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TORONTO, ONT.

# The Teachers Monthly

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

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## RALLY WEEK—AND AFTER

"Rally Week" is a new term. And it marks a great step forward in our Sunday School and Young People's work. "Rally Day" takes the place of the former "Children's Day," and embraces the Young People's Societies as well as the Sunday School, the former Young People's day in February being henceforth discontinued; and Rally Week, following Rally Day, provides for setting afoot afresh the various activities amongst Sunday School scholars and young people, and for further interesting the whole congregation in the all-important task of religious education and training.

The programme for Rally Week for this year is rich in possibilities.

**SUNDAY, MORNING, SEPT. 28**—For the whole congregation; with such a topic as **FUTURE CITIZENS**. The effort will be made to engage more fully the co-operation of parents, teachers and the whole body of the people in the problem of the young, their education and training: how they shall best be prepared to serve their God and their fellows in their generation.

**SUNDAY AFTERNOON**—For the Sabbath School and its friends; a rally of the whole School—"Beginners," boys and girls, the Senior and Adult Classes, teachers, officers, parents, the members of the Home Department, and all who love the young. The specially prepared, beautifully printed Order of Service for this delightful occasion is entitled, **GOD'S HELPERS**. It falls into three divisions—**God's Call for Helpers; Willing Helpers; The Joy of the Helper**. This Order of Service should prove a great inspiration; and it will be a serious mistake and misfortune if there is not a bumper attendance. The Sunday School room or the church auditorium should be crowded this Sunday afternoon. It will mean much for the work of the coming year. Nor should the **RALLY DAY OFFERING** be overlooked. It is the only source of revenue of the General Assembly's Board of Sabbath Schools and Young People's Societies. \$20,000 is needed this year for the extension and improvement of Sabbath School and Young People's work. This work, throughout the whole church, will droop, should there be any shortage in the offering.

**SUNDAY EVENING**—Young People's Mass Meeting; with a sermon by the minister, or addresses by the minister and others, on **THE CALL OF GOD**. This is the great opportunity, not only for the presentation generally of God's claim for loyalty and service on young lives, but also for the Young People's Society to get a fresh grip on its own members and to win the attention of the remaining young people of the congregation and community. Where there is no Young People's organization, this is the chance of the year to achieve the organization of one.

**MONDAY EVENING**—Young People's Social Gathering: a banquet, or a less formal social occasion, as circumstances may seem to make wise. The presence of every young person available should be secured; something worth while, by way of speaking, should be provided—there are no more attractive speakers for such a gathering than just the young consecrated and trained workers themselves. **PLANNING FOR WORK** is the topic, and purpose, of the gathering; and ten o'clock should not have arrived without some very definite conclusions

having been reached as to what old forms of work are to be better done, and what new forms of work are to be taken up.

WEDNESDAY EVENING—The mid-week prayer-meeting, with the special topic of THE YOUNG. An unsurpassed opportunity to enwrap the young and their instructors and leaders in the sympathies and prayers of the whole congregation. As one practical "aside," plans for Teacher Training may be considered.

FRIDAY EVENING (perhaps the most interesting of all)—Boys' Rally; with the object of "organizing" the boys in their Sunday School classes, or in some form of Society or Club. As the boy is shaped, will be the man. This one simple statement should arouse all in the congregation who care for the boys to give much time and thought to planning something practical and attractive to launch at this gathering of the boys.

#### AND AFTER

This is everything; for a Rally Week unfollowed up is almost worse than no Rally Week at all. Rally Week should mean a new consecration of all leaders. It should mean a fresh start in zeal and activity for all Schools and Societies. The standards set in Rally Week should be the objectives for the whole year. With a view to this after work, it will repay Schools and Societies to get a copy of the Report of the S. S. and Y.P.S. Board to the General Assembly (Address Rev. J. C. Robertson, B.D., General Secretary, Confederation Life Building, Toronto); and having got the Report, to study it out, and to seek to realize its ideals. They are such as these: A Sabbath School and a Young People's Society in every preaching place; every School and every Society to attend to the standards of Excellence set for these by the General Assembly; a Graded School, and where possible Graded Lessons; a Teacher Training Class; a mission study, missionary activities, missionary givings; our own Lesson Helps and Illustrated Papers in every School and Society.

A good start is half the race; and Rally Day and Rally Week carefully planned for and diligently observed will set Schools and

Societies a long way on the road to a successful year.

A sufficient number of copies of the Order of Service for Rally Day, which contains also on the cover the programme for Rally Week, are sent FREE to all Sabbath School Superintendents. *If any have not received them, they will be supplied by writing to R. DOUGLAS FRASER, PRESBYTERIAN PUBLICATIONS, CHURCH AND GERRARD STS., TORONTO.*

#### "From the Sunrising"

"From the sunrising,"—it was from this spring of light and hope that John, in one of his Patmos visions, saw a divine messenger ascending with his gospel of good cheer. And that messenger is ever coming, with his shining wings, to the comfort and succor of God's sorely tried people.

The night of trial is often dark and gloomy. Its hours are leaden of foot, and drag their slow length wearily along. But the sun rising is sure to come, and with it the angel of divine consolation.

There is wealth of promise in the sunrising. The first faint flush of dawn will soon grow into a flood of glory overspreading the eastern sky. By and by will come the splendor of noonday, and at evening time the western horizon will be lit up with the gorgeous hues of sunset. The brightness of noon and the varied tints of evening were all in the sunrising. And there is solace for every grief, there is soothing for every care in the messages of God's angel "from the sunrising."

The promise of the sunrising is for every trusting soul. God's messenger of joy and gladness is ever coming to those who look for Him. And there is no darkness which cannot be dispelled by the divine illumination.

#### Opportunity

*By Rev. F. H. McIntosh, M.A.*

After many grievous declensions and dire disasters, the children of Judah were guilty of one more declension and became subject to one more disaster eclipsing all before. In the providence of God the Assyrian was

permitted to come down upon them like a wolf on the fold, and in the very jaws of the enemy they were carried away into exile. There they sat down and wept as they remembered Zion,—wept as they remembered the happier things that were and the still happier things that might have been,—wept over lost opportunity.

So may we all weep if we do not beware. Once there comes to every one the moment to decide what manner of calling he shall pursue. He may choose well and adopt the line of work which suits his bent and throws down a challenge to all his powers, or he may choose ill, and after a thousand poignant disenchantments sit him down and weep as he remembers Zion,—remembers what might have been, had he only chosen wisely.

Once and often there comes to every one the moment when he must make decisions affecting character. If any one should sow an act, he will reap a habit, and if he should sow a habit he will reap a character. If the first glass of intoxicating drink is never taken, the character of the confirmed drunkard will not be reached. If, on the other hand, this untoward start is made, the hour may come when the victim must sit him down and weep as he remembers Zion,—remembers his unshackled years—his one time glorious possibilities.

Once and often there comes to every man the moment when by a word or act of ser-

vice to his fellow men he may advance the glory of Almighty God. The kind word fitly spoken, the good deed happily done, the claims of Christ faithfully pressed home, may save a soul from death and cover a multitude of sins, but these things neglected may mean the tragedy of a wasted life—the hell of an undone eternity. Then he who might have helped must sit down and weep as he remembers Zion,—remembers what might not have been "*if he only had*," "*if he only had*."

Once and often there comes to all the opportunity to win eternal life. "While still the lamp holds on to burn, the greatest sinner may return." If we sow a habit we shall reap a destiny. If we come to a knowledge of God and of Jesus Christ whom He hath sent, we shall in God's good time see Jerusalem the golden rise above the tumbling of the ridged river, and like God at the creation we shall say, "It is very good," but if not—why then we shall miss that city which hath foundations and by Babylon's wave we shall sit us down and weep as we remember Zion,—remember past years of grace and the glory which might have been.

How the old psalm, therefore, emphasizes the duty of redeeming the time and improving the opportunity! What folly to put to hazard the interests—material, moral and immortal—that belong to every life!

Sydney, N. S.

## THE SUNDAY SCHOOL'S THREEFOLD FUNCTION

### I. BRINGING THE SCHOLARS TO CHRIST

The scholars in our Sunday Schools, as regards their relationship to Christ, may be divided into three classes. There are the little children, whom their fathers and mothers, in love and faith, have given to the Saviour through the holy ordinance of baptism. These have not arrived at the age when it is possible for them to make a conscious and definite decision for Christ, though they really belong to Him. Again, there are the boys and girls, who, although

dedicated to Christ in baptism, have not followed up their parents' choice for them by a corresponding choice of their own. And, last, there are those scholars, who, by coming to the Lord's Table and in other ways, have claimed the privileges and assumed the responsibilities of those who have been baptized.

In a very real sense, it is not necessary to bring the very little children to Christ. None are nearer to Him than they are.

For them to know Him is to love and trust Him with a simplicity too often lost in later years and regained only with toil and struggle. What is needed for this class, is that the Saviour shall be kept before their minds in all His wonderful loveliness and grace. It should be the constantly, watchful aim of parents and teachers and older friends, that nothing in their words or acts shall so misrepresent Christ, to the little ones, that their love shall be chilled or their trust shaken. When the time for an outwardly expressed decision comes, it should be, for children properly trained, but the making explicit what has been, all the while, implicit in their hearts and lives. Bringing the little children to Christ simply means keeping unimpaired the contact naturally existing between Him and them.

There are many growing boys and girls in our Schools, the baptized children of Christian parents, who have not openly declared themselves Christians. There are two things, at least, which should be done for this large class. The obligations which their parents assumed for them in baptism should be kept always upon them, and the duty of endorsing the parents' action by their own deliberate choice. Further, no opportunity should be lost of suggesting definite ways in which decision for Christ can be expressed. Of course, coming to the Lord's Table, with all that this act means, should be set forth as one way of Christ's own appointing. But scholars of this age should never be suffered to lose sight of the fact, that, at work and play, there are numberless things which they ought, or ought not, to do, because they belong to Christ. Bringing this class of scholars to Christ means leading them to make the choice of their parents for them their own carefully considered and openly expressed choice.

Obviously the third class have come to Christ. They have accepted Christ as their Saviour. They have been converted. They have turned to Christ with the definite purpose of serving Him. And yet they need constantly to be brought to Christ,—brought to Him for instruction and guidance and inspiration.

In all this wonderful work of bringing the scholars to Christ, let it never be forgotten, that the only real power is of the blessed Holy Spirit. It is He who must work in the hearts of the little ones, keeping them in close and loving touch with the Saviour, and in the hearts of the boys and girls, bringing them to open decision for Christ and communicating to them daily of His unfailing grace.

### Talking to Children

By Miss Bessie B. Maxwell

#### III. ORDERLY ARRANGEMENT

"Order is heaven's first law," and no law is more lightly or more frequently broken by the speaker who seeks to interest children. Many addresses of this sort, even when expressed distinctly in plain language brought down to the level of the child, fall short of the best result because the facts or ideas contained lack logical connection or progression.

The touchstone of order applied to most of these would transform an interesting medley into an effective and instructive lesson—*lesson* expresses the idea, as all Sunday School work should be teaching work—and the medley, in language as in music, though often pleasant and usually amusing, lacks the dignity and moving power of the connected composition.

Here is where we need to take a leaf from the preacher's book, and, though we may not announce a text, our little address or talk should make so plain the point we wish to impress, that such an announcement would be superfluous. Suppose you happened into a lecture room or church after the subject or text had been announced, would your opinion of the speaker be very high if, after listening to lecture or sermon, you were unable to "deduce" the subject? And yet much of our Sunday School speaking is of this desultory and aimless, and therefore useless, kind.

Disconnected statements, stories, and ideas may make an impression on the mind, just as flour, salt, sugar, etc., eaten separately, make an impression, agreeable or otherwise, on the stomach, but the combination of these

elements in an orderly manner results in a much better impression and much more nourishing diet.

Must all Sunday School speeches then be *cooked*? Shall we have no impromptu speaking? Well, there are few places where time is so precious as in Sunday School,—just one short hour out of one hundred and sixty-eight—and, unless one has a message, a valuable one and carefully considered, he should think twice, or oftener, before consuming any of those priceless moments.

We must reckon with the child's limited power of concentration, or long-continued attention. The adult mind may follow an obscure or poorly arranged train of thought and find what is sought, but the child must be taken by the hand and led by short and easy steps to the point where we wish him to stand. If we keep him continually hopping up and down, or backward and forward, no progress is made and the goal is finally lost sight of altogether.

Perhaps the gist of the matter is that, in speaking to, or in, a Sunday School, we should first be sure we have something to say, and then say it in the most natural and orderly way, beginning, as always, with the contact point of present knowledge or interest, and working not too slowly and with no multiplication of words, backward turns, or sidewise twists, towards the truth we wish to teach, using illustrations only where they really illustrate and never telling a story for the sake of its interest, unless it fits in and forms another rung in the ladder which you are building, week by week, for young feet to climb upon.

Westville, N. S.

### The Presentation of the Lesson

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

An article in the August TEACHERS MONTHLY, Preparation in Teaching, dealt with the work of the teacher in preparing the minds and hearts of his scholars to receive the teaching which he has planned to give them. This preparatory work having been done, the next business of the teacher is to "present" his Lesson.

Let us suppose that the Lesson for the

day is The Golden Calf, Lesson XII., September 21, Ex. 32 : 15-20, 30-35, and that the teacher has planned to make the subject of his teaching :

The sin of rebellion against God as illustrated in the Israelites persuading Aaron to make a golden calf which they worshiped.

A natural way in which to "prepare" the scholars for the Lesson would be to call for the Second Commandment and bring out afresh its prohibition of the worship of God by means of images. Ask the scholars what we call the offence of breaking a law which a king or other ruler has made. "Rebellion" will be the ready answer. Then announce that the study for the day is to be as above. The presentation of the Lesson may now be proceeded with in an ordinary way :

*Step 1.* The occasion (vs. 15, 16) of the making and worshipping of the golden calf. Let the teacher explain to the class, or, far better, get them to explain to him, that Moses had been absent from the camp for six weeks, and the people began to fear that they were to be left leaderless. Have a little conversation about how Moses was employed during his absence and what he brought with him on his return.

*Step 2.* The arousing of Moses' suspicion, vs. 17, 18. Here the different conjectures of Joshua (stop to explain how he came to be with Moses) as to the noise heard in the camp should be brought out.

*Step 3.* Moses' anger: Bring out, by questioning, the description of the dancing in honor of the idol which Aaron had made ; the breaking of the tables of stone ; the utter destruction of the idol ; and the compelling of the Israelites to drink the water into which the dust of the idol had been thrown. Use this part of the story as an illustration of how every sin brings its own appropriate punishment with it.

*Step 4.* Aaron's excuses, vs. 21-24 (unprinted). Make clear the two excuses which Aaron offered, first putting the blame on the people and then on the fire. Discuss these two excuses.

*Step 5.* The slaughter of the Levites, vs. 25-29. The story of these verses should be vividly told.

*Step 6.* Moses' offer to die for his people, vs. 30-32. The details of these verses should have been thoroughly mastered by the teacher, so that he may be able to lay them most effectively before the class.

*Step 7.* The Lord's reply to Moses, vs. 33, 34. There are some rather difficult points to explain in these verses, but a careful

study of a good Lesson Help will enable the teacher to deal with them.

*Step 8.* The punishment of the people. This should be the climax of the Lesson, according to the aim stated at the beginning of this article. The truth should be emphasized that God punishes rebellion against His authority as really now as in early days.

## DEVELOPING A SUNDAY SCHOOL

*By Alfred White, Esq.*

In January, 1911, the Sunday School connected with St. Paul's Presbyterian Church, Brandon, decided to extend the teaching of graded lessons, by adopting the International Graded Course for all departments up to, and including, the Intermediate.

It was soon found that the organization of this course in the School was more complicated than were the uniform lessons, and required some degree of expert knowledge. To meet the situation a new office was created, bearing the name of "Educational Superintendent," and to this office was elected the superintendent of city schools. His duties were not outlined but have grown out of the work needing to be done.

It became evident that the School needed re-grading. There was a strange mixture of ages and abilities in some classes. So with the opening of the Sunday School year at the beginning of October, the whole Sunday School, except some of the classes of older students, were re-graded on a basis roughly parallel to that of the public school.

At the time of this first re-grading of the School, another great need was met in the organization of a Teacher-Training class for prospective teachers. It was to meet at the time of the regular Sunday School session. It was to be open to girls and boys seventeen years of age or over, who might be looking forward to teaching in the Sunday School in the not distant future. The appeal for volunteers to undertake this training met with an eager response. Seventeen enrolled the first Sunday, and others were added from time to time. The class was organized with a president, secretary and three committees. Later it adopted a class name

calling itself the Lawrance Teacher Training Class, after that great Sunday School leader Marion Lawrance. The class is still doing work under the instruction of the Educational Superintendent.

In the beginning of 1912 another step forward was taken by the adoption in the Junior and Intermediate Departments of a new basis of marking, by which more emphasis was to be placed on the individual work of the pupil. The marks obtained are used to determine the granting of diplomas at the end of the year.

At the opening of 1912, there was also planned, in connection with the regular monthly teachers' meetings, a series of educational topics led by the Educational Superintendent, bearing directly on the graded course of lessons. These topics dealt with the characteristics of pupils at various ages, the kind of instruction they needed, and the suitability of the graded lessons in each case.

The last of the series, however, dealt with a problem the Sunday School had to face at the time. In June the topic was, "The Problem of the Holiday Season." As a result of the discussion of this problem, the Sunday School was reorganized for the summer months on a holiday basis. For nine weeks the number of our classes was reduced to one-third of the normal. This was done by suitable grouping of classes doing the same work. This made it possible for every teacher to have at least one month's holiday, and many had the full two months. The Sunday School was small in numbers without the depressing effect of disappearing units. The results, we felt, fully justified the effort.

The above will indicate how the work of an Educational Superintendent has evolved from the needs of the School. A beginning has been made, but only a beginning. Problems are looming up constantly that must be solved if the work is to succeed. These problems it will ever be the duty of the officers of a Sunday School to face, and the Educational Superintendent, from the very nature of these problems, must needs take a good portion of the responsibility.

Brandon, Man.

### Our Promotion Day

*By Rev. F. C. Overend, B.A.*

Although we have no separate school-room or basement in connection with our church, and find it, therefore, rather difficult to arrange our classes as we would wish, we decided that we needed to grade our School better, and also to add new interest by promoting the scholars from time to time. So we set out some months ahead to secure two extra teachers and arrange a Promotion Day for the last Sabbath of 1912.

The Session and Board of Management were invited, and a choir of boys and girls of the advanced classes formed for the day. Also the parents were invited to be present. The choir gave a special number during the collection, the Bible Class read the Scripture Reading, and one of the elders gave an interesting address.

The School were all seated in the centre pews as usual, when the service began, while the managers and elders sat in the choir gallery in front of the children's choir. The service was very simple yet it seemed to mean a great deal to the scholars.

First, those who had come up from the Cradle Roll during the year were called up, with the other little tots, and "promoted" to the Infant Class. The lists of names had been previously prepared, and one list given to each visiting gentleman, so that each class was called to the front and promoted by a different person. After their promotion they passed down to a place two spaces back of where they had been previously sitting,—which would be their place during the opening exercises for the year 1913.

Then the Infant Class was promoted to the Boys' and Girls' Primary, the Primaries to the Intermediate, and the Intermediate girls to the Advanced girls. In each case the teacher remained behind, and the class went on to a new teacher, as we felt that would make it seem more of a promotion.

But when we came to the Boys' Intermediate Class, we arrived at a difficulty. Their present teacher was the only suitable one available. They were not old enough to go into the Bible Class, being from 14 to 16 years of age. Yet we particularly wished them not to feel overlooked. So we devised the plan of forming them into an organized Junior Bible Class, using the royal blue and white pin of the Advanced Department as a class pin. This seemed to be a most satisfactory solution, and the boys are immensely interested in their class. The promotion day seems to have done good, the scholars are attending very regularly and working well. They are much better classified than they were, and we feel now that we are ready to introduce the graded lessons in the fall.

Sutton West, Ont.

### Securing Children's Attendance at Church

A PLAN THAT HAS WORKED

*By Rev. D. J. Nicholson, B.A.*

Many parents lament because there is little or no inclination on the part of their sons and daughters to attend public worship. This also has become a burden to many of the ministers of our church. We are informed that one reason, at least, for this unfortunate condition is that the children have been encouraged to attend the Sunday School, while no such encouragement has been given them to attend the services of public divine worship. They have the impression that the Sunday School is their service, and therefore they feel no responsibility to attend the other church services. There comes the time when they think they have outgrown the Sunday School—another unfortunate conclusion—and consequently sep-

arate from it, but they have not formed the habit of uniting with adults in worship.

At Easter of last year the plan was adopted by the Sunday School teachers of Gordon Church, Reserve Mines, N. S., of taking a record at each School session of those present who had also been present at the morning service, the responsibility being placed upon the scholars to be present in the afternoon to see that their morning attendance was registered. This was done by means of a dash or dot over or after the attendance mark for the Sunday School. [The Class Register published by the PRESBYTERIAN PUBLICATIONS, price 6 cents, contains a special column for marking church attendance, etc.—EDITORS.] The pastor frequently asked for the parents' sympathy and assistance in this matter, and a children's sermon and hymn formed part of every morning service.

The results have been most encouraging. Before the scheme was launched not more than ten or fifteen per cent. of the Sunday School enrolment were present at the morning service. The year's attendance indicates a growth of thirty-five per cent., while, on entering the second year, it has gone up to about fifty-five per cent., and at present has become one of the most encouraging features of the work in this mining town.

At a meeting of the Presbytery of Sydney held for a visitation in Gordon Church after Easter, the pastor presented two from each class to the Moderator of Presbytery who, on behalf of the teachers, presented them with Bibles and Testaments as an acknowledgment of faithfulness in church attendance. One member of the Primary class had an unbroken record, while a large number had very good ones.

For the more general promotion of this work, the teachers and officers have in view the securing of a suitable certificate, which would indicate by means of seals the attendance for a number of years. They would classify attendance into four ranks. The first would be for full attendance at the morning service for the year, the second for forty-five Sundays and upwards; the third for forty to forty-five Sundays, and the fourth for thirty to forty Sundays' attendance.

These ranks would be indicated on the certificate by a gold seal, a silver seal, a red seal and a blue seal respectively, on which or underneath which may be recorded the year in which it was granted. Thus a record could be kept for ten or twelve years and the seals affixed at the close of each year by the pastor or superintendent.

Reserve Mines, Nova Scotia.

### Schools Closing for the Winter

By Rev. W. A. Cameron, B.A.

It should be the aim of every Sabbath School to keep open the year round. This aim, however, is not realized in many country Schools. Some are closed for the winter, because such has been their custom. Others have real reasons which prevent their being evergreen Schools. As for the Schools which close unnecessarily, the aim ought to be to seek to prevent this. For those that must be closed, there is an opening for the Home Department, which might very well be styled The Sabbath School at Home.

For the successful carrying on of this Department there is no need of more machinery than that which has been in operation during the summer in the Sabbath School. The superintendent of the School may very well become the Home Department Superintendent, and the teachers may become the visitors, while the Secretary-Treasurer may continue in the same relation to the Home Department. The only change that is necessary is that the congregation be so divided, that the teachers have families under their supervision instead of individuals. However, severe the winter may be, the visitor can scarcely be prevented from making the two visits that are necessary for the guidance of the work during the winter six months. Especially if, as is likely to be the case, there is only one service on the Sabbath, the day is not so crowded that time cannot easily be found for the half-hour's study required of the Sabbath School at Home. At the service in the church the Home Department might very well be kept before the people by the minister in setting apart five minutes

of his time for a talk on the Lesson for the day.

The Illustrated Papers taken during the summer should be continued, these being

distributed Sabbath by Sabbath to the families at the church service.

Battleford, Sask.

## HOW THE WORK GOES ON

The 17 Chinese Sunday Schools of Montreal, with an enrolment of 745 scholars, contributed \$1,363.92, which, with other gifts, make a total contribution of \$1,719.24 to the Macao Mission.

About 450 Chinese are being taught in Toronto Sunday Schools. The Knox Church class has grown, since last year, from 15 to 45; Westminster Church has 70 and Cooke's Church 120.

Rev. W. G. Russell, of our Central India mission staff, tells of three new Sunday Schools opened in Ujjain City. There were previously two in the city, besides the one for the Christians and one for lepers. Dr. Waters now conducts a Sunday School for the railway children at Rutlam.

Here are one or two facts which should set people thinking, especially Sunday School teachers and ministers. In the Synod of Montreal and Ottawa, 47% of our Presbyterian young people reached the age of twenty without becoming communicants in the church. In one of the Presbyteries of the Synod, namely the Presbytery of Québec, where there were Teacher Training classes, 89% of those in the Sunday School who might be expected to join the church, did so. Where there were no Teacher Training classes only 17% of those who might be expected to join the church did so. The inference is obvious.

The Report of the Committee on Sabbath Schools and Young People's Societies refers, with satisfaction, to "the increasing provision being made in our theological colleges for the practical study of religious education. In the Presbyterian College, Montreal, Sabbath School Pedagogics is now a full and required course for all students in First Year Theology.

This course is given by Principal Rexford of the Diocesan (Anglican) College, an experienced educationist. In Queen's College, Kingston, a considerable portion of all the time devoted to Practical Theology is now given to the study of religious education."

The results of the All-India Sunday School examinations in our Mission to Central India are reported only from Rutlam and Amkhut, though probably other stations also have good news. The girls of the Orphanage, Rutlam, received 21 certificates. The one who is teaching got a First Class; in the Senior Department one got a First Class, fourteen got a Second Class and three a Third; and in the Intermediate Department one got a First Class and one a Second. But the best trophies were gained by Amkhut. Dr. Buchanan writes:—"Out of seven medals given on written examination in the Hindi language, three have come into the Bhil country since our return last year."

"The desire of the people for the promotion of Sunday School work," says Rev. Dr. J. J. Ferguson, District Superintendent of Home Missions in Alberta and British Columbia, "is everywhere manifest. Too much praise cannot be given to those who often in difficult circumstances are carrying on the Sunday Schools; nor can the church go far astray in devoting her resources to the utmost possible extent toward rendering this work efficient. The action of school trustees everywhere in granting the use of school buildings for the holding of religious service, deserves the grateful acknowledgment of the church. The well-adapted co-operation of home, public school and Sunday School is requisite for the accomplishment of the great end of education in its widest sense."

A young girl, a scholar in a Philadelphia

Sunday School, within a few months brought in 75 boys and girls, increasing the attendance 15 per cent. She tells herself how she did this: "I simply heard the pastor talk about how nice it would be to have a larger Sunday School, so I thought I might as

well try to get the children in. So I asked every boy and girl I saw in the street in the neighborhood if they didn't want to join. Lots of them did, and four of them came the first Sunday. After that they came ten and fifteen at a time."

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### Lesson Calendar: Third Quarter

- |               |  |
|---------------|--|
| 1. July       | 6..The Child Moses Saved from Death. Exodus 1 : 22 to 2 : 10.      |
| 2. July       | 13..Moses Prepared for His Work. Exodus 2 : 11-25.                 |
| 3. July       | 20..Moses Called to Deliver Israel. Exodus 3 : 1-14.               |
| 4. July       | 27..Moses' Request Refused. Exodus 5 : 1-14.                       |
| 5. August     | 3..The Plagues of Egypt. Psalm 105 : 23-36.                        |
| 6. August     | 10..The Passover. Exodus 12 : 21-31.                               |
| 7. August     | 17..Crossing the Red Sea. Exodus 14 : 19-31.                       |
| 8. August     | 24..The Bread from Heaven. Exodus 16 : 2-15.                       |
| 9. August     | 31..Israel at Mount Sinai. Exodus 19 : 1-6, 16-21.                 |
| 10. September | 7..The Ten Commandments. Exodus 20 : 1-11.                         |
| 11. September | 14..The Ten Commandments. Exodus 20 : 12-21.                       |
| 12. September | 21..The Golden Calf (Temperance Lesson). Exodus 32 : 15-20, 30-35. |
| 13. September | 28..REVIEW—Deliverance and Disobedience. Read Nehemiah 9 : 9-21.   |

Lesson X.

## THE TEN COMMANDMENTS

September 7, 1913

Exodus 20 : 1-11. \*Commit to memory vs. 1-11.

GOLDEN TEXT—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.—Luke 10 : 27.

1 And God spake all these words, saying,  
2 I am the Lord thy God, which I have brought thee out of the land of Egypt, out of the house of bondage.  
3 Thou shalt have no other gods before me.

4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth :

5 Thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me :

6 And shewing mercy unto thousands of them that love me, and keep my commandments.

Revised Version—Omit have ; none ; a ; nor the likeness of any form that ; unto ; upon the third and upon the fourth.

## LESSON PLAN

- I. Worship—Why ? 1, 2.  
II. Worship—Whom ? 3.  
III. Worship—How ? 4-7.  
IV. Worship—When ? 8-11.

## DAILY READINGS

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

M.—The Ten Commandments (I), Ex. 20 : 1-11. T.—God's law to be loved, Ps. 119 : 97-104. W.—Hearing and doing, Jas. 1 : 21-27. Th.—Love made perfect, 1 John 4 : 11-21. F.—The perfect law, Ps. 19 : 7-14. S.—Study diligently, Deut. 11 : 18-25. S.—The secret of life, Luke 10 : 21-28.

Shorter Catechism—Ques. 69. What is forbidden in the sixth commandment ? A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly, and whatsoever tendeth thereunto. Ques. 70. Which is the seventh commandment ? A. The seventh commandment is, Thou shalt not commit adultery.

The Question on Missions—10. What is being done for the Indians of British Columbia, and at what points ? There are boarding schools for Indian children at Ahousah and Alberni, and a day school at Ulechele, all on Vancouver Island. In these schools, besides the teaching of ordinary day school subjects, much attention is given to instruction in the Bible. Sabbath services are held for young and old.

7 Thou shalt not take the name of the Lord thy God in vain ; for the Lord will not hold him guiltless that taketh his name in vain.

8 Remember the sabbath day, to keep it holy.

9 Six days shalt thou labour, and do all thy work :

10 But the seventh day is the sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates :

11 For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the sabbath day, and hallowed it.

Lesson Hymns—Book of Praise: 252 (Supplemental Lesson), 205, 210, 69 (Ps. Sel.), 575 (from PRIMARY QUARTERLY), 211.

Special Scripture Reading—Deut. 6 : 1-9. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Lantern Slides—For Lesson, Set of Slides on Ten Commandments ; B. 564, Moses With the Tables of the Law ; B. 557, Tables of the Law. For Question on Missions, Slides of each School mentioned. (These Slides are obtained from Rev. F. A. Robinson, B.A., the Presbyterian Lantern Slide Department, 447 Confederation Life Building, Toronto, at \$2.00 a dozen. The slides catalogued by Mr. F. W. Moffat, Weston, Ont., may be ordered under the original numbers. To these several thousand slides have been added. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

Stereograph—For Lesson, From Mount Where Moses Received the Law, Northwest Over the Plain of Assembly (Underwood & Underwood, Dept. D., 62 Adelaide St. East, Toronto), set of 12 stereographs for this Quarter's Lessons, \$2.00. Three for September, 50c.; less than three in one order, 20c. each ; stereoscopes, 85c. (postage or express is prepaid on all orders for stereographs or stereoscopes.) In ordering please mention THE TEACHERS MONTHLY.

## THE LESSON EXPLAINED

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

Time and Place—B.C. 1220 ; at Mount Sinai between the two arms of the Red Sea, the Gulf of Suez and the Gulf of Akabah.

Connecting Links—The Lesson follows immediately upon that for last Sabbath.

## I. Worship—Why ? 1.

1. *God spake* ; probably from the summit of the peak Ras es-Sufsafah, at the north-west of the Sinai ridge. Himself hidden by the thick clouds which wrapped the mountain top (ch. 19 : 16), God now spoke to Moses and Aaron (ch. 19 : 24), but the people encamped on the broad plain er-Rahah, at the base, could also hear, ch.

19 : 9. *All these words* ; the Ten Commandments, called also (Deut. 4 : 13 ; 10 : 4, Margin) the Ten Words (Decalogue) ; the Testimony (ch. 25 : 16), that is, the declaration of God's will, and the covenant (Deut. 4 : 13), that is, the laws which Israel were required to obey if they would enjoy God's blessing. *Saying*. The Ten Commandments are from God's lips, not man's, written on human hearts and consciences from the beginning (Rom. 2 : 15) ; they were now uttered by His own voice, afterward to be written by His own finger on tables of stone, chs. 24 : 12 ; 31 : 18.

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

V. 2. *I am*; in the actual present, as really as in the days of Abraham, Isaac and Jacob. *The Lord*; Jehovah, the changeless one, who will be to His people more than words can express. (See ch. 6:2-4, and compare ch. 3:14.) *Which . . . brought thee out*; thus showing His love before He claimed obedience. This is always the divine order, —God's love first and then human obedience. (See Rom. 12:1.) The one who imposes the Commandments is Israel's God and has been Israel's benefactor: He, therefore, has both the right to enact them and a claim upon Israel's obedience to them.

### II. Worship—Whom? 3.

V. 3. *Thou*. This pronoun would bring the Commandment home to each individual. It is like an index finger, pointing to each Israelite the way of obedience. *No other gods*. The Egyptians and other peoples round about Israel worshiped many false gods; Israel was to worship only the one true God. The Commandment forbids idolatry, which includes, not only the bowing down to gods of wood and stone, but also loving any person or thing, as money, pleasure or power, more than God. *Before me*; literally, "in front of Me," insulting God by their very presence.

### III. Worship God—How? 4-7.

V. 4. *Not . . . any graven image*; image of carved wood (sometimes enclosed in a metal casing) or of stone, such as were common in ancient times, and are so still, of course, amongst the heathen. *Any likeness*. Since God is a Spirit (John 4:24), no material image can represent Him. *In heaven above*; including the sun (Deut. 4:17, 19), idols representing various heavenly bodies as gods and birds. *In the earth beneath*; plants and animals. *In the water under the earth*. The Hebrews pictured the earth as flat and resting upon a huge watery abyss. Fish, in ancient times, were, in Egypt, regarded as sacred. Indeed, in some countries they were looked upon as gods.

Vs. 5, 6. *Thou shalt not bow down . . . to them, nor serve them*. It is not the making of images, as in painting or sculpture, that is forbidden, but making them for the purpose of worshiping and serving them as gods.

*A jealous god*; resenting, like the loving father that He is, the giving of His place to any other person or object. *Visiting the iniquity, etc.* It is a fact that, when parents sow the seeds of sin, their children, generation after generation, reap a harvest of evil. *Third and fourth generation*. God mercifully puts a limit on the inheritance of evil. *Hate me*; and therefore break My laws. *Mercy*; kindness and good-will. *Thousands*; Rev. Ver. Margin, "a thousand generations" (see also Deut. 7:9; Ps. 105:8). There is no limit to the mercy of God. *Love me, and keep my commandments*. Love and obedience go hand in hand.

V. 7. *Name of . . . God*. This expression includes everything that can be known of God, as well as His actual titles. *In vain*; for an unworthy purpose. The Commandment forbids perjury, and also the idle, irreverent use of God's name for any purpose whatsoever. *Will not hold him guiltless*; that is, will punish him.

### IV. Worship—When? 8-11.

Vs. 8, 9. *Remember the sabbath day*. The Sabbath was not a new institution. There are traces of it at a much earlier period amongst other nations, as well as amongst the Hebrews. (See Gen. 2:2, 3.) But a new emphasis was now laid upon it, and its observance was treated as a special pledge of the nation's fidelity to God. (See ch. 31:12-17.) *To keep it holy*; a day specially set apart for God and kept free from worldly employments. *Six days . . . work*. Useful employment on week days is as much a duty as Sabbath rest.

Vs. 10, 11. *Seventh day . . . the sabbath*. Since the resurrection of our Lord, the first day of the week has been the Christian Sabbath (see Shorter Catechism, Ques. 59). *Not do any work*; except, of course, deeds of necessity and mercy (see Luke 13:14-16). *Son . . . daughter . . . manservant . . . maid servant . . . cattle . . . stranger*. This is the great charter of labor, declaring the right of every worker to a weekly day of rest. *For, etc.* Three reasons are given for Sabbath keeping: 1. The Sabbath commemorates creation. 2. God's example. 3. God's blessing on the day, to be shared by all who keep it. *Hallowed, set apart for sacred uses*.

### Light from the East

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

ONE GOD—There were many gods in the popular Egyptian religion, but some of their wisest sages seem to have penetrated beyond the beings whose images were seen and worshiped to the conception of a power illimitable, incomprehensible, eternal; the one awful beyond expression, enduring while all things change, filling immensity and eternity, self created, the one original, before whom was nothing and in whose presence the earth and the heavens are but a morning cloud; the essence of righteousness, terrible to evildoers, yet merciful, beneficent, full of love. The following expressions are used of Him, although addressed sometimes to lesser

deities: "Vast is his largeness without limit! Virtue supreme in mysterious forms! Soul mysterious, author of his fearful power, life holy and strong created by himself, brilliant, illuminating, dazzling! Soul more soul than the gods, thou art concealed in great Amon." "Hail to thee Goodness itself, Lord of time, who conductest eternity, benevolent of heart, greatest of forms, most holy of laws, he is beloved by the lower heaven, he is the one fair of face, wearing the greatest of crowns, who rules the elements he has created." "His love is in the north, his grace in the south, his beauty takes possession of all hearts, his love makes the arms grow weak."

### THE LESSON APPLIED

By Rev. John W. Little, B.D., Shoal Lake, Man.

Wendell Phillips, the great anti-slavery advocate, as a boy of fourteen, listened to a sermon by Lyman Beecher on the theme, "You belong to God." After the service he went home, shut himself in a room, and prayed: "Oh God, I belong to Thee. Take what is Thine own. I ask this, that whenever a thing is wrong, it may have no power of temptation over me, and that whenever a thing is right, it may take no courage to do it." All the joy and fruitful service of his after life he owed to that hour of consecration. The Lord is our God. As such He claims, and has the right to claim, our real love and loyal allegiance.

That obedience should be freely and gladly given. God, therefore, first redeems us, and then commands us. He makes known His tenderness and mercy in deliverance before He asserts His supreme authority over us. He woos us to Himself. He surrounds us with such a gracious love and helpfulness, that we are drawn to Him in gratitude, and obedience becomes a joy. If the Israelites at Sinai were under obligation to Him on account of the pillar of fire, the manna, the stricken rock and the miracle at the Red Sea, much more are we bound to Him by every tie of love and gratitude and devotion, who live under the full sunshine of His compassion and saving grace in Jesus.

Sir Walter Scott, in his *Old Mortality*, depicts the wanderings of the hero throughout his native land, removing the moss and lichens that had covered, and were hiding from sight, the inscriptions on the tombs of the mighty dead. So God, in the giving of the Law, makes visible, as it were, in a brief but comprehensive summary, the great principles of right and wrong written on the human heart from the first. For the Ten Words are rooted deep in the very constitution of humanity. But *Old Mortality* couldn't bring back to life Scotland's illustrious dead. So the law that pointed out to man what he ought to do gave him no power to do it. It carried no gift of pardon and redemption. For saving and enabling grace we must turn to Jesus Christ.

As naturally and inevitably as the flower turns towards the sun, man in thought and action turns to the supreme object of his desire. The First Commandment presents to man as the great central reality and object of worship one God, personal, vitally interested in man, longing to share his fellowship, worthy of man's devotion and obedience. If the supreme object of one's desire is any other than God, he is pursuing something less than the worthiest and holiest, and degrades himself accordingly. If his allegiance to God is divided, the effect is the same.

So strong and true is God's love for man, that He is ever watching lest anything should enter in to weaken or corrupt our worship. Not only because he has a right to our singlehearted and unclouded love, but also because He knows how intimately our peace and welfare are bound up with the nature of our worship and its object, is God jealous of our loyalty.

The name of God is the declaration of His character. The Third Commandment demands not only a reverent use of the name at all times, but also loyalty in all speech and conduct to a worthy conception of His nature. When we enter into covenant with God, our whole manner of speech and conduct must accord with our knowledge of His lofty character. "It is as though," writes Dr. Trumbull, "Mr. Moody were taking a

little street waif into his home to train the boy as his own son, and were formally giving to that boy the right to take and bear his name. Naturally he might say: 'Understand, now, my boy, that, wherever you go, they'll say, "There goes a young Moody." Now, I value my name, and I don't want it disgraced. See to it that you take care of that name wherever you go.' "

The Sabbath law, not less than these other great principles, is rooted deep in the constitution of mankind. Experience has shown beyond doubt that man cannot maintain himself at his highest efficiency physically without one day of rest in seven. Equally true is it that man cannot grow in moral force and spiritual vigor without using his day of rest as a day of worship.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

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

Before discussing each of the Ten Commandments separately, their main purpose as a whole should be made clear. Bring out the force of such statements as: "The Ten Commandments are the simple words of God's loving covenant with His people, and not arbitrary commandings of God to His subjects. They are a loving covenant that binds two parties in mutual affection and fidelity, having its statement of promises on the one hand, and responsibilities on the other" (Trumbull). "The Commandments are a law of love not only because love is the sum of them and the soul of them, but also because divine love enacted them and because they are the best possible laws for man. It is impossible to deviate from them without injury to one's self and others" (Hopkins).

Take up v. 2 as the divine side of this covenant. Bring out the teaching, that the history of God's dealings is the guarantee of God's promises. What God has been, He will be. Discuss this as an appeal for the proper observance of the Commandments.

Now get the class to discuss each Commandment separately:

1. *The supremacy of God in human life*, v. 3. Compare Jer. 25:6; Matt. 4:10. Raise the question, What is a man's god? Discuss Luther's answer, "What a man loves that is his god; he carries it in his heart, goes about with it night and day, sleeps and wakes with it, be it what it may, wealth or pelf, pleasure or renown." Bring out what it prohibits in these days (love of gold, lust, pleasure, sport, etc.) and what it demands positively in relation to God (as love, reverence, obedience, etc.). Question how it is most frequently violated.

2. *Spirituality and reality in worship*, vs. 4-6. Bring out the reasons for this; (a) All images misrepresent God, and by degrading God, man becomes degraded. Point out how idolatry has always degraded a people. (b) Heredity so links us to the future that our sins curse, and our righteousness blesses, coming generations. Notice the supremacy of goodness compared with evil in vs. 5, 6.

3. *Reverence for God's name*, v. 7. Emphasize what it prohibits, as perjury, profanity and irreverent use of His name.

4. *Proper observance of the Sabbath*, vs. 8-11. Dwell upon the place assigned labor and rest and the two reasons for Sabbath keeping. Summarize the Lesson as the ideal of what God requires of us.

### For Teachers of the Senior Scholars

By Rev. A. Wylie Mahon, B.D., St. Andrews, N.B.

Make sure that the members of the class know the Commandments by heart, and discuss the statement made by someone that the Decalogue and the Golden Rule have no place in public life. Make it clear, that this code is for all ages and all lands, that it is possible to practise it everywhere. Emphasize the introductory words (vs. 1, 2),—declaring the personal relationship of God to His people, and revealing the loving heart of Him Who gave them this law. Point out that our Lesson to-day contains the Commandments which express our duty to God.

1. *The First Commandment*, v. 3. Bring out that the Hebrews while in Egypt had become familiar with many gods, and that their faith had in some ways perhaps been corrupted. Man must worship some god and these words reveal the only living and true God. Are we so far advanced in civilization that we are free from all danger of breaking this Commandment? Polytheism has no fascination for us, but we are in danger of worshiping the great god self, of serving mammon, of loving something more than we love God. A boy who found that he loved to go to a baseball game on Saturday more than he loved to go to church on Sunday, felt that his life was not quite right.

2. *The Second Commandment*, vs. 4-6. What does this Commandment forbid? Has this anything to do with sculpture and art? Does this forbid the use of pictures as aids to devotion? Have a talk with the class about how the sins of the fathers are visited upon the children materially, physically, mentally, morally, socially and spiritually.

3. *The Third Commandment*, v. 7. What does this mean? Improve this opportunity of warning the scholars against profanity. In some cases swearing becomes a habit and men do it unconsciously. The class will readily admit that it is an awfully degrading habit, that it renders a man unfit for decent society.

4. *The Fourth Commandment*, vs. 8-11. Question the class about the value of the Sabbath to man as a day of rest and wor-

ship,—how it gives us time to get near to God, how it serves as a link between earth and heaven, a type of the eternal day. Make very clear that we cannot forget the Sabbath without losing heavily in our own life.

Emphasize the Golden Text as teaching what true obedience to these Commandments means.

### For Teachers of the Boys and Girls

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

Begin by having the scholars repeat in concert the first four Commandments. Have them also read, verse about, Deut. 5 : 6-15, which repeats the Commandments of the Lesson. After this start, the points to be taken up in the conversation are :

1. *The Preface*, vs. 1, 2. Introduce the teachings of these verses by asking for the great reasons why boys and girls should obey their parents. Bring out these reasons as love and gratitude. Now ask what cause the Israelites had for love and gratitude towards God. The scholars will readily recall the wonderful deliverance from Egypt and see in it a powerful reason why Israel should obey God's Commands.

2. *The First Commandment*, v. 3. Bring out what it means to "have . . . gods," that is, to love and serve them. Remind the scholars that, in ancient times, and now in heathen lands, many gods are loved and served, and emphasize the teaching of this Commandment, that there is only one God whom men should love and serve. Speak of some "gods" which boys and girls are in danger of having. Get the class to see that dress or games, for example, may be put in a higher place than God, and thus be made real "gods."

3. *The Second Commandment*, vs. 4-6. Ask the scholars if they have ever seen an idol. If they have not, tell them about the idols worshiped by the heathen. Bring out how impossible it is for images to be like God,—they cannot see or hear, or love or help. Make clear what is meant by "a jealous God,"—that God loves us so, that He cannot bear us to think or feel wrongly towards Himself. Illustrate from the relation of parent and child.

4. *The Third Commandment*, v. 7. Ask the scholars who gave them their names. The answer will be, of course, their parents. Now bring out the fact, that if children speak or act wrongly, they bring dishonor upon their parents' name. Apply this to those who call themselves children of God, and have a little talk about the folly and sin of profane swearing.

5. *The Fourth Commandment*, vs. 8-11. Bring out the uses to which the Sabbath is meant to be put,—especially the worship of God. This will be a good time to impress the importance of church attendance.

Call, in closing, for the Golden Text, and get the scholars to see that, if we really love God, we shall willingly do all that these four Commandments tell us.

### THE GEOGRAPHY LESSON

Our map of southern Sinai marks with the number 33 one of the highest points on the ridge of Mount Sinai, near its northern end. Very few modern travelers have ever stood there. The ascent of the Mount of the Law is toilsome and perilous for any one not accustomed to climbing. But when one does reach the summit, the thought of all the sacred traditions associated with the place makes the outlook full of awesome meaning.

You stand on a mass of reddish brown rock, broken into fragments by some tremendous convulsion of nature. You know



it must have been long, long ago that those masses of granite were torn to pieces, for the edges are now all rounded and worn by centuries of wind-storms blowing over this lonely part of the earth. Pulverized bits of the rock have accumulated in crevices, and here and there scanty tufts of coarse grass feed on the thin, gravelly soil.

Use a stereograph entitled, *From Mount Where Moses Received the Law*, Northwest

Over the Plain of Assembly. (The stereograph used with the Lesson for August 31 shows this very height from the plain below.)

### ADDED HINTS AND HELPS

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

#### Lesson Points

Before God imposes His commands He declares His love. v. 2.

As there is in heaven but one sun, so in our lives the true God should have no rival. v. 3.

We cannot degrade our worship without degrading our character. v. 4.

No other can love us as God loves us, or help us as He helps us. v. 5.

"Judgment is God's strange work, while mercy is His delight." v. 6.

Unworthy conduct in a child brings dishonor on the father whose name he bears. v. 7.

"The day of rest is demanded by civilization as well as by Christianity." v. 8.

Worship and work are duties of equal obligation. v. 9.

Every toiler has a right to his weekly day of rest. v. 10.

The Sabbath is the window of the week open towards heaven. v. 11.

#### Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET.]

1. "Love is the fulfilling of the law." Where are these words found?

2. "The Sabbath was made for man, and not man for the Sabbath." Jesus spoke these words. Where?

ANSWERS, Lesson IX.—(1) Isa. 40 : 31.  
(2) Prov. 14 : 34.

### For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET.]

1. Is idolatry ever practised by those who are not heathen?

2. Does the Second Commandment prohibit pictures in churches?

### Prove from Scripture.

That we need God's commands.

### The Catechism

Ques. 69, 70. *What the Sixth Commandment forbids.* 1. Taking away your own life. The Bible regards suicide as one of the worst offences against the divine law. 2. Taking away the life of others unjustly. This condemns the practice once common, but now rare, of duelling. All kinds of wilful and malicious killing are prohibited. 3. Every act or occupation, not clearly our duty, that endangers or shortens life, is forbidden.

*The Seventh Commandment.* This law guards the institution of marriage. Every where throughout scripture the sanctity of

the marriage relation is taught. The old Testament pronounces it the best and happiest state, Prov. 18 : 22 ; 31 : 10, 28. The same high estimate of marriage is found in the New Testament. Our Lord adorned with His gracious presence the marriage feast of Cana, John 2 : 1-11.

### The Question on Missions

Ques. 10. *What is being done for the Indians of British Columbia, and at what points?* The British Columbia Indians under the care of our church are all on Vancouver Island, and belong to five tribes, the Opitchahats, the Sheshahts, the Ohahts, the Uclureahts and the Shousahts. From time immemorial they have secured their food supply by fishing in the ocean, rivers and inland lakes. They are easily civilized and industrious, adopting readily the white man's methods of work in the field, logging camp, sawmill and fish cannery. They live in comfortable and fairly well furnished houses. Last year at Ahousaht "twelve were baptized and received into the fellowship of the church, of whom two were aged Indians," while the children of the Sabbath School alone gave \$45.70 to the schemes of the church. The government inspector reports that, in all the schools the pupils are making excellent progress in their studies.

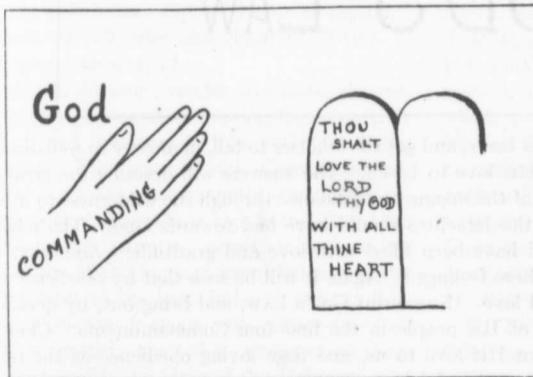
## FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Pickering, Ont.

*Lesson Subject*—God giving the Ten Commandments.

*Introduction*—Do you remember where we saw the children of Israel, in our story last

Sunday? If we draw a mountain with smoke covering the top of it, you will remember how God came near to them and spoke to Moses so they would hear His voice. To-day we see them in the same place. We see God's COMMANDING HAND giving laws to His people. These laws are spoken to Moses and afterwards written by God's hand upon two tables of stone (outline; something like this shape), and handed to Moses to take down to the people.



*The Ten Commandments*—God gave ten Commandments. Let us hold up our ten fingers, so we'll remember the number, and then we'll all try to remember the words of these Commandments. There is a word of four letters that will help us to obey all God's commandments. We'll print it, *LOVE*, across the tables. The first four Commandments tell us how we should treat God, and the other six tell us how we should treat other people.

*The First Commandment*—Repeat. Tell the need of this law, because of the many gods of the heathen people amongst whom God's people have been living. (Bad company has a bad influence.)

*The Second Commandment*—Tell of the images the Egyptians made, graven out of wood and stone, to which they bowed down in worship. Show an idol or a picture of one. Repeat :

"All love Me first," the Lord did say.

'Unto no graven image pray.'

*The Third Commandment*—Here are two more lines that will help us to remember God's other two Commandments about the way we are to treat Him :

"Take not the name of God in vain" (repeat). Have you heard some one using God's name roughly,—swearing by God's holy name? God says He will surely punish

those who speak His name in that way. Frank's mother heard him using God's name in a wrong way. She brought the little lad into the house and took some water and washed his tongue!

*The Fourth Commandment*—Repeat :

"Nor yet the Sabbath day profane."

You all know what day this is. God says (print) : REMEMBER THE SABBATH DAY TO KEEP IT HOLY. Tell us some ways of doing this. Explain "profane."

*Golden Text*—Repeat Golden Text. If we love God with all our heart, etc., we shall want no other God. If we love God, we shall not want to make anything else to worship. If we love God, we shall want to speak His name always reverently, not in swearing words. If we love God, we shall love His holy day and love to spend the day in worshiping Him. We see how love makes us obey all these Commandments.

*My Verse*—

"Little eyes, look up to God.

Little ears, hear His word.

Little feet, walk His ways.

Little mouth, sing His praise.

Little hands, do His will.

Little heart, love Him still."

*Symbol*—God's COMMANDING HAND.

*To Think About*—I should love God.

### FROM THE PLATFORM

GOD'S LOVE  
LAW

Print on the blackboard, God's LOVE, and get the scholars to tell, in answer to well directed questions, how God had shown His love to Israel. The answers will describe the great deliverance from Egypt, the giving of the manna and guidance through the wilderness to Mount Sinai. Next, ask what feelings the Israelites should have had towards God. The scholars will readily see that they should have been filled with love and gratitude. And what was the best way for them to show these feelings? Again it will be seen that by obedience they could best express their thankful love. Now print God's LAW, and bring out, by questions, what it was that God required of His people in the first four Commandments. Close, by bringing out how God has shown His love to us, and urge loving obedience as the return which we should make for God's wonderful love.

## Lesson XI

## THE TEN COMMANDMENTS

September 14, 1913

Exodus 20 : 12-21. Read Exodus, chs. 20-24. Commit to memory vs. 12-17.

GOLDEN TEXT—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself.—Luke 10 : 27.

12 Honour thy father and thy mother : that thy days may be long upon the land which the Lord thy God giveth thee.

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbour.

17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Revised Version—do no murder ; voice ; trembled ; before you, that.

## LESSON PLAN

I. Our Parents, 12.

II. Our Neighbors, 13-21.

## DAILY READINGS

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

M.—The Ten Commandments, Ex. 20 : 12-21. T.—Obedient by love, John 14 : 15-24. W.—The law repeated, Lev. 19 : 11-18. Th.—A test of obedience, Matt. 19 : 16-22. F.—Declare unto the children, Ps. 78 : 1-8. S.—"Lest thou forget," Deut. 4 : 5-13. S.—The law diligently recalled, Josh. 8 : 30-35.

Shorter Catechism—Ques. 71. What is required in the seventh commandment? A. The seventh commandment requireth the preservation of our own and our neighbour's chastity, in heart, speech and behaviour. Ques. 72. What is forbidden in the seventh commandment? A. The seventh commandment forbiddeth all unchaste thoughts, words, and actions.

The Question on Missions—11. Where are our church's missions to the Jews, and what are the chief

18 And all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking ; and when the people saw it, they removed, and stood afar off.

19 And they said unto Mo'ses, Speak thou with us, and we will hear : but let not God speak with us, lest we die.

20 And Mo'ses said unto the people, Fear not : for God is come to prove you, and that his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Mo'ses drew near unto the thick darkness where God was.

hindrances to be overcome? Our church's missions to the Jews are at Toronto, where they number 22,500, and at Winnipeg, where there are over 12,000. The chief difficulties are: the Jews' ignorance of English, their natural hatred of Christ, and the prejudice against Christians because of their persecution in the Christian countries from which they have come.

Lesson Hymns—Book of Praise: 252 (Supplemental Lesson), 168, 152, 92 (Ps. Sel.), 535 (from PRIMARY QUARTERLY), 151.

Special Scripture Reading—Matt. 5 : 17-20, 43-48. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 907, "The law was given by Moses," etc.; also Slides for September 7. For Question on Missions, Slides on almost all phases of Jewish life and work; H.M. 233, A Family of Jews; J.M. 42, The Jew as Most People See Him; J.M. 18, Members Toronto Bible Class. (Slides are obtained from the Presbyterian Lantern Slide Department, 417 Confederation Life Building, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, A Bedouin Camp on the Israelites' Old Ground at Base of Mount Sinai (Underwood &amp; Underwood, see page 421).

## THE LESSON EXPLAINED

Time and Place—B.C. 1220 ; at Mount Sinai between the two arms of the Red Sea, the Gulf of Suez and the Gulf of Akabah.

Connecting Links—The Lesson follows immediately on the preceding one, and gives the second portion of the Decalogue, the six Commandments relating to our duties to our fellow men. Its precepts may be summed up in the second great commandment: "Thou shalt love thy neighbour as thyself," Matt. 22 : 39. (See also Rom. 13 : 8-10.)

## I. Our Parents, 12.

V. 12. Honour ; render obedience, service, respect. These should spring from heartfelt love and reverence. Thy father and thy mother. The place of this Commandment, next to those dealing with our duties towards God, shows how high is the place that belongs to parents. Some, indeed, think that the Fifth Commandment belongs to the first table of the law, duties to parents thus being reckoned along with duties to God. It is argued, that this arrangement harmonizes with the ideas of the Hebrews, who

looked upon parents as God's representatives, and punished certain injuries to them with death, ch. 21 : 15. The more commonly accepted division, however, places four Commandments in the first, and six in the second, table. The Commandment gives the mother a right to equal honor with the father. In the East "father" includes rulers and other superiors. These, therefore, should be accorded due respect (see 1 Pet. 2 : 13, 14, 17). That thy days may be long ; a promise, first, to individuals. Along with a spirit of filial respect, goes a well ordered life in general, which tends to secure prosperity and long life (see Jer. 35 : 18, 19) ; secondly, a promise to nations. History shows that the enduring nations have been those amongst whom the authority of parents has been held sacred. Upon the land ; of Canaan, whither the Lord was guiding His people.

## II. Our Neighbors, 13-21.

V. 13. Thou shalt not kill ; Rev. Ver., "do no murder." The Hebrew denotes violent, unauthorized killing (compare Jer.

7:9; Hos. 4:2). Capital punishment is not condemned. The Commandment requires us to do nothing, wilfully or negligently, that may endanger our own or our neighbor's life. Suicide is prohibited. The creating or permitting unsanitary conditions, which injure the health, and therefore prevent the fullest life in ourselves or others, is a branch of this law. Jesus intensified the meaning of the Commandment by bringing under its condemnation hate, which may issue in murder (Matt. 5:21, 22, see also 1 John 3:15), and extended it by including under its requirements the duty of caring for strangers and even the most despised foreigners, Luke 10:30-37.

V. 14. *Thou shalt not commit adultery.* This is a law to protect the sanctity of marriage and the purity of the home. It requires clean speech, clean thoughts, clean desires, and demands the avoidance of all impure acts, words, thoughts and purposes. Filthy conversation and obscene books and pictures are to be shunned, as direct incentives to evil.

V. 15. *Thou shalt not steal*; a law recognizing the right of private property and forbidding any wrongful interference with that right. The Commandment covers not only theft, robbery, burglary, etc., but also all fraud, deceit, cheating, exorbitant interest, oppression, combinations to force unjust prices, or to destroy the business of others, even if these be under the sanction of law. The adulteration of foods and other products and false labels or false advertisements come under the ban of this law. The modern dispute between capital and labor arises largely from the belief on either side that it is being robbed by the other.

V. 16. *Thou shalt not bear false witness*; a law against stating what is untrue, primarily in a court of law,—a crime specially common to this day in the East. But the Commandment also forbids all falsehood of every kind whereby another may be deceived or injured, all insinuations and inuendoes which create suspicion and distrust, all uncharitable judgments, in which a bad construction is put upon another's conduct or bad motives imputed to him.

V. 17. *Thou shalt not covet.* To "covet" is to desire, and here to desire what belongs to another. Such a desire, of course, if not checked, is likely to lead to the outward deed of wrong. This Commandment differs from the rest in dealing, not with open acts but with inward feelings and desires. Placed after the others, it teaches that these forbid, not merely the doing of the things which they condemn, but even the desire to do them. It thus "doubles the whole law." The list in the Commandment commences with the house and continues with its inmates and belongings. The tenth is the most searching of all the Commandments, and convicts of sin when all else fails, Rom. 7:7. Obedience to it can come only from a new heart filled with the Spirit of God.

Vs. 18, 19. *Thunderings*; Hebrew, "voices,"—God's part in the dialogue with Moses. *Noise of the trumpet*; a supernatural sound from the presence of Jehovah in the mount. *The people . . . trembled* (Rev. Ver.); for fear. *Speak thou with us.* The people felt the need of some one to stand between them and God. *Let not God speak.* His words filled the people with terror.

Vs. 20, 21. *Fear not*; do not be filled with terror. *To prove you*; to put you to the test, whether you will be loyal to Him. *His fear . . . before you* (Rev. Ver.); that you cherish awe and reverence towards Him. *Sin not*; dreading to offend a God so holy and so loving.

### Light from the East

THOU SHALT NOT—So deeply is the need of goodness implanted in the human heart, that the Egyptians when looking forward to their "day of account of words," when every heart is weighed against an image of truth, appeal to their good lives. The Book of the Dead represents the candidate for immortality as saying: "I have guarded myself from holding godless speech. I have committed no revenge in act or heart, no excesses in love; I have injured no one with lies, have driven away no beggars, committed no treacheries, caused no tears. I have not taken away another's property, nor committed murder, nor ruined another nor destroyed the law of righteousness. I have

not aroused contests, nor disturbed the joy of others. I have not passed by the oppressed, sinned against the Lord my Maker nor the heavenly powers." One burial inscription says: "I myself was just and true, having put God in my heart and having been quick to discover His will. I reach the city of those who dwell in eternity, I have

done good upon the earth, I have harbored no prejudice, I have not been wicked, I have not countenanced any iniquity. My sure defence shall be to speak the truth in the day when I shall reach the divine judges, the skilful interpreters, the discerners of sins. Pure is my soul, I have spent my lifetime in the service of truth."

### THE LESSON APPLIED

The first four Commandments deal with our relations to God, the next six with those to man. The order is significant. The soul of morality is religion. Only as a deep spirit of piety is cultivated, can our morality be kept a living, vital thing. Only as we get right with God, can we get right with our neighbors. Our respectability will prove a cold, formal and mechanical habit, unless infused with the glowing spirit of true devotion to God.

To honor means more than to obey. It is to treat with reverence and affection. Sir J. M. Barrie says in his life of his mother, "Everything I could do for her I have done since I was a boy." It is a beautiful thing to be able to say. The Youth's Companion tells of a young man who went to the city to live. "You see I honor my father and my mother," he said to a friend who was visiting him, as he pointed to two portraits on the wall. "You do in sentiment, Frank," answered his visitor, "but if you will forgive an old friend's speaking plainly, your principles do not honor them in the same degree. Those portraits have looked down on a good many card parties and wine suppers and wasted hours. They have seen neglected the work which you came to the city to do, and your old habits of plain living and high thinking forgotten very often. Think it over, won't you?"

The Sixth Commandment forbids all that endangers life. When we do those things that are bound to shorten or weaken our own lives we are breaking its spirit. The tenement owner who permits overcrowding in unsanitary and disease-breeding buildings stands condemned under it. The home in which there is contagious disease that breaks the quarantine and needlessly exposes others to the contagion is guilty. The railway or

steamship company that does not provide approved means of safe-guarding the lives entrusted to their care is not fulfilling this command.

The Seventh Commandment warns against all that would undermine our reverence for woman, or destroy the sanctity of the home. It demands of us the avoidance of companions whose language is unclean, of scenes and amusements which call out and nourish the lower side of our nature, of pictures which stir up our sensual thoughts and desires, of cherished evil imaginings and unholy memories.

The Eighth Commandment forbids all false weights and measures, false returns of property to those in authority, false labels on goods, adulterations of food, the taking advantage of man's stupidity, ignorance or weakness to overreach or overcharge him, the paying of less than a living wage, the neglect to earn by an honest day's work the wage paid us, gambling, and the many forms of dishonesty so common in the world.

The Ninth Commandment bids us hold sacred the reputation of others. It forbids all malicious gossip and slander. "'Come, let us enjoy ourselves and abuse our neighbors,' is the real meaning of many an invitation to social intercourse," writes Dr. Maclaren. To give out our suspicions as assured facts, to report the evil we have heard without knowing it to be true, to carelessly impute base or unworthy motives, to permit a falsehood to pass by in silence, and generally to speak freely of others without any sense of responsibility for our words, or any honest attempt to ascertain the truth and to speak it only, is to break this command.

The Tenth Commandment treats solely of the inner desires. But inasmuch as here

are the roots of all the other sins that are forbidden, all the Commandments necessitate for their keeping the serious cultivation of the heart. For it is out of the heart that good and evil alike come.

The Commandments are mostly negative in form. But mere avoidance of wrongdoing will not fulfil their essential requirements. The summary of Jesus is put in positive form. As it is not enough for the farmer to keep his land free from weeds, but he must be able at the harvest to point to wheat and oats as the reward of his industry, so in the cultivation of our lives it is not enough to merely avoid evil: we must be positively and actively good.

Who is sufficient for these things? Our hope is in Jesus. "Confucius says to the drowning man, Profit by your experience. Buddha says, Struggle on,—Hinduism, You will have a chance in another life,—Mahomet, Whether you sink or swim, it is the will of God. Jesus alone stoops and says, Take My hand." When we yield ourselves to Jesus He fills our heart with a great unselfish love, and as our hearts go out to God in glad response for His goodness, we find it natural and easy to reverence His name and delight in His day; and loving the Father, we love also His children, and so do not desire to injure them, but rather, by every means in our power, to do them good.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

Begin by setting forth the general scope of these Commandments as embodying God's ideal of our obligations to others. Get the class to consider them as:

1. *The law of filial piety*, v. 12. Discuss this in the light of Trumbull's comment: "In the East the term 'father' applies not merely to the parent of his children, but to the head of a household, to the senior of any party or group, to the chief of a tribe, to the sovereign of a nation, and the ancestral founder of a people, and so on all the way up to the eternal Father, God. Read in the light of the land where it was first proclaimed, the Fifth Commandment is a call to revere all who are above us as the representatives of God; the parents in the household; the venerable ones in the community; the rulers in the state; the elders and overseers in the church,—all those who have authority over us and under God." Show how this ideal adds emphasis to filial piety by demanding a filial spirit which always recognizes the giving of honor to whom honor is due. Have the class consider how this Commandment is now broken, and how it can be better observed.

2. *The law of life*, v. 13. Discuss this in the light of ch. 21: 12-14 and Matt. 5: 21-26. Bring out the sacredness of life and every

man's right to live until he has forfeited that right. Show how crime forfeits life, Gen. 9: 6. Bring out the indirect ways of injuring life, ch. 21: 28, 29. Show that hatred is murder, Matt. 5: 21, 22. Are men and women who indirectly by their wickedness bring others to death guilty of murder?

3. *The law of purity*, v. 14. Bring out the underlying principle of the sacredness of the marriage tie. Show how this Commandment is a wall around the sacredness of life, the home, the family. Take up Jesus' demand for absolute purity of thought. Warn against the dangers threatening the sacredness of life as selfishness, vile literature, bad companions, the saloon, low theatres and amusement halls.

4. *The law of honesty*, v. 15. Bring out the underlying principle of the sacredness of property. Show the essence of theft in the Old Testament, which was taking anything without a just equivalent, Deut. 24: 14, 15. Deal with modern methods of theft in addition to the old-fashioned way, as taking advantage of ignorance in trade, false tax and customs returns, false standard of goods, low wages, high prices, gambling, lotteries, adulterated foods, etc.

5. *The law of truthfulness*, v. 16. Bring out the principle of the sacredness of one's reputation. This is not confined to law courts, but to every relation in life. Call for methods of violation.

6. *The law of contentment*, v. 17. The de-

sire for what is another's is sin for it is not consistent with love. This sin is not in the desire for more but for that which is another's which you can not have without injuring them. The only way to keep the law is to love.

### For Teachers of the Senior Scholars

What does the second table of the Law contain? Is there anything in man's own nature which sanctions these laws? (Conscience.) God revealed His law in the human heart and conscience before He revealed it on Sinai.

1. *The Fifth Commandment*, v. 12. How can children honor their parents? By loving them and obeying them and always treating them with respect. Is this altogether irrespective of the parents' merits or demerits? Can a child honor a drunken father? He can do so by trying to love him into better life. A good illustration of this can be found in George Macdonald's story of Robert Falconer. The father is not worthy of love and respect, yet the son succeeds in winning him back to a decent kind of life. How does a life of this kind tend to length of days? A good life always tends to length of days.

2. *The Sixth Commandment*, v. 13. Note what a sacred thing life is in God's sight. Does this Commandment prohibit capital punishment and war? What is Christ's interpretation of it? (Matt. 5:21-26.) What is John's interpretation? (1 John 3:15.) We need to be very careful not to break this Commandment.

3. *The Seventh Commandment*, v. 14. The family is a sacred institution in God's sight and anything that destroys its peace is hateful. What is Christ's interpretation of this Commandment? (Matt. 5:28.) It prohibits all impure thoughts, and teaches us to avoid everything that incites impure thoughts, all books and pictures and places of amusement of this kind.

4. *The Eighth Commandment*, v. 15. Vulgar stealing is condemned by every one. Burglars and pickpockets and shoplifters are outcasts; but there are fashionable ways of stealing which are not looked upon as so disreputable. Discuss these,—taking an un-

fair advantage in business, tricks of trade, gambling, scamping work, smuggling. Impress upon the class that honesty is something more than the best policy.

5. *The Ninth Commandment*, v. 16. Has this any larger reference than to courts of justice? Note that in our everyday life there is danger of breaking this Commandment by gossiping, by retailing scandal, by stating half-truths, by dwelling upon some weakness as if it constituted the whole man or woman. Help the scholars to realize what a mean thing this is, how contrary to the teaching and spirit of Christ.

6. *The Tenth Commandment*, v. 17. Note that we have been dealing with acts and words: now we come to thoughts and desires, and impress upon the class that the thoughts of the heart come under God's law and that we are responsible to Him for what we think as well as for what we do and what we say.

Emphasize the teaching, that only true love to our neighbor will make it possible for us to keep these Commandments.

### For Teachers of the Boys and Girls

Begin by telling the story of Luke 10:25-37 about the lawyer who came to "tempt" or "test" Jesus. Dwell on the two divisions of the law in v. 27,—the one requiring love to God and the other love to one's neighbor. Stop to ask which of the Ten Commandments require love to God, and, when the scholars have answered, get them to repeat the first four. Go on to tell our Lord's story of the Good Samaritan, so that the scholars may see what a neighbor is. Explain that the Commandments in to-day's Lesson tell us how we are to show love to our neighbor. Now take up the last six Commandments, one by one:

1. *The Fifth Commandment*, v. 12. The points to bring out, by question and discussion, are: that parents stand next to God Himself; that "honor" means to give obedience, service, respect out of a loyal and loving heart; that "father" includes teachers, rulers,—any one rightfully set over us; that those who obey this Commandment may be expected to enjoy prosperity and a long life.

2. *The Sixth Commandment*, v. 13. Emphasize the truths, that this Commandment is broken, not only by actual killing, but by doing anything that might injure another's health and well-being, and that it requires us to root out of our hearts all hate and spite, like the vilest of weeds.

3. *The Seventh Commandment*, v. 14. Impress here the duty of keeping the body clean from impure deeds, the lips from impure speech and the heart from impure thoughts and desires.

4. *The Eighth Commandment*, v. 15. Bring out the bearing of this Commandment on various parts of life,—there must be no cheating at school; those who are in the employ of others must give an honest day's work for their pay; in every bargain we should be fair and straightforward, scorning

to take advantage of others and ready to pay a fair price for all that we get.

5. *The Ninth Commandment*, v. 16. There should be a little talk about the various sorts of lies,—lies in word and lies in act, and the importance of absolute truthfulness in all our dealings with others should be earnestly impressed.

6. *The Tenth Commandment*, v. 17. The point to emphasize here is, that this Commandment goes down into the heart and forbids all thoughts and desires which might lead to the breaking of any of the other Commandments.

Ask in closing what is necessary if we are to obey the Commandments which we have been studying. The point which should be made to stand out is, that there must be love in our hearts of all about us.

## THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON X.]

Our Sinai map on page 426 marks our next two positions (this week's and next week's) by the numbers 34 and 35 at the base of the traditional Mount Sinai. A stereograph recently made there gives us a chance to see twentieth century Bedouins living in almost exactly the same way as the Israelites lived during their years of wilderness life. Looking out through the stereoscope you see a family group enjoying a leisurely hour in the sunshine before their tents. Old men, young men, women and children of various ages are here. The custom of these people, like that of the Israelites, keeps married sons, with their own growing families, still closely associated

with an elderly father. The homespun clothes that you see worn to-day are much like those that the people of Moses used to wear, woven by industrious Hebrew women and girls. It took weeks of steady toil to transform the wool on the sheep's backs into a warm, stoutly woven cloak. It took work and pains and patience to transform the hair on the backs of goats into long strips of cloth and to sew the strips into such big, broad tent-covers as you see now set up for these Bedouin sleeping places.

Use a stereograph entitled, A Bedouin Camp on the Israelites' Old Ground at Base of Mount Sinai.

## ADDED HINTS AND HELPS

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

### Lesson Points

Those who honor their parents are in the surest way to win honor for themselves. v. 12.

Only He who gave life has the right to take it away. v. 13.

"More beautiful than all earthly adornments is the white flower of a blameless life." v. 14.

Where trade is dishonest, religion is a

sham. v. 15.

Our outward behavior should be the reflection of our inward character. v. 16.

"It is laziness, cowardice and envy all together to want what some one else possesses." v. 17.

God is always to be dreaded by those who are allowing evil in heart or life. v. 18.

"There is . . . one mediator between God and men, the man Christ Jesus." v. 19.

God condemns sin that He may save us from sin. v. 20.

"Ye that once were far off are made nigh by the blood of Christ." v. 21.

### Something to Look Up

1. "Keep thy heart with all dilig. nce." Find the other half of this proverb.

2. The apostle Paul says that "Love worketh no ill to his neighbor." Find the verse.

ANSWERS, Lesson X.—(1) Rom. 13 : 10.  
(2) Mark 2 : 27.

### For Discussion

1. In view of the Sixth Commandment can war be defended ?

2. Is deceit ever right ?

### Prove from Scripture

That we benefit by keeping the Commandments.

### The Catechism

Ques. 71, 72. *What the Seventh Commandment requires and forbids.* The word "chastity" comes from a Latin word meaning "clean" or "pure." Our body is "the temple of the Holy Ghost." It is the place in which God dwells, and the instrument which is used in His worship and service. It is, therefore, to be kept free from all impurity. (See 1 Cor. 3 : 16, 17 ; 6 : 19 ; 2 Cor. 6 : 16.) The prohibition in this Commandment begins with the thoughts. Impure thoughts kindle

the flame of desire, which spreads to the lips and outward life. If the thoughts be pure, the fire will die out for lack of fuel. Unclean speech is a heinous sin, because it not only reveals an evil heart in the one who uses it, but also pollutes the ears and mind of the listener. Frequent warnings are found in the scriptures against impurity in act.

### The Question on Missions

Ques. 11. *Where are our church's missions to the Jews, and what are the chief hindrances to be overcome ?* Our mission to the Jews in Toronto was opened in 1908, with Rev. S. B. Rohold as the first missionary. A second mission to the Jews in Winnipeg was commenced in 1911. There are 150,000 Jews in Canada, and Jewish immigrants are being received at the rate of 7,500 a year. The Jews in Canada are growing, not only in numbers, but also in wealth and influence, and are therefore sure to be a powerful factor in our national life. Hence it is of the utmost importance to reach them with the gospel. In Toronto the opposition to the work of our missionaries has more than once been shown in riots at the open air services, while Jewish rabbis and others have interfered with the attendance of children at the mission. In the end, however, such opposition has advanced rather than hindered the work.

## FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—God giving the Ten Commandments.

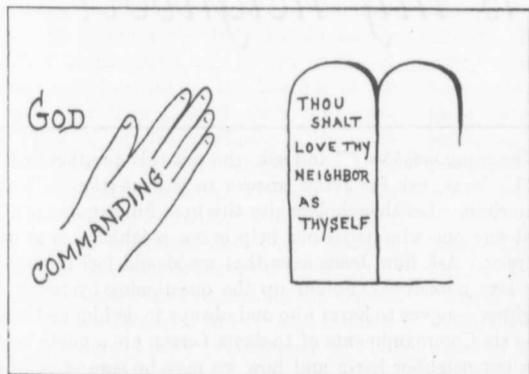
*Introduction*—Outline tables of stone. Recall last Lesson and repeat the first four Commandments in verse :

"'All love Me first,' the Lord did say.

'Unto no graven image pray.  
Take not the name of God  
in vain,

Nor yet the Sabbath day  
profane.'"

To-day we are to hear some more of God's Commandments, and we again see God's COMMANDING HAND as He gives us these laws. We see again that LOVE will help us to obey all these laws. These six Commandments tell us how to treat



other people whom we meet day by day.

*The Fifth Commandment*—"Give both thy parents honor due" (repeat). This tells us how we are to treat our dear fathers and mothers. "Yes, Mother dear, I'll do it." "Father, let me get your paper for you." "I'll not do it if you do not want me to do it, Mother." "Father, would not like me to go there." Are these boys and girls obeying this Commandment?

*The Sixth Commandment*—"And see that thou no murder do" (repeat). Even little ones can have angry feelings that might lead to blows, and if allowed to take deep root in their hearts, might even lead to killing one with whom they had a quarrel. Cruelty to animals might come under this head also. Do not injure anything that has life.

*The Seventh Commandment*—"Abstain from words and deeds unclean" (repeat). Remember always that God sees you. Do nothing of which you would be ashamed if father and mother knew about it, is a safe rule. Ask Jesus to keep you pure.

*The Eighth Commandment*—"Steal not, for thou of God art seen" (repeat). Yes! even taking pencils and fruit from the desks of others in school is stealing.

*The Ninth Commandment*—"Tell not a wicked lie, nor love it" (repeat). God hears

the lowest whisper that is not true. When Jack was talking and the teacher spoke to him, he said it was Ned who talked. Was Jack "bearing false witness?"

*The Tenth Commandment*—"What is thy neighbor's, do not covet" (repeat). (Give simple illustrations.)

*Golden Text*—Repeat Golden Text. If we love father and mother, we shall not want to be disobedient or rude to them. If we love others, we shall not want to injure them in any way. We shall not want to steal from them. We shall not want to say untrue things about those we love. We shall not wish for the good things that belong to them.

*Obedience to God's Laws*—We see again that love in our hearts will cause right thoughts, words, deeds. The children of Israel promised to obey all God's laws, ch. 24: 7.

Repeat all the Commandments in verse. Ask Jesus to help us to obey.

"Give both thy parents honor due,  
And see that thou no murder do.

Abstain from words and deeds unclean.

Steal not, for thou of God art seen.

Tell not a wicked lie, nor love it.

What is thy neighbor's, do not covet."

*Symbol*—God's Commanding Hand.

*Hymn*—No. 529, Book of Praise.

*To Think About*—I should love everybody.

#### FROM THE PLATFORM

"Who is my neighbor?"

Write on the blackboard, "Who is my neighbor?" and ask who put this question to Jesus. For the answer, see Luke 10:29. Next, ask for Jesus' answer to the question. This will elicit the parable of the Good Samaritan. Let the scholars give this in as full detail as possible, and make clear its teaching, that any one who needs our help is our neighbor,—near or far off, of our own race or another race. Ask how Jesus says that we should feel towards our neighbor,—love him even as we love ourselves. Follow up the questioning by asking how love will lead us to treat our neighbor,—never to harm him and always to do him all the good we can. Now point out that the six Commandments of to-day's Lesson are a guide to show us how we may keep from doing our neighbor harm and how we may be sure of doing him good. Lay stress upon love as the keeping of these laws.

THE GOLDEN CALF—TEMPERANCE  
LESSON

September 21, 1913

Exodus 32 : 15-20, 30-35. Study Exodus, ch. 32. Read Exodus, chs. 25-32. Commit to memory vs. 19, 20.

GOLDEN TEXT—My little children, guard yourselves from idols.—1 John 5 : 21 (Rev. Ver.).

15 And Mo'ses turned, and went down from the mount, <sup>1</sup> and the two tables of the testimony <sup>2</sup> were in his <sup>3</sup> hand : the tables were written on both their sides ; on the one side and on the other were they written.

16 And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

17 And when Josh'ua heard the noise of the people as they shouted, he said unto Mo'ses, There is a noise of war in the camp.

18 And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome : but the noise of them that sing do I hear.

19 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing : and Mo'ses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

20 And he took the calf which they had made, and burnt it <sup>4</sup> in the fire, and ground it to powder, and

<sup>1</sup> Revised Version—<sup>1</sup> with ; <sup>2</sup> Omit were ; <sup>3</sup> hand ; <sup>4</sup> tables that ; <sup>5</sup> with fire ; <sup>6</sup> strewed ; <sup>7</sup> Omit an ; <sup>8</sup> And now ; <sup>9</sup> ang i (small a) ; <sup>10</sup> smote.

## LESSON PLAN

- I. Moses' Return, 15-18.
- II. Moses' Wrath, 19, 20.
- III. Moses' Intercession, 30-35.

## DAILY READINGS

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

M.—Israel's idolatry, Ex. 32 : 1-14. T.—The golden calf, Ex. 32 : 15-20. W.—The golden calf, Ex. 32 : 30-35. Th.—The tables renewed, Ex. 34 : 1-9. F.—Brought to remembrance, Deut. 9 : 7-16. S.—Read your hearts, Joel 2 : 12-17. S.—Prayer available much, Jas. 5 : 13-20.

Shorter Catechism—Review Questions 69-72.

The Question on Missions—12. Describe the chief methods of Jewish mission work. Reading rooms furnished with newspapers and periodicals in Yiddish, Hebrew and English ; night schools for the study of English ; classes for Bible study ; enquiry

<sup>5</sup> strawed it upon the water, and made the children of Is'rael drink of it.

30 And it came to pass on the morrow, that Mo'ses said unto the people, Ye have sinned a great sin : and now I will go up unto the Lord ; peradventure I shall make <sup>6</sup> an atonement for your sin.

31 And Mo'ses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

32 Yet now, if thou wilt forgive their sin— ; and if not, blot me, I pray thee, out of thy book which thou hast written.

33 And the Lord said unto Mo'ses, Whosoever hath sinned against me, him will I blot out of my book.

34 <sup>7</sup> Therefore now go, lead the people unto the place of which I have spoken unto thee : behold, mine <sup>8</sup> Angel shall go before thee : nevertheless in the day when I visit I will visit their sin upon them.

35 And the Lord <sup>9</sup> plagued the people, because they made the calf, which Aa'ron made.

classes ; gospel services, sometimes in the open air ; classes and clubs for girls and boys ; a free dispensary ; tract distribution ; personal interviews ; and relief of the poor.

Lesson Hymns—Book of Praise: 252 (Supplemental Lesson), 196, 216, 95 (Ps. Sel.), 217 (from PRIMARY QUARTERLY), 210.

Special Scripture Reading—Ps. 115. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 705, They Have Made Molten Calf ; B. 460, Worship of the Golden Calf. For Question on Missions, J.M. 50, Open-air Meeting ; J.M. 56, Type of Mother and Child Reached by Mission ; J.M. 17, " Seekers After Truth " Class. (Slides are obtained from the Presbyterian Lantern Slide Department, 447 Confederation Life Building, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Bedouin Women at Sinai's Base, Weaving Cloth Like That of the Tabernacle Curtains (Underwood & Underwood, see page 421.)

## THE LESSON EXPLAINED

Time and Place—B.C. 1220 ; at Mount Sinai.

Connecting Links—After the giving of the Ten Commandments, Moses withdrew into the presence of God (ch. 20 : 21), where he received the laws known as the Book of the Covenant, chs. 20 : 22 to 23 : 33. These laws he read in the hearing of the people, and they pledged their obedience, ch. 24 : 7, 8. At the conclusion of the sacrificial feast of ch. 24 : 9-11 (compare vs. 1, 2), the Lord summoned Moses to the top of the mountain, where he remained for forty days and nights, receiving directions regarding the tabernacle and its services.

Vs. 1-14 tell of Aaron's making the Golden Calf, the Lord's anger, Moses' first intercession and the Lord's withdrawal of His threat to destroy Israel.

## I. Moses' Return, 15-18.

Vs. 15, 16. *Moses turned* ; from interceding with God on behalf of the sinning Israelites. *Went down from the mount* ; probably from the peak Ras es-Sufsah to the plain er-Rahah. *The two tables* ; tablets of stone, likely about 27 inches long by 18 inches wide, which, "when written on both their sides," would give room for the 172 Hebrew words in the Ten Commandments. *The testimony* ; a title of the Ten Commandments, from their being a solemn declaration of God's will or a protest against disobedience. *The work of God* ; formed by His hands. *Writing of God* ; done with His "finger," ch. 31 : 18. *Graven* ; cut into the stone, which "is almost everywhere the earliest material on which writing has come down to us."

Vs. 17, 18. *Joshua*; the hero of the battle in which Israel defeated the Amalekites at Rephidim (ch. 17 : 9-16) and the constant attendant of Moses. He had been left on the lower part of the mountain (ch. 24 : 14, 18), but had now rejoined his leader. *Heard the noise*. See v. 6. *A noise of war*. It was natural for this soldier to think first of battle when he heard the tumult in the camp. *Shout for mastery . . . cry for being overcome*. It is not the answering cries of victors and vanquished which Moses hears, but the answering voices of *them that sing*. Responsive singing in religious services was common amongst the Hebrews (see ch. 15 : 21).

## II. Moses' Wrath, 19, 20.

Vs. 19, 20. *Saw the calf*; which Aaron, at the demand of the people, had made for them to worship. The people had provided the material by bringing their gold earrings to be melted. The image may either have been of solid gold, or there may have been a wooden case overlaid with gold. *The dancing*. This was of an indecent sort. *Moses' anger waxed hot*. He was carried away with righteous indignation at the abomination before his eyes. *Burnt it*; perhaps the wooden case of the image. *Ground it to powder*; pulverized the gold plating by rolling huge stones over it. Or, if the image was wholly of gold, it was reduced by fire to shapeless lumps of metal, which were then similarly ground to powder.

Moses takes Aaron to task for what has happened, who excuses himself, first, by putting the blame on the people, saying, first, that he had merely yielded to their evil request, and, secondly, by declaring that he had only cast the gold brought to him into the fire and the calf appeared without any co-operation on his part. Next, Moses, seeing that the people were in rebellion against God, summoned the Levites, and these slew 3,000 with their swords. Vs. 21-29.

## III. Moses' Intercession, 30-35.

Vs. 30-32. *Ye*; God's chosen people, who had just promised to obey His laws. *A great sin*; great, indeed, because they knew God's love to them and His hatred of idolatry. *Go up unto the Lord*; to intercede a second time on behalf of Israel (see vs. 11-14).

*Make an atonement*; an at-one-ment: the bringing together of God and His people whom sin had separated. *Forgive their sin*. Formerly Moses had asked merely that the people should not be destroyed: now he asks for their full forgiveness. *Blot me . . . out*; take my name from the roll of God's people, implying destruction by death. Moses proposes to atone for the people's sin by offering himself as a victim. (Compare Rom. 9 : 3.)

Vs. 33-35. *Whosoever hath sinned*. No mere man can bear another's sin for him (see Ps. 49 : 7; Ezek. 18 : 20). *Lead the people*, etc. Moses' offer to die for his people was set aside: he was to fulfil his mission of leading them into Canaan. *Mine angel* (Rev. Ver.). The Lord will not go Himself: thus Israel will be on a level with other nations. (See, however, ch. 33). *When I visit I will visit*. Punishment is put off, but, if it is needed, it will be in earnest. *Plagued the people*. Perhaps the reference is to vs. 26-28, or to Israel's later sufferings.

## Light from the East

CALF—The making of a calf as a symbol of the deity on this and on other occasions in the history of Israel was a reversion to the worship of their Semitic ancestors. Amongst a nomadic, grazing people the young bull was the symbol of strength and virility, and as their chief name for God was The Strong One, it was natural for them to use as His symbol the animal that was the source of their sustenance and wealth.

DANCING—Was a part of worship in many ancient religions. The sacrificial feast was a free and joyous occasion when neighbors came together in their gayest clothes and ate, drank and rejoiced before their god. It was natural for them to rise and keep time to the music by rhythmical movements of the feet and body and when they were under the influence of excitement and impure surroundings the sacred dance came to be a wild orgy of frenzy and licentiousness. Although this was condemned in Israel, yet on specially solemn occasions they practised a grave, slow dance somewhat like the choric movements of the ancient Dorians.

A dance festival on the day before the feast of tabernacles was instituted by the Macabees. All the people carried branches and

torches lighted from a central sacred light, and old and young danced enthusiastically to music and the chanting of Psalms.

### THE LESSON APPLIED

"Have we made any calves?" writes Parker. "Ah, many. We have been great at idol-making. 'Can I count the calves we have worshiped? The unholy catalogue: pride, fashion, gluttony, self-indulgence, wealth, station, influence, appearances,—all calves of our making, calves of gold.' There is no idol more commonly set up than that of self-indulgence. For it men will sacrifice wealth, health, happiness, home, honor, everything precious and enduring. The miserable sight that greeted Moses as he came upon the people frenzied as they wildly danced around the calf Aaron had made, is practically repeated a thousand times to-day at the door of the modern bar-room.

Even Aaron is implicated in this horrible degradation. And before the indignant demand of Moses for an explanation, he indulges in the usual weak excuses to justify himself. "I cast it into the fire, and there came out this calf." Nature was to blame. His environment was at fault. So men plead to-day who yield to the liquor habit. "It's my weakness, you know, don't be hard on me," they say. If only nature had endowed them with a different physical frame, if only they had grown up in a different environment, all would have been well with them. "They said unto me, Make us gods." Aaron blames the crowd for his downfall. So men say to-day, "Well, really, I got among the boys and they asked me to drink with them, and I did. I would have been all right if they had not encouraged me."

But we know that Aaron could have listened to the voices within that counseled better things, rather than to the lower solicitations of his nature. And he could have resisted the people if he had chosen. Moses did so when he appeared on the scene. And many a man to-day, by the grace of God, has conquered the strong passions and appetites of his nature, and has followed his convictions whether his course was popular or not.

All may do the same. Evil may be resisted, temptation may be overcome, a man may hold the integrity of his character against all the powers of Satan, if he will. The grace of God is sufficient for our every need.

In the modern bar-room is centred one of the greatest evils of the present. The influences that go forth from it are harmful altogether. If Aaron serves as a warning to us in relation to the liquor habit, Moses is an example to us in the attitude we ought to assume to the whole traffic. His attitude to the idolatry of his people was one of uncompromising hostility. He held no parley with it. He made no allowance for it. Neither threats nor entreaties moved him aside from his purpose to overthrow it as far as he could. It stirred him to a mighty indignation. It aroused him to vigorous and sustained action. When we remember that the bar-room strikes at the sanctity of life, the happiness of the home, that it degrades character, that it poisons the pure affections of the heart, and is the foe of true religion, ought it not to arouse in us a righteous anger and move us to a relentless warfare against its very existence?

And in Moses we see the great influence of one man when he is stirred by deep convictions and aflame with the love of God. The multitude pause in the presence of a man whose principles are right, and whose loyalty to them is open and uncompromising. If behind them is a mighty religious enthusiasm, who can measure the extent of his influence, the work for good that he may accomplish? When men and women are willing to stop to think and look the liquor traffic in the face until they really feel how great and unjustified a curse it is, surely a consuming zeal will be kindled in their hearts to cast it out root and branch! And if they are Christian men and women, and if love for God and their fellow man is the great constraining force that urges them to the warfare, how long could the traffic stand against their onslaught?

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

Get the scholars to see the historical background of the Lesson, made up of the solemn covenant, the receiving of the Ten Commandments, with their prohibition of all idolatry and image worship.

Now take up the conditions implied in the Lesson, such as the people's anxiety arising from the prolonged absence of Moses which seemed to them to deprive them of their leader, the consequent revival of the desire for a visible god, such as they had known in Egypt, to lead them, and the weakness of Aaron in complying with their requests. Picture Israel's enthusiastic revelry round the golden calf.

Question about Moses' anger, his breaking the tables of the law, his destruction of the calf, his forcing the people to drink the potion he prepared, and his intercession with God. Bring out how Moses towers over all as a man of vision, strength and commanding authority. The principles involved have a direct bearing upon intemperance. Lead the class in a discussion of the following :

1. *The appalling danger of superficial reformation.* Illustrate by the frequent falls of the drunkard and the solemn pledges signed.

2. *The terrible retribution.* This appears in a three fold form : (1) The sudden overwhelming coming of the voice of moral authority. In the Lesson it was Moses, in life it is conscience. Dwell on the agony of the alcoholic as he faces the retribution of his own life. Trace the squirming of man to evade responsibility. This applies to all intemperance and all falsehood. (2) Israel eating the fruit of their own doings. Call for illustrations of how pain, disease, sacrifice of home and business interests are the drunkard's doom. (3) The necessity of choosing sides and the certainty of suffering if the wrong side be chosen. Business, insurance companies, medical science, God's Word, all show that the drunkard is on the wrong side, and he must suffer accordingly,

3. *The only salvation is in the atonement of Christ and the new force which flows out from that supreme fact.* So Moses' offer to die was not accepted. That could not avail. A father's or mother's love or death for the drunkard does not avail. Only God's forgiveness and new life can permanently succeed.

#### For Teachers of the Senior Scholars

Bring out, by questioning, that the Israelites were still encamped before Sinai, that Moses had been in the Mount with God for forty days, that the people had come to the conclusion that they had lost Moses, and in losing Moses had lost the visible symbol of God's presence. What request did the people make of Aaron, and how did Aaron treat this request? (Vs. 1-6.) How did Moses first learn about what was going on, and what did he do about it? (Vs. 7-14.)

1. *Righteous Indignation*, vs. 15-20. Question the class about the two tables of the testimony which Moses brought down with him from the Mount,—what they contained, how they were prepared. Where else has God written law? (2 Cor. 3 : 3.) Who was waiting on the mountain-side for Moses to return, and what conversation took place between them as they descended to the plain? (Vs. 17, 18.) Picture the revolting scene which presented itself to them as they came in sight of the camp (v. 19), and how Moses' anger waxed hot. How did his righteous indignation manifest itself? (V. 19.) What became of the Golden Calf? Impress on the scholars the mighty power of one great heroic soul to stem the tide of iniquity,—for example, Father Mathew, who succeeded in getting nearly one half of the drunken adult population of Ireland to take a temperance pledge. Make very clear that every one who is loyal to God can exercise an influence for good in the great work of temperance reform.

Dwell on the truth, that those who sin against God must eat the fruit of their own doings. It will be all too easy to find illustrations of this in the ravages of drunkenness, in the multitudes who are suffering physically and mentally as well as morally.

What a wonder that there is so little righteous indignation against a traffic which is doing so much harm!

2. *Confession and Intercession*, vs. 30-35. Bring out how the righteous indignation of Moses, which had manifested itself in severe retribution, now gives place to confession and intercession. (Compare Rom. 9:1-3; and Matt. 20:28.) Impress the lesson, that it is only in this spirit that we can make much of life, that we can do much to help on any good work.

### For Teachers of the Boys and Girls

The Lesson Plan may serve as an outline to guide the questioning and discussion. The necessary information is given in the Lesson Explained:

CONNECTING LINKS. Where had Moses been? How had he been occupied? How long had he been absent? What had the people persuaded Aaron to do? What did the Lord threaten to do? How was it prevented?

I. MOSES' RETURN, vs. 15, 16. What was the peak named in which Moses had been? Give the name of the plain on which the people were encamped. Describe the two tables of stone. What are the Ten Commandments called in v. 15? Why? By whom were the "tables" made? How were they written upon?

Vs. 17, 18. Who was with Moses? Where did they hear a noise? What did Joshua think it was? What did Moses think?

II. MOSES' WRATH, vs. 19, 20. What did Moses see in the camp? Describe the "golden calf." What was the dancing like? How did Moses feel? What did he do with the tables of stone? How completely did he destroy the golden calf?

Vs. 21-29. What excuses did Aaron give to Moses? How many of the people did Moses cause to be slain? By whom?

III. MOSES' INTERCESSION, vs. 30-32. To whom did Moses return? What did he say about the people's sin? Why was this sin so great? What is meant by "atonement?" What had separated Israel from God? What request did Moses make of the Lord?

Vs. 33-35. What did the Lord answer to Moses' request? What was Moses commanded to do? Who was to go with him? What did this mean? What did the Lord say about punishing His people? What is the meaning of "plagued the people" (v. 35)?

Having brought out the facts of the Lesson by some such course of questioning as that given above, make the temperance application somewhat as follows: Aaron put the gold brought to him by the people into the furnace, and there came out the "golden calf" which led the people into great sin. Get the scholars to tell about some of the evil things that come out when people put strong drink into their mouths. Impress once more the danger of using drink at all and urge total abstinence as the only guarantee of safety.

## THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON X.]

Our Sinai map (page 426) marks with the number 35 a place at the foot of Mount Sinai, where we may see a sight that will help toward a better understanding of the episode of the idol-making. Looking out through the stereoscope, you see directly before you, seated on the ground, a couple of Bedouin women of our own time—women who are living to-day in the Sinai wilderness. The women's dresses and veils are of dark blue cotton. Their wrists and fingers are covered with bracelets and rings—some of brass and some of silver, all hammered into shape by the hands of Arab metal-workers. Strings of shells, strings of glass beads,

strings of small coins hang about their necks and cover their bosoms. Even their cheeks are covered by similar bits of more or less valuable finery, fastened to a framework that fits over the face, forming a glittering, gaily colored mask. There are no savings banks in Egypt. It had been the custom of Israelite fathers and husbands to put the family capital, outside of flocks and herds, into jewelry to be worn and consequently guarded by their women folk.

Use a stereograph entitled, *Bedouin Women at Sinai's Base, Weaving Cloth Like That of the Tabernacle Curtains.*

## ADDED HINTS AND HELPS

## Something to Look Up

1. "God is a Spirit : and they that worship Him must worship Him in spirit and in truth," said Jesus. Find the verse.

2. A king of Israel made two golden calves and set them up for the people to worship. Who was he? Find the story.

ANSWERS, Lesson XI.—(1) Prov. 4 : 23.  
(2) Rom. 13 : 10.

## For Discussion

1. Does God ever change?
2. Is it ever right to be angry?

## Prove from Scripture

That we cannot serve God and be idolators.

## The Catechism

Ques. 69-72 (Review). Two points may be glanced at in connection with the Sixth Commandment. 1. Does the Commandment condemn all kinds of war? It may be said at once that all wars of ambition, oppression, revenge, injustice and the like are wrong. But, if it is lawful for an individual to defend his life, the same right belongs to a nation, and defensive wars, therefore, are not condemned by the Sixth Commandment. 2. Is it lawful for the state to inflict the punishment of death for murder? A sufficient answer is Rom. 13 : 4, which means that the magistrate has the right to punish certain

crimes by death. Emphasize the wickedness of breaking the Seventh Commandment by pointing out that, under the law of Moses, death was the punishment of transgressing it. Our Lord's words regarding it are solemn.

## The Question on Missions

Ques. 12. Describe the chief methods of Jewish mission work. In Toronto, a reading room, under the care of a Christian Jew, is open during week days and evenings the year round. In the night school Jews from every country in Southern Europe come to learn English. On Sunday afternoons, a class known as "Seekers after Truth" meet for the discussion of subjects relating to the Christian faith. Gospel services are conducted on Saturday and Sunday, the preaching always being in Yiddish, the dialect spoken by Jews all over the world. The children are reached through the Sunday School, sewing classes for girls, a club for boys and meetings for the mothers. In the free dispensary as many as nearly 3,300 patients have been treated in a single year, while hundreds of visits have been made by the doctors to the homes of the people. The number of personal interviews for 1912-13 was 1,700. The chief event of this year has been the completion of the Christian synagogue erected in the very heart of the Toronto Jewish quarter.

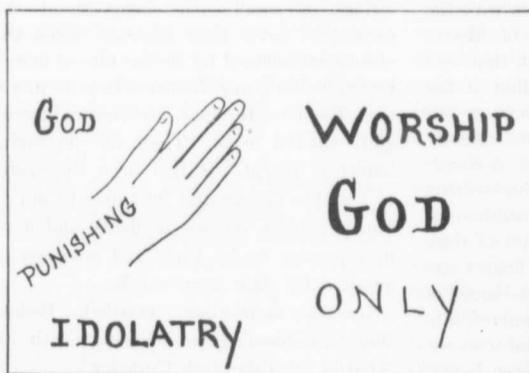
## FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God punishing idolatry.

Introduction—Recall the scene around Mount Sinai,—the giving of the Commandments and the people's promise to obey.

To-day we shall see God's hand raised in punishment against His people for their disobedience.

Lesson—God calls Moses again to the mountain. Moses leaves Aaron and Hur in charge of the people, ch. 24 : 14. God has many things to teach Moses, that he may teach God's laws to the people. Moses was away from the camp forty days and forty nights, ch. 24 : 15-18. Every day the people watched for him to return, but day



after day passed and they got tired looking for him. They go to Aaron grumbling because Moses has not returned. They ask Aaron to make them gods that they can see, that can be carried before them and lead them, for they think Moses has left them. Of course, Aaron could not make any gods that could hear or see or lead them, but to please and satisfy them and keep them in good humor, Aaron did a very wrong thing, ch. 32 : 4.

*The Golden Calf*—(See Lesson Explained.) See the pile of gold earrings the women have taken from their ears, and brought to Aaron ! The gold is melted and poured into the image of a golden calf. Aaron gives this to the people, telling them this is their god which brought them out of the land of Egypt (see Lesson Explained.) Here Aaron built an altar (sketch) before the image and ordered the people to make a feast and worship before this golden calf.

*God's Anger Against the People*—God knew all about what was going on, v. 7. God told Moses to go down to them, and He would punish and destroy them every one. Moses begged God not to destroy them, vs. 11-14. God told Moses those that sinned against God He will blot out of His book, v. 33.

*Moses' Return*—Describe the scene which Moses saw when he came down from the

mountain bringing the two tables of stone, vs. 18-24. Tell of God's anger and the punishment He gave, vs. 26-35.

*Golden Text*—Repeat Golden Text. "We never worship idols," you say. Frank is very fond of money. He would do anything to get some money. He even does not like to give his cent on the collection plate. Jennie would not go to church because she had not her new dress. Willie does not want to leave his play long enough to go to Sunday School. Are these young people making idols of money, dress, play ? Anything that we love more than God, is an idol.

*Sing or Repeat*

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

*Idol Worshipers*—Think of the thousands of children in heathen lands every day bowing down to idols made of wood and stone. They do not know God's laws.

"Little lips that Thou hast made,  
'Neath the far off temple's shade  
Give to gods of wood and stone  
Praise that should be all Thine own."

How can we help them ?

*Symbol*—GOD'S PUNISHING HAND.

*To Think About*—I should worship God only.

### FROM THE PLATFORM

## "GUARD YOURSELVES"

Print on the blackboard, from the Golden Text, "GUARD YOURSELVES." Bring out the meaning of guarding ourselves,—keeping away from ourselves anything that would injure us. Illustrate from the locking of our doors to keep our possessions safe, or from the employment of policemen and soldiers. Apply the words to the dangers of intemperance. Get the scholars to tell you some things of which the use of strong drink robs people,—their money, their health and strength, their clearness of mind, the respect of others, success in life, often their homes and even their lives. Impress the need of guarding ourselves against these dangers. Have a little talk about how this is to be done. Make the point very emphatic, that the only way to guard ourselves securely is to keep altogether from the use of drink. We can lock the door of our lips against this great foe, and then we shall be safe.

## REVIEW—DELIVERANCE AND DISOBEDIENCE

September 28, 1913

**TO MAKE READY FOR THE REVIEW**—The Scholar should read over each Lesson carefully, and know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. The Supplemental Bible Work, Scripture Memory Passages, and Shorter Catechism (Questions 61 to 72), and the Question on Missions for the Quarter should be revised.

**GOLDEN TEXT**—Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, —Nehemiah 9: 17.

Read Nehemiah 9 : 9-21.

**Daily Readings**—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 56 Old Bailey, London, England.)—M.—The child Moses saved from death, Ex. 1 : 22 to 2 : 10. T.—Moses prepared for his work, Ex. 2 : 11-25. W.—Moses called, Ex. 3 : 1-14. Th.—The Passover, Ex. 12 : 21-31. F.—The bread from heaven, Ex. 16 : 2-15. S.—The Commandments, Ex. 20 : 1-17. S.—The golden calf, Ex. 32 : 15-20, 30-35.

**Prove from Scripture**—*That God is ready to forgive.*

**Lesson Hymns**—Book of Praise : 252 (Supplemental Lesson), 90, 37, 76 (Ps. Sel.), 129 (from PRIMARY QUARTERLY), 100.

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

**Stereograph**—For Lesson (Review), no new stereograph. Repeat certain visits made during the Quarter (Underwood & Underwood, see page 421.)

### REVIEW CHART—THIRD QUARTER

CREATION TO THE SETTLEMENT IN CANAAN	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Ex. 1 : 22 to 2 : 10.	The Child Moses Saved from Death.	Whoso shall receive.—Matt. 18 : 5.	1. Moses' peril. 2. Moses' guardian. 3. Moses' rescue. 4. Moses' upbringing.
II.—Ex. 2 : 11-25.	Moses Prepared for His Work.	Blessed are the meek.—Matt. 5 : 5.	1. Sympathy. 2. Discipline. 3. Opportunity.
III.—Ex. 3 : 1-14.	Moses Called to Deliver Israel.	Blessed are the pure in heart.—Matt. 5 : 8.	1. The call. 2. The commission. 3. The confidence.
IV.—Ex. 5 : 1-14.	Moses' Request Refused.	Blessed are they that mourn.—Matt. 5 : 4.	1. A harsh refusal. 2. A cruel order. 3. Crushing tasks.
V.—Ps. 105 : 23-36.	The Plagues of Egypt.	Whoever shall exalt himself.—Matt. 23 : 12.	1. The persecution. 2. The plagues.
VI.—Ex. 12 : 21-31.	The Passover.	The Son of man came not.—Matt. 20 : 28.	1. A feast appointed. 2. Instruction commanded. 3. Doom inflicted.
VII.—Ex. 14 : 19-31.	Crossing the Red Sea.	Before they call.—Isa. 65 : 24.	1. Israel's Defender. 2. Israel's deliverance. 3. Egypt's doom.
VIII.—Ex. 16 : 2-15.	The Bread from Heaven.	Jesus said unto them.—John 6 : 35.	1. Murmurings. 2. Promise. 3. Provision.
IX.—Ex. 19 : 1-6, 16-21.	Israel at Mount Sinai.	Let us have grace.—Heb. 12 : 28.	1. God's people. 2. God's message. 3. God's presence.
X.—Ex. 20 : 1-11.	The Ten Commandments.	Thou shalt love the Lord.—Luke 10 : 27.	1. Worship—Why? 2. Worship—Whom? 3. Worship—How? 4. Worship—When?
XI.—Ex. 20 : 12-21.	The Ten Commandments.	Thou shalt love the Lord.—Luke 10 : 27.	1. Our parents. 2. Our neighbors.
XII.—Ex. 32 : 15-20, 30-35.	The Golden Calf—Temperance Lesson.	My little children.—1 John 5 : 21.	1. Moses' return. 2. Moses' wrath. 3. Moses' intercession.

### THE QUARTERLY REVIEW

FOR BIBLE CLASSES : God's Unfolding Plan

Begin by bringing out the facts that the time covered by the Quarter's Lessons is about 100 years, and that the geographical territory covered is Egypt and the Arabian desert, that

God succeeds, and man, when in opposition to Him, fails. View the Quarter's Lessons as unfolding God's plan for Israel. Let the discussion bring out the following points :

1. *The bondage of evil.* Recall the graphic descriptions of Lessons I. and II. The bondage to which the Israelites were subjected casts a weird light upon the greater bondage of their spirits. Dwell on the slavery of sin as primarily and fundamentally the captivity of the spirit. The question of deliverance is the liberation of the spirit for the service of God.

2. *The preparation of the leader,* Lessons I., II. and III. Emphasize the thoughts, that God rules in all the affairs of men, even in those that seem most antagonistic to His revealed purpose, and by means of the ordinary events and experiences of His people selects His messengers for great service (Lesson I.) ; that God uses many agencies in training His leaders, some of which are sore experiences which we would never choose (Lesson II.) ; and that it required forty years of the wilderness to fit Moses for his work, and even then Moses did not consider that he was qualified. Press home the point that in what we ought to do, the call of God should settle the matter.

3. *The preparation of the people,* Lessons IV., V. and VI. The points here are, that evil will not readily or easily relinquish its hold of human life and a daily conflict must result (Lesson IV.) ; the utter folly of fighting against God (Lesson V.) ; and the highest conception which the people gained of God as one who was able to save them even from death (Lesson VI.). They began to see the kind of God who had called them to a new life.

4. *Experiences of God's people on the way to the promised land,* Lesson VII. to XII. Bring out : that when people decide to trust God and go forward they will find Him a very present help in becoming a defender against the enemy, and a light to His own in times of distress (Lesson VII.) ; that God meets human needs even when man murmurs (Lesson VIII.). This Lesson gives a revelation of the gracious side of God's character ; that God is a holy God, and hence His people must approach Him, serve Him and love Him reverently (Lesson IX.) ; the fundamental laws of the new life both in its Godward and manward relations (Lessons X., XI.). These are summed up in loving God with all our powers and also loving our neighbor as ourselves, that the wickedness of the human heart is far-reaching and powerful, and whilst man is not steadfast, God is always true to His promises (Lesson XII.). Emphasize the gracious unveiling of God's character, such as we find in the Quarter's Lessons, as the one ground of hope for sinning humanity.

## THE QUARTERLY REVIEW

### FOR SENIOR SCHOLARS AND THE BOYS AND GIRLS: Israelites in Wonderland

Remind the class that for three months we have been studying Exodus, the second Book of the Bible, which covers a period of nearly one hundred years. It is in a good sense a sensational Book. It is full of wonderful things. Make the Review consist in recalling some of the wonderful things in God's Old Testament Wonderland.

1. *A Wonderful Leader Raised Up,* Lessons I., II. and III. Bring out what is known of his childhood, of his father and mother, of his brother and sister, of the home life, of the danger to which he was exposed, of his rescue, of his opportunity of learning about the history and aspirations of his father's people, and the character of his father's God. What do we learn about his college education ? (See Acts 7 : 22.) What led to his exile from Egypt ? How old was he at the time ? How long did he remain in exile, and what influence did this life of

solitude have in fitting him for the work he had to do? How did he find out when God wanted him to undertake his great life-work? What was the nature of his response to the divine call?

Remind the class that God has some purpose with reference to each of us, some plan of life for us, and that He is trying to fit us, by our homes and schools and churches and companionships and daily duties and recreations, for the work He has for us to do. Our response to the divine influences at work in our lives will be the measure of our success in the world.

2. *A Wonderful Deliverance Effected*, Lessons IV., V., VI. and VII. What difficulties had Moses to overcome? Why was Pharaoh so blind and obstinate? How many plagues were there? Name them. How were the Israelites saved from the awful work of the death-angel? What religious festival received its name from the experiences of that night? Tell the wonderful story of the crossing of the Red Sea.

Make an application of all this to the struggle between good and evil in the world and in our own hearts. How slow we often are to learn divine lessons. How much suffering we bring into life by our failure to respond to the divine voice. One of the world's great leaders said once that every failure of his life was due to his persistent refusal to listen to God's voice. We need to remember that with God on our side we shall come off more than conquerors.

3. *A Wonderful Journey Taken*, Lesson VIII. and IX. Question the class about the wonderful experiences at Marah, and Elim, and in the wilderness of Sin, and as they camped before Sinai. What is there in all this suggestive of our life-journey? Have we any fiery cloudy pillar to guide us all our journey through? What provision does God make to sweeten the bitter waters and to feed us with the bread of life?

4. *A Wonderful Law Given*, Lessons X. and XI. Into what two groups are the Commandments divided? How can we live up into this divine ideal of life? We need the blessed Saviour in our hearts.

5. *A Wonderful Disobedience*, Lesson XII. What short memories the Israelites had! Our memories are not always good. We are never more stupid than when we worship a golden calf, than when we make gold our God.

The great lesson we learn from all this is to love God and serve Him.

## THE QUARTERLY REVIEW

### FOR TEACHERS OF THE LITTLE ONES: Man and God

*Review Subject*—God forgiving the disobedient.

*Introduction*—We have seen God's hand over His people in many ways, but even when raised in punishment, it was a kind hand, ready to offer pardon, etc., as our Golden Text tells us (repeat Golden Text).

*Symbol*—GOD'S KIND HAND (outline). From this outline we'll draw twelve rays, on which print the Lesson Subjects, recalling each Lesson briefly.

Lesson I. GOD'S PROTECTING HAND. *God protecting a babe.* Why was the babe hidden? Where? Who found him? What did she do with him? What name did she call him? *God keeps me safe.*

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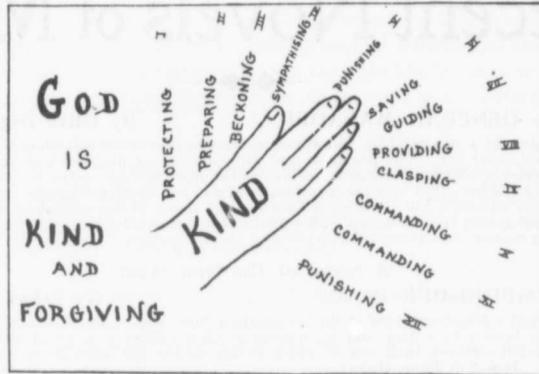
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LESSON II. GOD'S PREPARING HAND. *God preparing to deliver His people.* Whom was God preparing to be their leader? What was Moses doing? What kind of people does God choose for His work? *I should be meek.*



LESSON III. GOD'S BECKONING HAND. *God calling a deliverer.* How did God call Moses? What promise did God make to him? Does God help His workers now? *God has work for me.*

LESSON IV. GOD'S SYMPATHIZING HAND. *God taking His people's part.* To whom did God send Moses and Aaron? What reply did proud Pharaoh give them? Does God know our troubles? *God takes my part.*

LESSON V. GOD'S PUNISHING HAND. *God punishing a proud ruler.* What plagues did God send upon Pharaoh? Was Pharaoh's heart humbled? *I should be humble.*

LESSON VI. GOD'S SAVING HAND. *God saving His people.* What was the last plague? How did God save His own people? Who died to save us from death? In what way do we keep our Passover Feast? *Jesus died for me.*

LESSON VII. GOD'S GUIDING HAND. *God answering prayer.* What guide did God give His people? To what sea did God guide His people? Who followed them? How did God answer His people's prayer? *God answers my prayers.*

LESSON VIII. GOD'S PROVIDING HAND. *God giving His people food.* What food did God send His people in the wilderness? What food has God given us? Does God give food for our souls? *God gives me my food.*

LESSON IX. GOD'S CLASPING HAND. *God speaking to His people.* Around what mount did God order His people to camp? How did God appear to them? What covenant did He make with them? *I should listen when God speaks.*

LESSON X. GOD'S COMMANDING HAND. *God giving the Ten Commandments.* What Commandments tell us how we should treat God? *I should love God.*

LESSON XI. GOD'S COMMANDING HAND. *God giving the Ten Commandments.* What Commandments tell how we should treat other people? *I should love everybody.*

LESSON XII. GOD'S PUNISHING HAND. *God punishing idolatry.* What idol did Aaron make for the people to worship? How did God punish them? *I should worship God only.*

We learn from our Lesson stories that *God is kind.*

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## \*AN ORDER OF SERVICE : Fourth Quarter

## Opening Exercises

## I. SINGING.

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

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

—Hymn 108, Book of Praise.

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

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

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

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

## IV. SINGING. Hymn 129, Book of Praise.

[It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.]

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

*Oh, 'twas love, 'twas wondrous love !  
The love of God to me ;  
It brought my Saviour from above,  
To die on Calvary.*

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

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

## VII. READ RESPONSIVELY. See SPECIAL SCRIPTURE READING in THE TEACHERS MONTHLY, in connection with each Lesson.

## VIII. SINGING. Psalm or Hymn selected.

[This selection may usually be that marked "FROM THE PRIMARY QUARTERLY." See each Lesson.]

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

## X. READING OF LESSON PASSAGE.

## XI. SINGING. Psalm or Hymn selected.

## Class Work

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

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

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

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism.

## IV. LESSON STUDY.

## Closing Exercises

## I. SINGING.

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

—Hymn 445, Book of Praise.

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

## III. SINGING.

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

—Hymn 251, Book of Praise.

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

## IV. CLOSING PRAYER OR BENEDICTION.

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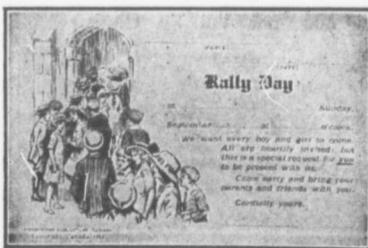
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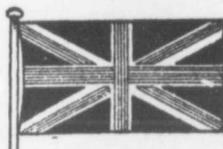


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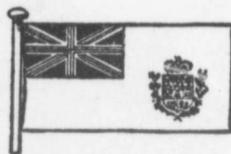
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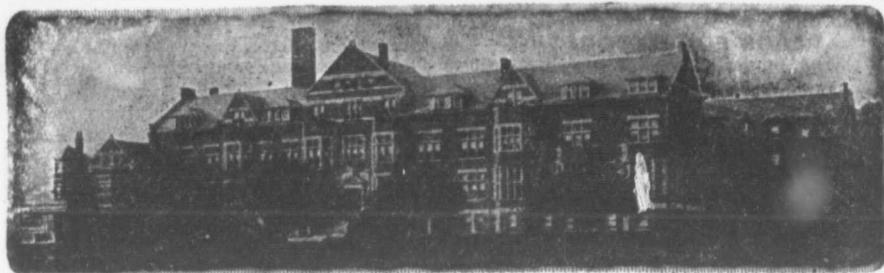


The  
 Lady's Prayer.  
 O my Father, who art in  
 Heaven, hallowed be thy  
 name. Thy Kingdom come  
 Thy will be done in earth,  
 as it is in Heaven. Give us  
 this day our daily bread,  
 and forgive us our debts,  
 as we forgive our debtors.  
 And deliver us from evil: For  
 thine is the Kingdom and the  
 power, and the glory, forever.  
 Amen. Mark, 6:9-12.

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## THE BOOK PAGE

Frank L. Packard's new novel, **Greater Love Hath no Man** (Henry Frowde, Toronto, 293 pages, 6 full page illustrations, \$1.25), and W. Lacy Amy's **The Blue Wolf: A Tale of the Cypress Hills** (Musson Book Company, Toronto, 311 pages), are both "thrillers." But they are a good deal more. They are interesting and not unuseful psychological studies—good holiday reading, but leaving something behind them, to think about. Varge, the hero of Mr. Packard's story, does the extraordinary thing of taking the guilt on his shoulders of a parricide whom he does not love; enters on his life sentence without a word in self-defence, or a word of complaint; sticks to his amazing self-immolation, even when love calls imperiously, sticks to it until the turn of events gives him an honorable release. It is an altogether fascinating tale, with its scene in a northern New England town. 'The Blue Wolf' carries one far west to the famous Cypress Hills in Alberta. The settlers, the rollicking cowboys, the lone mounted policeman on his wilderness rounds, a strange sect of "Dreamers," all come in; and a dark tragedy of a college bred man who driven to fierce intervals of wild insanity through jealousy of a little group of his former college chums, lures one and another of them to their death; these are the dramatic personae. The mystery is well sustained to the very end, and the tragedy of it all is offset at the end by sweet love's triumph.

The author of Richard Carvell, Mr. Crewes' Career, and Coniston, has entered on a new field—not quite of theology, but of religion. **The Inside of the Cup**: By Winston Churchill (The MacMillan Company, Toronto, 513 pages, 6 full page illustrations, \$1.50), is a discussion of the foundations of the Christian life, and the mission of the Christian man. Is a man's redemption through the message and authority of the Church, and of a blind traditional belief in an inerrant Scripture; or is it defying the letter, and drinking in the Spirit, which is life. His John Hodder, the high church clergyman flaming with a zeal born of passionate devotion to the church, and meeting nothing but pitiful failure either to arrest the paganism of the rich or to bring the gospel of salvation to the poor, is possibly somewhat overdrawn. And the John Hodder who threw his past to the winds, and preached the Christ as he had come to know Him through getting close as Christ did to the lowest and vilest, is also overdrawn. But the situation as set forth in this strong, well-knit story of the agonies of a man honestly determined to follow the truth wherever it might lead him, is a striking setting forth of a great problem. We by no means tie ourselves up to the author's point of view or to his conclusions; but we cannot help seeing in this strong, well constructed novel, a serious contribution to one of the perplexing problems of those who honestly face the situation which modern knowledge has created.

"What the lovely Hun saw in the Mr. Vivian's eyes just before he asked God to pity her,"—This portion of a chapter heading gives the key to the title of Henry Sydnor Harrison's new book, **V. V.'s Eyes** (William Briggs, Toronto, 509 pages, \$1.35

net). The lovely Hun is Miss Carlisle Heth, the daughter of a house whose fortunes have been built up out of a tobacco factory in a southern city. "V. V." is Dr. V. Vivian, a slum doctor and social worker, who, in an outspoken letter to the Post newspaper, describes the conditions in Mr. Heth's factory as "homicidal." "Lovely to the eye, and empty where the heart should be," was what V. V. saw in his searching, compassionate look. But that look set a moving new and strange forces in the breast of the beautiful worldling, and, at last, she came to see life with V. V.'s eyes. Readers of Mr. Harrison's earlier book, *Queed*, will need little persuasion to begin this new story. And once begun, it will be read with ever growing interest. The chapters grouped about the two central figures are drawn with rare skill, and the human interest of the story never flags.

Last year was the birth centenary of Robert Browning. A very timely book, therefore, is **Browning and His Century**, by Helen A. Clark (Doubleday, Page & Company, New York, The Musson Book Company, Toronto, 374 pages, \$1.50 net). And the book itself is one which will be read with interest and profit by every Browning student, and, indeed, by all who seek to understand the scientific, political and social movements of the century in which the poet lived. For with all these movements he kept himself in the closest and most sympathetic touch, and, more than any other, has given poetical expression to the ideas and aspirations underlying these movements. The full page portraits, with which the volume is illustrated, of many of Browning's great contemporaries, including Herbert Spencer, David Strauss, Cardinal Wiseman, Gladstone, William Morris, John Burns, Tennyson, Swinburne and George Meredith, suggest how wide is the field which it covers. Those who would see "what Robert Browning actually was in relation to his time," can scarcely find a better guide than Miss Clark's most readable and in every way attractive book.

**Method in Teaching: A Text-Book for Sunday School Teachers**, by Rev. A. R. Osborn, M.A., Dip. Ed., University of Melbourne (Henry Frowde, Toronto, 150 pages, 60c.) will richly repay the careful study of all who wish to become more efficient in the great work of Sunday School teaching. Of the 150 pages in the book, 100 are occupied with a discussion of the principles, while the Appendix of 50 pages illustrates the use of principles and methods by giving actual lessons in outline, of various kinds and for different grades.

The MacMillan Company of Canada, Toronto have published a second edition of **A History of Cavalry**, by Colonel G. T. Denison (468 pages, \$2.50), which first appeared in 1877, and then won the Emperor of Russia's prize for the best work on the subject. The preface to the second edition brings the history down to the present time. Students of the military art will welcome this new edition of a most valuable book, and it should find a place on the shelves of every public library.

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