If it becomes a military dictatorship, he is the dictator. So, in these days before the law was given on Sinai, we find faith the means by which man pleases God. During the reign of law it was by faith that Moses, Joshua, David, Hezekiah, and all the other saints of that period commended themselves to God. And it is faith that, since Jesus has fulfilled and removed the law, still lays hold on the salvation of God.

*Believed in the Lord*, v. 6. Says Dr. Alexander Maclaren, "It was not the promise, but the Promiser, that was truly the object of Abram's trust. He believed the promise, because he trusted Him who made it. Whether God speaks promises, teachings of truth, or commandments, faith accepts them because it trusts Him. Christ is revealed to us for our faith by the doctrinal statements of the New Testament. But we must grasp Himself, as so revealed, if we are to have faith that saves the soul. There has never been but one road to God, and that is the road which Abram trod, when 'he believed in the Lord.'"

*Drove them away*, v. 11. Sometimes we need not only to offer our sacrifices but also to protect them. We must offer a service that not only means well, but that actually results well. It does not do to let "our good be evil spoken of". We must do no despise to the service in which we are engaged.

The Folly of  
Fear

The Best  
Shield

Better than  
Gold

In Aid of  
Faith

The Promise  
and  
The Promiser

Keeping the  
Fences in Repair



Before we put our money into any charity that offers itself, we have a right to ask, "Will this be wisely expended?" Before we send our contribution to missions, we should know how much of it gets to the missionary. Doing God's will is sowing, not throwing wheat away. We cast it from us, but into a field whose fences we keep in repair.

*Thy seed shall be a stranger*, v. 13. So, not only is Abram not to own this promised land, but even his seed, for a time, is not to own it. Hardship is often the lot of the favorites of the Most High. Even the Only-begotten was the Man of sorrows. Then, we are not to think that God has forgotten us, or turned against us, when we are in trouble. It is His way of preparing us for grander blessings.

*Afterward*, v. 14. God has always the last word. Eternity is His reckoning time. One man was telling another what he intended to do in his lifetime.

**The Last Word** "First, I will make money." "Yes, what next?" "Then I will travel." "Well, what after that?" "After that I will settle down for my old age." "And after that?" "Why, then it will be time to die." "Yes, and after that?" That

is the last word, "afterward", and it is spoken by God. Let us not forget, while it is possible to prepare for it.

**Lesson Points**

"Who comes to God an inch, through doubtings dim,  
In blazing light God will advance a mile to him."—v. 1.

Our lives are safe in His hand, who holds the planets in their course. v. 5.

Faith first receives, and then works out in life and character, the righteousness of Christ. v. 6.

Past blessings are the foundation of present confidence. v. 7.

God is more patient than any earthly father with the doubts and fears of His children. v. 8.

Unswerving fidelity should be our response to the unchanging faithfulness of God. vs. 9-11.

The deeper the darkness, the sweeter the sunshine when it is past. v. 12.

As the muscles by exercise, character is strengthened by trial. v. 13.

Those who oppress the servants will have to reckon with their Lord. v. 14.

The Lord disciplines, but never forsakes, His people. v. 16.

**TEACHING HINTS**

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

**For Teachers of the Older Scholars**

This is the fifth time that God appeared to Abram, and the first in which it is said, "The word of the Lord came." (Compare Exposition.) This expression continues throughout the whole history of Old Testament revelation, until Jesus "The Word" became flesh and tabernacled in human form, John 1 : 14. The Lesson is the study of a covenant which has wonderfully influenced the history of the world. Consider :—

1. *The occasion of the covenant*, v. 1. Abram had been successful in his military campaigns against the kings of ch. 14 : 1, 9. His very greatness and success exposed him to the enmity and hatred of these kings, and to new combinations against him. On his return, God appears and cheers him,

"Fear not, . . . I am thy Shield." Note the military phrase, the guarantee of God's protection among these raiding chiefs. The former promise (ch. 13 : 16) was not yet fulfilled, as Abram was childless, but God reassures him, "I am . . . thy exceeding great Reward." Abram had known that this was true, and he feels that God is coming nearer, and his faith is strengthened.

2. *The covenant itself*, vs. 5, 6. On God's side, two things were promised : (1) Abram's seed would be as the stars in multitude. Note the imagery. God's pointing to the stars is very suggestive. The God who made and governs these, would keep covenant with Abram. It was an appeal to the boundless resources and faithfulness of God. (2) Abram's "seed" would inherit the land of Canaan. The covenant on Abram's side was the acceptance, which was an expression

of sublime faith. His faith was counted for righteousness. It was in letting the holy will of God control his life, and was, therefore, the germ of all righteousness. This faith was more than a renewal of Abram's early faith; it was enlarged, purified, intensified and came to its triumph.

3. *The confirmation of the covenant*, vs. 7-16. Note how eagerly Abram presses for some token to confirm this new promise. The confirmation given was of a twofold character: (1) The cutting of the carcasses and passing between the pieces—a customary form of contract, regarded as a most binding oath. God thus accommodated Himself to human weakness. (2) The prediction of a long sojourn in the land of Egypt. This would help the people to endure, by assuring them that the sojourn and bondage were not a mere misfortune, but part of a divine plan, and only temporary.

In this covenant Abram concurred, and it was the beginning of a new life and faith. Note the historic fulfilment and the New Testament use of v. 6 (see Exposition).

The practical lesson is, the wonderful manner in which God regards faith. He views it in the light of its possibilities. Discuss this power of faith in the soul as the secret of victory. Abundant illustrations will be found in Biblical history, and in modern Christian enterprise and missions.

### For Teachers of the Boys and Girls

Ch. 14, which comes between the previous Lesson and the present, is lively reading—the battles of the kings from the East with the kings of Sodom and the neighboring cities, the looting of Sodom and Gomorrah and the carrying off of Lot and his possessions, and Abram's prompt rescue of them. We see Abram to be a greater man than ever. Bring this out, in his generosity in coming to Lot's help, in the honor that the priest king Melchizedek (Compare Heb. 7 : 1) did him (vs. 18, 19), and in his just pride of independence, vs. 22, 23 : one of the greatest of this earth, Abram truly is.

Two strange things we are now to learn of this great Abram, and how God dealt with him. (Strive to awaken the curiosity of the scholars.)

1. *The great man got discouraged*. Was it because he was worn out by the pursuit and battle? Partly, perhaps. Even the strongest is apt to "lose his nerve", when overdone. But there was something more. Abram's faith in God was weakening, because he had waited long in vain for the fulfilment of the promise that he would be the father of a great nation : as yet not one child had been born. Prov. 13 : 12 is an apposite verse. Abram was very human.

2. *God took him in hand*. Abram was great. God was so much greater, that He could afford to overlook the foolishness of Abram's unbelief, and stoop to conquer it. In four ways did God condescend to Abram's weakness. It makes us think of Ps. 103 : 13. Bring out the four ways as far as possible by questioning : the scholar remembers his own answer better than what the teacher tells him.

(a) *God spoke to him in the crisis*—"after these things", v. 1. What wonderful words ! The Margin gives a score of passages, which will repay turning up.

(b) *God gave him a sign in the heavens*. Question about the sign to Noah, ch. 9 : 13, etc. Here God spells out a promise in the glittering stars of night. Don't fail to dwell on Abram's acceptance of the promise. His faith revived. Mark the very words (v. 6), "He believed in the Lord"; and their close correspondence to the words spoken to another soul in distress, Acts 16 : 31. What does, "Counted it to him for righteousness" mean? Rom. 4 : 3 throws light upon it : Abram's trust in God showed that he was ready at heart to do as God wished; and that is the root of all right doing.

(c) *God reminded his Friend* (Isa. 41 : 8, 9) *of old times*, v. 7. A very gracious thing to do; for the memory of what God has done for us greatly encourages us in our expectation of what He will do for us still, Ps. 115 : 12.

(d) *God enters into a solemn covenant*, to bind His promise. The scholars will be readily carried into the details of the ceremony, vs. 9, etc.—how strange to our eyes; but it was the common way in those days, like taking an oath in the courts now. Explain that the animals and birds of v. 9 were for sacrifice, and that they were divided

to represent the two parties to the covenant, each of whom passed between the parts (This is what is meant in v. 17,—God passing between). V. 11 describes Abram waiting for God to do His part; v. 12, the influence of the near presence of the great God on poor

mortal man; vs. 13-16, the future revealed to him, with something of darkness and much of light.

The best of all was, that God's coming near to Abram brought Abram near to God —the Golden Text.

THE GEOGRAPHY LESSON



Again, a new map of the land which the Lord promised Abram that his descendants should possess. The scholars should now get a definite idea of its main physical features. Starting from the Mediterranean, we have (1) The maritime plain. This widens out from six miles at the north, to twelve, and then to thirty miles, as we go southward. Crossing the maritime plain, we come to (2) The central range of hills, running from north to south, and ending with the Negeb. Beyond this is (3) The Jordan valley. The Lake of Galilee divides the Jordan into Upper and Lower. The Lower Jordan valley is called by the Arabs El Ghôr, or the Rift. At the Dead Sea it is 1,300 feet below the level of the Mediterranean. East of the Jordan is (4) The eastern range.

Palestine has an unusual range of level—from 1,300 feet below, to 9,000 feet above the sea. Hence the climate varies from sub-tropical at the lower end of the Jordan valley to sub-Alpine on Mount Hermon. There is a corresponding variety of products. About Jericho are forests of palms, and on

Lebanon, of pine. We find wheat fields in the fertile valleys, and vineyards and olive orchards on the sunny hillsides.

ADDED HINTS AND HELPS

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

From the Library

The metaphor in the Hebrew word [for "believed"] is that of a man leaning all his weight on some strong stay. Surely that metaphor says more than many definitions. It teaches that the essence of faith is absolute reliance, and that it unites us with Him on whom we may rely. Its result will be steadfastness. We are weak, mobile, apt to be driven hither and thither, but light things lashed to fixed things become fixed. So "reeds shaken with the wind" are changed into iron pillars.—Maclaren.

Some Test Questions

1. What had prepared Abram for his vision?
2. From what source may he have feared danger? Why?
3. How had he shown his faith? How was it to be still further tried?
4. Why was Abram's faith counted as righteousness?
5. What use does Paul make of v. 6?
6. What ground does v. 7 suggest for Abram's trusting God's promises?
7. Why is "God" in v. 8 printed in capitals?
8. By what ceremony was Abram assured of God's faithfulness?

9. Explain "honor" in v. 12.
10. What was Abram told concerning his descendants?
11. What was revealed to him as to his own future?

### Something to Look Up

1. Who is compared, in the New Testament, to Melchizedek? What is He there called?

2. The Golden Text is repeated almost word for word in Romans. Find the place.  
ANSWERS (Lesson VII.)—1. Matt. 19 : 16-22. 2. Rom. 12 : 18.

### For Discussion

1. Has the promise of v. 5 been made good?
2. Of what use are the sacraments? (See Shorter Catechism, Ques. 92, for definition of a sacrament.)

### Prove from Scripture

That God is faithful.

### The Catechism

Ques. 44-47 (Review). These Questions set before us the most important choice we can ever be called upon to make, the choice of God as our God. Ques. 44 states the great reason why we should make this choice. It refers to the wonderful love of God, shown in redeeming His people from Egypt, and still more clearly in redeeming the world from sin through the sacrifice of His own Son. Ques. 45 tells us what the choice is. It is

that we give to God the highest place in our thoughts and affections and purposes. And Ques. 46 and 47 declare more fully what is involved in the choice. Ques. 46 deals with the things which it requires us to do, and Ques. 47 with the things which we must avoid.

### The Question on Missions

As an example of the way in which congregations spring up, take Tan Chun, a walled town, thirty-three miles from Song Chin. For some years this place had been visited by missionaries and colporteurs; but, though many listened attentively and bought books, only one enquirer was enrolled. At last the light dawned on him, and he became the leader of a dozen earnest young men, who have bought a building for worship. The Korean Church members are being trained in self-help. Of the six churches built or purchased in the Ham Heung field during the year 1905-6, all, with one exception, were paid for by the native Christians themselves, and in that case a loan of only \$25 was required. The pupils in the day schools show remarkable diligence in study. In some cases, old ladies of sixty and tiny tots of five vie with each other in attendance and recitation.—[Compiled from Reports to Foreign Mission Committee. EDITORS.]

### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—God asking His people to trust in Himself.

*Introduction*—Place on the board a large shield cut from paper (silver or gilt). Talk

about the use of a shield in the old kind of warfare. A shield is something to cover, hide, protect, keep from injury. How safe a little one feels shielded behind mother!

*Review*—Do you remember about Lot's choice? And what happened to him? And how Abram helped him?

*Shields*—Abram had enemies to fight, and he had need to use a shield in warfare. God was pleased with Abram's faith and obedience, and in our Lesson to-day God says to Abram,

**GOD'S  
COVENANT  
IS  
SURE**

"Fear not; I am thy Shield and Reward." Abram need not fear anything, with God to protect and help him.

*The Great Promise to Abram*—Do you remember the promise God made to Abram when he left his own land and started to the land of Canaan? (See ch. 12 : 2-7.)

*Abram's Home*—Let us look at the homes of Abram and his people. We shall not see houses of brick or wood or stone, but groups of tents (outline), and in and out among the tents we shall see little children playing, but about the tent of the leader, Abram, there are no children. Year after year Abram waited, hoping God would send a baby boy to him, but for over twenty-five years none came. Abram began to think God had forgotten His promise. His family could not own the land after he died, if he had no family! When God said, "I am thy Reward," Abram said, "What wilt Thou give me? Thou hast given me no children to own the land after I am dead."

Then God again promised that he would give children to Abram and his wife Sarai, and Abram had faith to believe it, although it seemed almost impossible.

*Golden Text*—Repeat.

*A Covenant*—Did mother ever "make a

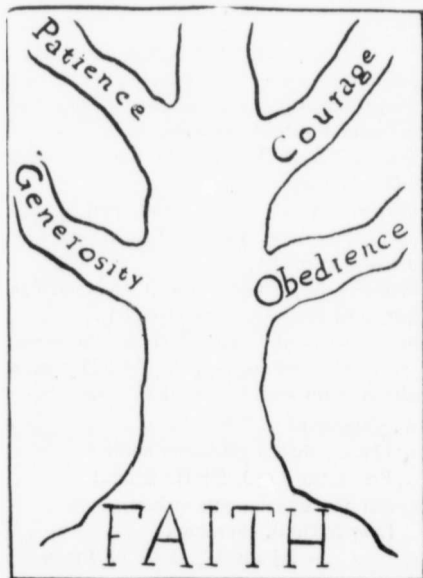
bargain" with you? Perhaps she said, "I'll put your story book beside the bed as a sign that I will keep my promise to read to you when you waken" (or some other simple illustration). God wanted to encourage Abram to trust Him; so He made a bargain—covenant—with him: gave him a sign that He would keep His promise. The way people "made a covenant" (explain) in those times was this (vs. 9, 10), and when the meat was all arranged, the persons who were making the covenant walked between the pieces. After this, the agreement could never be broken.

*God's Covenant with Abram*—Vs. 13-16 tell of it. Abram knew that it was God making the covenant in the common way, the way people of that time understood.

*God's Covenant with Us*—God has given us Jesus as a sign that He did not forget the world He had made, or the people He made, that He will keep all His promises, that all His promises are true. We should trust God.

*Something to Think About*—I should trust in God.

*Something to Draw*—Draw a smoking furnace and a burning lamp, and remember God's covenant with Abram.



### FROM THE PLATFORM

Draw on the blackboard, using simple lines, a representation of a tree, with root, trunk and branches. Get the scholars to tell how Abram showed his obedience. The memorable story of God's call to Abram to leave his own country and to go to a land that He would show him, may be retold. Print in one of the branches OBEEDIENCE. Next, ask how he showed his generosity. This will recall his dealings with Lot, Lesson VII. Print GENEROSITY in another branch. Deal in the same way with Abram's COURAGE (recall his rescue of Lot, Gen. 14 : 13-16) and his PATIENCE, waiting for the fulfilment of God's promise. Now for the root of all these splendid qualities. It is given in the Golden Text (first clause). By what one word may this root be designated? What but FAITH (Print)? If we have faith in God and in Jesus His Son, a noble life is sure to grow out of it.



**\*AN ORDER OF SERVICE: First Quarter****Opening Exercises**

I. SILENCE.

II. THE LORD'S PRAYER (in concert).

III. SINGING. Hymn 13, Book of Praise.  
(It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

IV. RESPONSIVE SENTENCES. Ps. 33 :  
1, 4-9.

*Superintendent.* Rejoice in the Lord, O ye righteous :

*School.* For praise is comely for the upright.

*Superintendent.* For the word of the Lord is right;

*School.* And all His works are done in truth.

*Superintendent.* He loveth righteousness and judgment;

*School.* The earth is full of the goodness of the Lord.

*Superintendent.* By the word of the Lord were the heavens made;

*School.* And all the host of them by the breath of His mouth.

*Superintendent.* He gathereth the waters of the sea together as an heap :

*School.* He layeth up the depth in storehouses.

*Superintendent.* Let all the earth fear the Lord :

*School.* Let all the inhabitants of the world stand in awe of Him.

*Superintendent.* For He spake, and it was done;

*Superintendent and School.* He commanded, and it stood fast.

V. SINGING.

O God, our help in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast,  
And our eternal home :

Before the hills in order stood,  
Or earth received her frame,  
From everlasting Thou art God,  
To endless years the same.

—Hymn 474, Book of Praise, vs. 1, 3.

VI. PRAYER.

VII. SINGING. Psalm or Hymn selected.

VIII. BIBLE WORK. From the Supplemental Lessons.

IX. READING OF LESSON PASSAGE.

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

**Class Work**

{Let this be entirely undisturbed by Secretary's or Librarian's distribution, or otherwise.}

I. ROLL CALL, by teacher.

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

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

IV. LESSON STUDY.

**Closing Exercises**

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

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

IV. RESPONSIVE SENTENCES. Ps. 102 :  
25-27.

*Superintendent.* Of old hast Thou laid the foundation of the earth :

*School.* And the heavens are the work of Thy hands.

*Superintendent.* They shall perish, but thou shalt endure : yea, all of them shall wax old like a garment;

*School.* As a vesture shalt thou change them, and they shall be changed :

*Superintendent.* But Thou art the same.

*Superintendent and School.* And Thy years shall have no end.

V. SINGING.

Let us, with a gladsome mind,  
Praise the Lord, for He is kind :  
For His mercies aye endure,  
Ever faithful, ever sure.

—Hymn 17, Book of Praise.

VI. BENEDICTION, OR CLOSING PRAYER.

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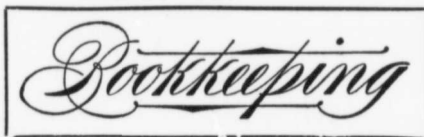
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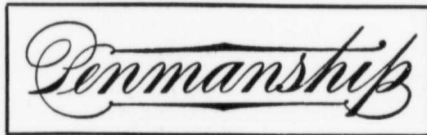
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BIBLE DICTIONARY FOR FIRST  
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**A'-bel.** Second son of Adam; by calling a shepherd. He was a righteous man (Matt. 23 : 35 ; 1 John 3 : 12), and is one of the heroes of faith mentioned in Hebrews, ch. 11.

**A-bim'-e-lech.** The personal name, or official title, of a king of Gerar, in whose country Isaac dwelt for some time, because of a famine.

**A'-bra-ham.** The son of Terah, and the first ancestor of the Hebrews, called the father of the faithful, and the friend of God.

**A'-bram.** The name at first borne by Abraham.

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

**Ar'-a-rat.** A region corresponding roughly to modern Armenia, between the Caspian and the Black Seas. It was on one of the mountains of this region, that the ark rested.

**Beer-she'-ba.** A town in the extreme south of Judah. It was the southern limit of Palestine, as Dan was the northern, so that the proverbial expression, "from Dan to Beer-sheba," signifies, from the extreme north to the extreme south of the Holy Land.

**Beth'-el.** A place on the site of the modern Beitin, about ten miles north of Jerusalem, on a slight elevation, a little east of the well-worn track from Jerusalem to Shechem and the north.

**Cain.** The first-born son of Adam and Eve. After the murder of Abel, he settled in the land of Nod, eastward of Eden, and became the ancestor of a race which made considerable advance in civilization (see Gen. 4 : 16-22).

**Ca'-na-an.** The name means lowland, and was at first given to the low-lying coast line of Palestine, but afterwards to all the lands west of the Jordan.

**Ca'-na-an-ite.** An inhabitant of Canaan.

**Chal'-dees.** A tribe whose early home was in lower Babylonia. Advancing inland, they at last became the ruling class in Babylonia.

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

**E'-sau.** Son of Isaac and Rebekah, and brother of Jacob. He took up his abode in Seir, to the south of Judah, and became the father of the Edomites.

**E'-sek.** Contention. The name of a well dug by Isaac in the valley of Gerar, which the Philistine herdmen claimed, Gen. 26 : 20.

**Ge'-rar.** An ancient city, early occupied by the Philistines. Most identify it with ruins 6 miles south of Gaza. But some think that it was 50 miles further south, in the immediate vicinity of Kadesh.

**Go-mor'-rah.** One of the "cities of the plain" (Gen. 13 : 12) destroyed in the days of Abraham, Gen. 19 : 24, 25.

**Ha'-i.** The modern Haiyan, 2½ miles east of Bethel.

**Har'-an.** A busy commercial city of Mesopotamia, 240 miles northwest of Nineveh, and 280 miles northeast of Damascus. Here Terah, Abraham's father, died.

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

**Ja'-cob.** "Supplanter", son of Isaac and Rebekah, brother of Esau, and father of the twelve patriarchs. He supplanted his brother Esau and gained possession of the birth-right and his father's blessing.

**Plain of Jor'-dan.** A basin beginning 25 miles north of the Dead Sea, and apparently including the Dead Sea itself and the small plain at its southern end.

**La'-ban.** Rebekah's brother, to whose home in Haran Jacob fled to escape from Esau.

**Lot.** The son of Haran (Gen. 11 : 31) and, consequently, nephew to Abraham. He became a resident of Sodom and, when that city was destroyed, he, with his two daughters, was saved in answer to Abraham's prayer.

**Mo'-reh.** An oak tree and grove near Shechem, beside which Abraham encamped on his first arrival in Canaan.

**No'-ah.** Son of Lamech, a descendant of Seth. Under God's direction, he built the ark before the flood, from which, with his family, he was saved in the ark.

**Pe-riz'-zite.** A people of central Palestine; some think that they were not a separate tribe, but simply the country folk among the Canaanites, as distinguished from the town-dwellers.

**Phil'-is-tines.** The ancient inhabitants of the southwest corner of Palestine.

**Re-bek'-ah.** The daughter of Bethuel, and the wife of Isaac (see Gen. 25 : 20).

**Re'-ho-both.** A well dug by Isaac in Gerar, Gen. 26 : 22.

**Sar'-ah.** The wife of Abraham, married to him in Ur of the Chaldees (see Gen. 11 : 28-31). Her name at first was Sarai.

**Si'-chem.** Shechem, a place near which Abraham camped, Gen. 12 : 6. It was afterwards an important town, and was just 30 miles north of Jerusalem.

**Sit'-nah.** A well dug by Isaac in the valley of Gerar, Gen. 26 : 21.

**Sod'-om.** One of the cities of the plain destroyed in the days of Abraham.

**Ur.** An important ancient city, whose ruins are now 6 miles south of the Euphrates, on its right bank, and 125 miles from its present mouth.

**Zo'-ar.** One of the cities of the plain, and apparently the smallest of them (ch. 19 : 20-22), to which Lot escaped when Sodom was destroyed.

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