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

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No. 3

A Livingstone Day

A Livingstone Day is to be observed this month in all churches and Sunday Schools throughout the English speaking world. Our own General Assembly's Committee has issued a leaflet containing suggestions to aid superintendents in preparing a Livingstone Day Programme for Sabbath Schools, as an alternate to the Review Lesson of the last Sunday in March, or the Lesson of either of the two preceding Sundays. Copies have been sent to all superintendents, and additional copies may be obtained by writing Rev. J. C. Robertson, General Secretary for Sabbath Schools and Young People's Societies, Confederation Life Building, Toronto. Even if the Livingstone Service for Young People's Day has already been held, no Sunday School should fail to take this additional opportunity of recalling the life and work of one of the very greatest of the missionaries of any age of the world.

When the Worst is Said

"Say your worst about the world, yet it is a world in which Jesus rose from the dead." To be sure of this fact gives new heart and courage to face the baffling problems, the tormenting doubts, the weakening fears that crowd in from so many quarters.

Say the world is full of temptation for the individual. There was One who met the concentrated force of all the temptations which can assail any human life, and He overcame temptation raised to its highest power. That One lives. His power is not lessened. He is still the reservoir that never fails, of strength for every one who is tempted. His mighty arm has opened, and holds open, the door of escape from temptation in its myriad forms.

Say the powers of evil in the world often triumph. Be it so, the campaign is not yet finished. The enemy may gain an advantage here and there in the world's wide battlefield, and flushed with a temporary success, fondly imagine that the fight has been won. But history tells of many cases in which evil has prospered only to bring upon itself a more overwhelming defeat. And what yesterday witnessed, to-morrow will repeat. For no cause can win a final victory against the Leader who vanquished death, and brings into the conflict all the resources of His risen life.

Say that God seems to be far off from the world and to have left it to run itself. Well, once, at any rate, He was not far off. He lived in the world, and walked about amongst men in the towns and villages of Galilee. Men heard Him speak and saw how He lived. It cannot be that He who so truly and tenderly cared for men then, has forgotten them now. The One who rose from the dead, is the One who lived and taught and healed in the blessed days of the evangel, and He will not leave the world orphaned.

"Say your worst about the world," thus the Christian rings out his defiant challenge, "yet it is the world in which Jesus rose from the dead," and is therefore a world of good cheer and gladness.

The Road

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

My disappointment began when I missed a train which was to carry me into the country one day last summer. It was quite early in the morning, and there was no other train until evening. Do you blame me when I say that I was,—to put the matter quite mildly,—disappointed, especially in view of the fact

that I had missed that train through no fault of my own? What was I to do? I had no wish to waste my day. Well, I decided that for once I would become independent of the railway, and would walk. And I did walk. And lo! my disappointment was turned into a glorious enjoyment. For I made the acquaintance of one of the most delightful roads it has ever been my good fortune to travel. On and on it led me into the free and open country.

The clear sunshine, not without a few clouds to give it value; the bracing air, for the road was leading me into the hills; the songs of the birds; the wide views of farm and forest, hills and river; the people bent on errands at which I could only guess; the sense of adventure, the wonder as to what the next turn in the road would disclose—who would not envy me these exquisite pleasures of that summer's day? I ended by boasting of my disappointment to one or two whom I met along the way.

Life is full of disappointments for the most of us. The question is not, Do we meet disappointment? The question is rather, How do we meet disappointment? Is it possible for our disappointments to do us good, to minister to our real education? I believe that it is. I believe that when disappointment meets us, it meets us with a definite challenge. It says: "Here I am, what are you going to do with me? Are you going to let me conquer you, or are you going to turn me to higher purposes?"

Let me pass on the lesson which I learned upon the road. Our disappointments may enrich our lives if we meet their challenge in the proper spirit. We do not know the end from the beginning, we seldom know the next turn in the road, but God knows; and what seems now a disappointment almost impossible to bear may yet become the cause of our greatest thankfulness to God. One thing we may be sure of, and that is, that God does not allow disappointment to enter our lives in order that it may defeat our souls.

Toronto

The Internal Values

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

"All things are yours," says St. Paul to the Christian. Many Christians are quite of the opinion that they are poor enough. They sometimes suffer themselves to dream of automobiles and yachts and other things which they can never have, and they heave a sigh as they remember that Rockefeller, Morgan and others own the earth.

This is to look at life from the standpoint of external values. But this is not the fundamental or external way of regarding life. There are such things as the internal values of life, and it is of these that Paul is speaking when he says, "All things are yours,"—that is to say, all things of a permanent and eternal value.

Paul and Apollon are yours. All that starry crowd of Christian teachers send forth their light and their truth for the enlightening of the man of ordinary circumstances, as well as of the rich.

The "world" is yours. The poor man of artistic sense gets more out of a masterpiece of painting than the wealthy owner who lacks that power of appreciation. How much more the man of Christian sense who can lift up his eyes to the star-besprinkled sky and say with Barnaby Rudge, "My Father made them all," enters into the glory of the midnight heavens, than the one who sees in the arrangement and movement of the planets only the operation of blind chance.

"Life" is yours. The man who dedicates himself to beautiful doing and patient enduring, obtains the pearl hidden away in the shell of time. Life has nothing better or richer to give, than character.

"Death" is yours. For the Christian it is promotion in disguise. "For me to live is Christ, and to die is gain."

"Things present, or things to come" are yours. This life is full of surprises. We know not what sudden turn of fortune or misfortune may come to us. The next life is even more mysterious and solemn in its aspect. What we shall be five minutes, a hundred years or a thousand years after death we cannot even guess; but it is quite impossible that anything should happen in

either time or eternity to mortally hurt the Christian. He only can damage himself. There is no other damage or loss which heaven cannot repair.

In all this clash of opinion and influence between the "haves" and the "have nots," thank God for those internal values of existence, which even the poorest man may possess.

Sydney, N.S.

Characteristics of Childhood and their Educational Significance

By W. A. McIntyre, LL.D.

Principal, Normal School, Winnipeg

III. EARLY CHILDHOOD (Concluded)

(3) The third thing stated concerning little children is, that they are fond of games and rhymes. Every mother and every teacher knows this, and the Sunday School is beginning to recognize it. But it will be asked: "What has the Sunday School to do with games?" The answer is very simple. If the aim of lessons were merely to cause pupils to *know* what they did not know before, the game would have little place; but, as the aim is to cause them to *be* what they were not before, it is evident that any game which promotes friendly co-operation has a value quite equal to that of the story. And as truth may be contained in a jingle or in a verse from a hymn, the teacher may use such means freely. The food is then placed before the children in a form that they can appreciate. So it will come about that the day's work with very little ones may consist of singing, story telling, playing, learning of verses in prose and poetry.

(4) But this is not all. The little child yearns to do things. Hence the introduction of handwork. It is not necessary that this be done during the School hour, but certainly it should follow the teaching of the Lesson. The exercises in the Beginners' Series of the Graded Lessons are perhaps the most helpful feature of the course. There is no particular virtue in a sand table as such. It is the use of it that determines its value. For the ordinary School the little leaflets with their suggestions for hand work in printing, coloring, weaving and the like, are much

more serviceable. And right in the School, while the work of the day is proceeding, there are endless opportunities for action by the children. They may reproduce stories, may sing alone or in groups, may help in the constructive work, assist in the class routine. The duty of the teacher is not to do all she can for herself, but to manage things so that the pupils will have as much to do as possible.

(5) The last thing said about the very little children is, that they are imitative. It is needless to point out the practical significance of this. The teacher will be in prayer, in song, in voice and manner, and in general behavior all that she would have her pupils be. If she is reverent, earnest, self-possessed she will have a class with which no one can find fault. If she is restless, fussy, faultfinding, her pupils will follow her example, and her work will be worse than useless. In the long run it is the personality of the teacher that counts. One who has "vices" cannot cover them by a system of clever "devices." Genuine worth always wins its way.

Now, the five characteristics of childhood just mentioned may not be the most prominent, but they are at least illustrative. It is the teacher's duty to examine her pupils to find tendencies and needs, and then to be guided by them in all her teaching.

Puzzles of a Primary Teacher

By Miss B. B. Maxwell

VI. THE HOT DAY

To attack the problem of the hot day in the Primary Class, is to attempt a dissertation on "how to be happy though miserable." Blazing, blistering suns and dry, dusty atmospheres bring to the Primary teacher an exhausting succession of ordeals. If only Satan and the Primary teacher could take simultaneous vacations.

But it may not be, and so, "Once more into the breach, dear friends," for the Primary teacher, who must on all Sundays—yea, every day—exist for her class, on the "hot Sunday" must eat, drink, rest, and even dress, not alone for her own comfort, but that of her class. If the real atmosphere be suffocating and sweltering, an artificial at-

mosphere must be created to provide a "modicum of relief."

There must then be no last-minute studying, no hurried dressing, or rapid walk to the Sunday School, arriving breathless and perspiring,—a condition which presently reacts into languor and inertia. But, coolly clad, lightly fed, and strongly fortified by inward grace and careful preparation, a leisurely pace must bring the teacher to the Primary room sufficiently in advance of the class to see that all available ventilation is secured, and seats so arranged that all may have the fullest benefit therefrom, likewise that all things necessary for the hour's work are immediately at hand.

Then, as the children arrive, while doing everything possible to diminish their discomfort, untying ribbons, bonnet-strings, or other warmth-producing fixtures, the state of the temperature must be largely ignored and all outward signs of personal distress rigidly suppressed. "As cool as a cucumber" must be the apparent physical and mental condition of the teacher, the reflex influence of which will be felt by the class. Sounds like Christian Science, doesn't it? And so it is, in the best sense of the word, both Christian and scientific to utilize the influence of sanctified mind over suffering matter.

Under ideal conditions, with sufficient space and ventilation, the problem diminishes, but what of the teacher who must stifle amid a whole roomful of similar martyrs? If no cooler spot can be found, even outside, then the best must be made of the worst. Heat produces two opposite effects upon children—sleepiness or uncontrollable restlessness. At the first sign of listlessness, some concerted exercise may be used which permits complete change of position, or the restless may be stilled by one which involves a few seconds' hush, a relaxation, or holding still of the unruly muscles. "He who hesitates"—to sacrifice the finest Lesson plan—"is lost." No point, however, practical or appropriate, was ever fixed upon the languid or restless semi-attention of uncomfortable children. The whole Lessor must be both bright and brief, and, with care, the seemingly irrelevant exercises may be fitted in, by a little variation, perhaps, which will revive the drooping interest and impress the desired truth.

Necessity sometimes proves both inventive and inspiring, and an over-heated mercury is no match for common sense, zeal and divine grace.

Westville, N.S.

DAVID LIVINGSTONE

By Rev. W. B. Findlay

In the village of Blantyre, Scotland, in 1823, a ten-year-old boy said farewell to school, and a certain morning, at 5.30 a.m., found the laddie saying farewell to his mother and going forth to his work, from now onward to be a weaver boy in a cotton mill.

Very anxiously did that mother look after her boy on that first farewell morning, when the serious-faced lad at ten years of age began the long hard task of life.

Behind that serious face rested many a smile and much laughter. He is not, however, long at the loom until a big plan comes to him. With his first money saved he buys a Latin Grammar, and to the click and throb of the loom he sets in his mind the principles of

the Latin language. Old Grandfather Livingstone said: "There was never a thief or fool in our family yet," and the boy David saw to it that the name was not to be disgraced by him, so, bit by bit, he conquered that Latin Grammar, and at twenty-three years of age he matriculated into the University. Thirteen years of hard work for the ten year old boy who had said good-by to the village school and faced the loom and the Latin Grammar.

Now the vision begins to take form, and at twenty-seven years of age he was Doctor Livingstone, ready for China. Would the Committee of the London Missionary Society select him? Indeed he was not the most

likely-looking man ; but the Lord gave second sight to the Committee, and Livingstone was appointed. Prevented from going to China by the Opium War, that great land faded from his vision, while in its place came the unknown continent of Africa.

Armies and nations and empires have all visited Africa. This man went out in the name of the Lord of Hosts, and when he died among the black men, he had done more for Africa than all the rest of the sons of men who had ever visited that pain-smitten continent. The story of his work is the history of Africa from his arrival till his death.

Are the black men worth the sacrifice ? Do they forget the kindness and love and laughter and this great life poured out a living sacrifice ? The answer is found at Illala. Outside the hut stand two black men,—savages, if you please. Would they disturb the master ? As the day dawned, they stole in softly and found him at prayer, his face buried in his hands. Going forward they discovered that the journey had ended and the great white man had seen the "King in His beauty" and "the land that is very far off."

From that moment the funeral procession began. Through hundreds of miles of the wildest country, these black men carried their dead until they reached the coast.

Close by the grand organ in the Cathedral where the English bury their dead, his dust mingles with the dust of kings, princes, poets and warriors. Still do we see the ten-year-old boy facing his first day's work and the Scottish peasant mother smiling upon him from her poverty and pain, as he looks back to see if she stands still in the doorway. And so over this weaver man they have graven the words of the Christ, "And other sheep I have, which are not of this fold : them also I must bring, and they shall hear My voice ; and there shall be one fold, and one shepherd."

Toronto

The "New Psychology" Not New

The fathers of the Scottish church a century or two ago, were quite unversed, it is unnecessary to say, in the "new psychology." All the same they recognized the crises

periods in child life, and an act of the church was passed to the effect that the minister of the parish should have personal religious conversation and catechisings with every child at the ages of *nine, eleven, and fourteen*. These ages were evidently recognized as critical periods in the child's development. The new psychology is only putting into form what these old churchmen had learned and what every parent knows.

From Weihweifu to Toronto

Contributions to Children's Day Fund often have a long journey before they reach the office of the treasurer in Toronto. They come, some of them, from the farthest-off Schools in the wide Dominion. But perhaps the offering which, this year, had the farthest distance to travel was that sent by a Sunday School at Weihweifu, Honan. This Sunday School has for its scholars the children of our missionaries in Honan, who attend the Canadian Presbyterian School for Missionaries' Children, of which Mrs. Jeanette C. Ratcliffe is the teacher.

Mrs. Ratcliffe, in sending the Children's Day Offering to Rev. J. C. Robertson, General Secretary for Sabbath Schools, writes the following letter :

"Enclosed please find a draft for five dollars and seventy-two cents, the amount of the collection taken in our Sunday School here on Children's Day, and which the children want to go into the Children's Day Fund.

"We all enjoyed the day, even though we did not have the regular programme to use, but prepared one ourselves. We would be glad if this Sunday School could be put on the mailing list for such literature ; the children enjoy a change so very much ; and it would be a real pleasure for them to receive the Sunday School papers, and programme. We have a membership of twenty, and are very loyal to the home church, I can assure you."

Teachers and scholars of our Schools in Canada will be greatly interested in knowing how our missionaries' children away off in China kept Children's Day, and doubtless for next Children's Day, they will have in good time the programme to be used in the home Schools.

THE COLLEGES AND THE SUNDAY SCHOOL

"KNOX COLLEGE TRAINING SCHOOL FOR CHRISTIAN WORKERS: Night Classes for Bible Study and Practical Training." The announcement issued, under this heading, just before the New Year, by authority of the Principal and Senate of the College, opened up for Sunday School teachers and other Christian workers of Toronto and its vicinity, a splendid opportunity of fitting themselves for more efficient service. For some years the Deaconess students have taken classes with the College professors. The new Classes render facilities of the College instruction and training even more widely available.

The Classes began immediately after the New Year, and were planned to cover a period of twelve weeks, occupying two evenings each week, with provision for an examination at the end of March in each of the subjects studied, and the issuing of a certificate to those reaching the prescribed standard. It is in the mind of those at the head of this movement, "that eventually a regular three-years' course of study will be outlined and a diploma from the Knox College Training School for Christian Workers be given to all who have covered the complete curriculum."

The course of study adopted for this year includes twelve lectures in each of the following subjects: Old Testament, lecturer, Rev. Professor Richard Davidson, Ph.D.; Studies in Teaching, lecturer, Rev. A. J. W. Myers, Ph.D.; New Testament, lecturer, Rev. Principal Alfred Gandier, D.D.; Social Service, lecturers, Rev. J. G. Shearer, D.D. and Rev. D. C. MacGregor, B.A.

The attendance at the classes has been most gratifying, and witnesses to the growing desire amongst laborers in every department of our church's work to become better equipped for their important tasks.

The Knox College plan, so successfully inaugurated, seems capable of indefinite expansion. There is scarcely any form of Christian service which may not be included under it. It is hard to overestimate the beneficial results of the establishment of such a Training School as the plan contemplates.

And if Knox College has such a School, why not all the Colleges of the church? Why not, also, some arrangement by which the advantages of the Training School may be shared by workers living in other places than college centres?

The Sunday School Council

Twenty-eight denominations in Canada and the United States, with a communicant membership of 18,288,540, and a Sunday School enrolment of 15,017,938, were represented at the Third Annual Meeting of the Sunday School Council of Evangelical Denominations held at Dayton, Ohio, last January.

This influential association, including in its membership, the Sunday School officials,—secretaries, publishers, editors and others—of the various denominations, discussed, for four days, questions of common interest to all, canvassing methods of co-operation by which the denominations, through their officials, might be helpful to one another in their Sunday School work and considering plans for the more efficient joint furtherance of that work.

The subjects before the Council, both in its General Sessions and in the separate meetings of its four Sections,—Editorial, Educational, Extension and Publishing—were of first-class importance. Literature for the Sunday School,—of what sort it should be, how it can most effectively be produced and most advantageously distributed; what Lesson Courses should be prepared for the millions of Sunday School teachers and scholars; what improvements can and ought to be made in Teacher Training; how to get the most out of the Summer School; how the Council can unite in work for the foreigners coming, in such startling numbers, both to the United States and Canada,—these, taken almost at random are some of the items from the docket of that full quaternion of days.

A special feature of the Dayton meeting was the conferences between the Council and representatives of the International

Sunday School Association. At two Joint Sessions of the Council and the Executive Committee of the International Sunday School Association, there was a very full and frank and happy discussion of the relations between these two bodies and of plans for the most effective co-operation.

One evening was given to simultaneous rallies of Sunday School workers in two of the Dayton churches. Amongst the speakers at the one, was Miss Margaret Slattery, unexcelled in her knowledge of the 'teen age, and with wonderfully persuasive eloquence; at the other, the veteran General Secretary of the International Sunday School Association.

The two great international organizations agreed, for the present year, to throw all their energies into seeking to bring every Sunday School up to the Standard of Efficiency agreed upon by them.

The Joint Conferences on the closing day of the Council meeting between denominational and inter-denominational leaders on the Adult Bible Class, the Secondary Division, the Elementary Division and Teacher Training, will bear rich fruit in each of these departments.

Review Sunday in the Primary Classes

By Miss J. M. Niven

How to make the Quarterly Review interesting and keep from tiring the children, is a perplexing question to many Primary teachers.

When the scholars' ages range from four years up to seven, the Lesson should be planned so that all may have a share in it. To let the children "do something" is to enlist their attention at once, and fortunate is the teacher who is full of resources.

The very little ones may not be able to tell anything about the Lessons, but it may be arranged for them to help in some such way as the following: Cut out of cardboard in large size, each of the twelve letters in the words REVIEW LESSON. If the season is spring or summer, one corner of each letter may be decorated with a flower. If it is winter, the letters might be colored red on the lower part, while on the upper part

icicles in white chalk can hang over the red. Choosing twelve of the tiniest tots, let them come to the platform and hold aloft these letters for a few minutes. They will be pleased to have done their part in showing the class what the Lesson of the day is to be.

There are many interesting methods of conducting a Review. For Primary teachers those who have not been long in the work, the following plans may be helpful:

1. Draw on the blackboard twelve large leaves, or twelve flowers, for instance, sun-flowers, and as each Lesson is rapidly reviewed, write on the leaf or flower the name of the principal person in the Lesson.

2. Have the class close their eyes, while the teacher says something like this: "I am thinking of a great crowd of people, all hungry, sitting on the grass in groups of fifty. I see some one with five loaves and two fishes in His hand. He is blessing the food and handing it to some men, who feed all these hungry people, and after they have all eaten, there is more food left." Now the class are to open their eyes and tell which Lesson is referred to. Most of them will get the mental picture quickly.

3. Use the map, on which have been pasted little pictures descriptive of events which took place in different cities, towns or villages.

4. Cut out a portion of the Lesson picture and see if the children can tell to which Lesson it belongs, and also what the rest of the picture is.

5. Divide the blackboard into twelve squares, and in each square fasten or draw the objects used during the quarter.

6. Review by means of the Golden Texts.

7. Allow one child to come to the front and take a peep at a particular picture. Then let him describe to the class what he saw. Those at their seats may raise their hands if they know which Lesson it is. Teacher questions to make sure. Repeat this with other pictures.

8. Draw a tower or house with twelve windows and in each window print a Golden Text.

9. Prepare beforehand twelve strips of paper each bearing a central truth, and as each Lesson is reviewed, link the strips to form a chain.

10. Have a series of picture frames drawn on the black-board, and allow the children to fill in pictures orally.

11. Give a key word in the Golden Text, and see how many can give the text in full. Or vary this by giving a group of words at the

end of the Golden Text and have the children fill in the beginning.

12. Draw a golden ladder, with yellow chalk, and on each of the twelve rungs print a part of the Golden Text.

Toronto

HOW THE WORK GOES ON

The Sunday School of Grace Church, Calgary, has contributed \$1,000.00 toward the building fund for the new church now in course of erection.

The 1912 reports show that in the Sunday Schools of England and Wales there are 650,028 teachers and 6,813,428 scholars, a net gain in a year of 1,706 teachers and of 17,494 scholars.

A young elder in a Western city of the United States, has for many years taken care of a cause three miles from the city. His Sunday School has grown into a church; but he continues his work.

During the last seventeen years Samuel A. Blair, Sunday School Missionary in Duluth Presbytery, Minnesota, has organized forty churches, of which twenty-four are Presbyterian. He has also aided in building twenty Presbyterian churches and six manses, and established the 144 Sunday Schools organized during his service. He has traveled at least 180,000 miles, much of this distance on foot.

From the church at Oshkosh, Wisconsin, one elder goes out every Sunday afternoon to the outskirts of the city where he leads a Sunday School and teaches a class. Another elder makes his way to a little village several miles from the city. A third goes even farther, to a chapel which the Germans use on alternate Sundays. Both these men conduct the Sunday School and speak to the people afterwards.

A class taught by a lady at Rivière du Loup Station, Quebec, is attended by 5 Presbyterians, 4 Anglicans and 2 Jewish, child-

ren. The class have been receiving free literature from the General Assembly's Sabbath School Committee; but they have raised for themselves \$1.19 which they propose to expend in the purchase of a Lesson Picture Roll and a supply of Carson's Catechisms. The teacher is delighted that her class are able to do something to help themselves.

Korea has completed its National Sunday School organization, uniting missionaries and Koreans in the Association. Lesson courses are being prepared in the native language. Teacher Training books are being translated, for use of the Korean workers, and the Sunday School is being found to be the greatest channel for the religious education of the youth of Korea, and the hope of the future Church.

For the Sunday School teachers of Boston a fine course of lectures and classes is in operation. "Coaching Classes" are carried on for the teachers of training classes, elementary and advanced. Opportunities are provided for teachers of all grades, to meet by departments to discuss their special problems. Besides these classes, which are under the direction of skilled leaders, a correspondence course in Biblical Geography is offered.

The Sunday School Superintendent's Union of Boston and Vicinity, has a committee to aid any superintendent or class teacher to make an occasional visit to another School, by providing a substitute, if desired, for the visitor's School or class. Public school teachers have long recognized the fact that from a visit to another school than their

own they may learn much about improved methods, get a fresh vision of the importance of their work and form helpful acquaintances.

Similar advantages will result from the visiting of neighboring Schools by Sunday School workers.

RESULTS OF TEACHER TRAINING EXAMINATIONS

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

FOR THE QUARTER ENDING DECEMBER, 1912

I. FIRST STANDARD COURSE.

- Debert Station, N. S.*—Pupil : Mrs. Alex. Cottam.
Glenholme, N. S.—School : Rena B. Johnson. **Diploma—Rena B. Johnson.**
Reston, N. B.—Rev. A. D. Archibald, Minister. New Testament : Flora B. Atkinson, Lyda A. McBeath, Gladys Lawson, Wm. McMichael, John A. Girvan, Harry Glencross.
M. Musquodoboit, N. S.—Rev. M. H. McIntosh, Minister. Pupil : Mrs. Wm. Bentley, Mabel O. McIntosh, Mrs. T. E. Stewart, Grace D. Archibald, Mrs. D. S. Archibald, Ada C. Kent, Mrs. Wm. H. Guild, Wm. H. Guild, Mrs. E. McL. Denvie, Franklin D. Kent, Laura A. Ervin.
Clifford, Ont.—Rev. J. H. Lemon, Minister. Old Testament : Elizabeth A. Weir, Kate Young, Edna H. Bingham.
Fordwich, Ont.—Rev. A. B. Dobson, Minister. Old Testament : Annie Murray.
Wellesley, Ont.—Rev. Mr. Gasley, Minister. Old Testament, New Testament : George S. Hammond.
Cochrane, Ont.—Rev. N. R. D. Sinclair, Minister. Old Testament : Thos. Peters, Arthur Moss.
Pictou, Ont.—Rev. J. A. Shaver, Minister. New Testament : Florence Feege, Jean Arthur, Hilda M. Collier.
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N.B.—The next regular examination will be held the last week in March. Information may be had from Rev. J. C. Robertson, at the address at top of page 107.

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Lesson Calendar : First Quarter

1. January 5..The Creation. Genesis 1 : 1-5, 7, 9, 10, 12, 16, 21, 25, 27, 31.
2. January 12..Man the Crown of Creation. Genesis 1 : 26, 27 ; 2 : 7-9, 15-24.
3. January 19..Man's First Sin. Genesis 3 : 1-12, 22-24.
4. January 26..Cain and Abel. Genesis 4 : 1-15.
5. February 2..The Flood. Genesis 6 : 9-12 ; 7 : 11-24.
6. February 9..God's Covenant with Noah. Genesis 9 : 8-17.
7. February 13..The Call of Abram. Genesis 12 : 1-9.
8. February 23..Abram and Lot. Genesis 13 : 1-12.
9. March 2..God's Covenant with Abraham. Genesis 15 : 5-18.
10. March 9..The Destruction of Sodom (Temperance Lesson). Genesis 19 : 12-17, 23-29.
11. March 16..The Test of Abraham's Faith. Genesis 22 : 1-13.
12. March 23..Isaac and Rebekah. Genesis 24 : 58-67.
13. March 30..REVIEW—The God of Our Fathers. Read Hebrews 11 : 1-19.

Lesson IX.

GOD'S COVENANT WITH ABRAHAM

March 2, 1913

Genesis 15 : 5-18. Study Genesis, chs. 15 ; 17 : 1-8. Read Genesis, chs. 15 to 17. *Commit to memory vs. 5, 6.

GOLDEN TEXT—He is faithful that promised.—Hebrews 10 : 23.

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, f thou be able to ¹ number them ; and he said unto him, So shall thy seed be.

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

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

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

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

10 And he took ² unto him all these, and divided them in the midst, and laid each ³ piece one against another ; but the birds divided he not.

11 And ⁴ when the fowls came down upon the carcasses, ⁵ A'bram drove them away.

12 And when the sun was going down, a deep sleep

Revised Version—¹ tell ; ² Omit unto ; ³ half over against the other ; ⁴ the birds of prey came ; ⁵ and ; ⁶ But ; ⁷ And ; ⁸ Amorite ; ⁹ flaming torch ; ¹⁰ these ; ¹¹ that day.

LESSON PLAN

I. The Stars and the Promise, 5-7.

II. The Sacrifices and the Night Vision, 8-18.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England)

M.—God's covenant with Abraham, Gen. 15 : 5-18. T.—The covenant renewed, Gen. 17 : 1-8. W.—The covenant remembered, Ex. 6 : 2-8. Th.—A greater inheritance, 1 Pet. 1 : 1-9. F.—A call for praise, Ps. 105 : 1-15. S.—In remembrance of His mercy, Neh. 9 : 6-11. S.—He faileth not, 1 Kgs. 8 : 54-61.

Shorter Catechism—*Ques. 48. What are we specially taught by these words [before me] in the first commandment ?* A. These words [before me] in the first commandment teach us, That God, who seeth all things, taketh notice of, and is much displeas'd with, the sin of having any other God.

The Question on Missions—9. What is the present population of Africa ? About 127,000,000, mostly Mohammedans and heathen. There are 2,729 missionaries, and 15,016 native preachers and teachers

fell upon A'bram ; and, lo, an horror of great darkness fell upon him.

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

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

15 ⁶ And thou shalt go to thy fathers in peace ; thou shalt be buried in a good old age.

16 ⁷ But in the fourth generation they shall come forth again : for the iniquity of the ⁸ Am'orites is not yet full.

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a ⁹ burning lamp that passed between ¹⁰ those pieces.

18 In ¹¹ the same day the Lord made a covenant with A'bram, saying, Unto thy seed have I given this land, from the river of E'gypt unto the great river, the river Euphra'tes.

at work, and there are 378,561 Protestant church members.

Lesson Hymns—Book of Praise : 7 (Supplemental Lesson), 295, 301, 37 (Ps. Sel.), 546 (from PRIMARY QUARTERLY), 221.

Special Scripture Reading—Ps. 72. (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 School.

Lantern Slides—For Lesson., B. 1425, "And He brought him forth abroad." For Question on Missions, A. 19, Chart of Religious Divisions of Africa A. 236, A Pagan Tribe at the Present Day Waiting on the Gospel. (These Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, Ancient Tree Traditionally known as Abram's Oak, Near Hebron (Underwood & Underwood, Dept. D., 62 Adelaide St. East, Toronto), set of 12 Stereographs for this Quarter's Lessons, \$2.00. Four for March, 6c.; less than four in one order, 20c. each ; Stereoscopes, 85c. (postage paid in all cases). In ordering please mention THE TEACHERS MONTHLY.

THE LESSON EXPLAINED

By Rev. Professor W. R. Taylor, Ph.D., Vancouver, B.C.

Time and Place—Soon after last Lesson ; Southern Canaan. The Oaks of Mamre, a part of the Hebron district, 20 miles south of Jerusalem, became the centre of Abram's wanderings for many years.

Connecting Links—In the preceding Lesson, we learned of Abram's kindly dealings with his nephew, Lot, and the recognition which his magnanimity won from God. Between the Lessons is the story of Abram's defeating Chedorlaomer and his allies, rescuing Lot and refusing any share of the spoil (see ch. 14).

I. The Stars and the Promise, 5-7.

Vs. 1-4 show that Abram was troubled with anxious thoughts concerning his welfare. Perhaps his defenceless position among the Canaanites combined with his childlessness to depress him. Great men are not always able to dwell in the height of hope and optimism. Abram needed encouragement. So God proceeds to deal with him. *Brought him forth abroad* ; took him out from his tent. *Tell (number) the stars.* Abram's vision was at night. The stars filling the sky are at once a striking proof of God's power (see Ps.

*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.

8 : 3 ; Isa. 40 : 26) and an emblem of what is practically innumerable (see chs. 22 : 17 ; 26 : 4). *So shall thy seed be* ; the answer to the complaint in vs. 2-4. In the covenant with Noah, God chose the rainbow as the token. And, in this with Abram, He chooses the stars. As long as the stars shone, they were to be a witness to God and to men, of the covenant relations now entered into. The character of the token, the imperishability and conspicuousness of the "eternal beacons" furnished the strongest guarantee that the promise would be fulfilled.

Vs. 6, 7. *He believed in the Lord* ; literally, he kept on believing, he trusted the promise of the Lord. The Hebrew word signifies "was supported," "built up," "reposed (in the strength of God) as a child in the mother's arms." And this Abram did in the face of the strong probability that he would always be childless. He relied on the unseen God rather than on the mighty empires of earth which were before his eyes. (Read Rom. 4.) *And he counted it to him for righteousness.* His trust won for him favor with God. In Rom. 4 : 3 Paul uses the case of Abram to prove that men are "justified," reckoned as righteous in God's sight, and therefore saved because of their faith in Him and not because they have done the works of the law of Moses. Abram was justified before there was any law to obey. *The Lord that brought thee*, etc.; and the God who had cared for him in the past, was surely to be trusted for the future. *Ur of the Chaldees* ; in southern Babylonia, the original home of Abram, Gen. 11 : 31. *This land to inherit* ; a second promise. Abram is not only to have a numerous posterity, but in them he is also to possess the land of Canaan.

II. The Sacrifices and the Night Vision, 8-18.

Vs. 8-10. *Whereby shall I know...?* Abram asks for a sign or token of this additional promise that he shall inherit the land. Not the unbelieving, nor the doubting, but the believing, receive the sign which strengthens faith. "He who believes most will see most." *Take...an heifer of three years old...she goat...ram* ; three, perhaps being a sacred number, like seven. The animals were those customarily chosen for sacrifices. *Turtle-dove.*

See Light from the East. *Divided them.* In primitive times a covenant was sometimes made cutting an animal in two, and having the parties walk between the parts (Jer. 34 : 18), each person uttering some such formula as : "May I, like this animal, be cut down if I break this covenant."

Vs. 11-14. *Fowls came down* ; foreshadowing efforts to defeat the divine plan. *Drove them away* ; signifying the failure of all such efforts. *A deep sleep* ; a trance. *An horror of great darkness* ; "a horror, a great darkness," preparing for some dreadful announcement. *Thy seed...a stranger...serve...afflict them* ; a forecasting of the bondage of Israel in Egypt. *Four hundred years* ; a round number for the four hundred and thirty years of Ex. 12 : 40, 41. On v. 14 see Ex. 12 : 35.

Vs. 15-18. *Go to thy fathers* ; not be buried with them, for their graves were in Ur and Haran, but be united with them after death. *In a good old age* ; one hundred and seventy-five years, ch. 25 : 7. *Fourth generation* ; a hundred years being reckoned as a generation, v. 13. *The iniquity of the Amorites is not yet full.* The Lord was not ready to destroy the wicked people of Canaan, for whom Amorite was a general name, until after the Exodus. Not until then will Abram's seed come into full possession of the land. *Smoking furnace* ; a cone-shaped portable earthenware stove about three feet high, still used in the East for baking bread, burning embers being placed in the bottom. *A flaming torch* (Rev. Ver.); the mingled smoke and fire from the "furnace," the symbol of God's presence (compare Ex. 3 : 2 ; 19 : 9). *From the river of Egypt* ; the Nile.

Ch. 17 : 1-8 tells of another promise to Abram and of the changing of his name to Abraham.

Light from the East

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

STARS—Abraham came from a land where the stars were studied by a special order of men, where every human being had a particular star which was supposed to indicate his destiny, where the future of nations and individuals and the history of the race were

predicted from combinations among the constellations. No doubt the patriarch often looked with interest to the nightly sky as a reminder of the lore of his native land, and God used it as a symbol of the number of His descendants, so that every clear night might recall the divine promise.

TURTLE DOVE—Is a variety of the wild pigeon still very common in Palestine. It is a migratory species, which returns very regularly about the beginning of April and whose cooing in the groves is now, as long ago, a

sign of spring. One species exists in great abundance in a half tame condition in the courtyards and on the roofs of the houses, and is not molested. Its plaintive note and unresisting habits made it the emblem of innocence and a suitable victim for sacrifice. The fact that it was so abundant and easily within reach of the poorest in the land made it the offering prescribed for them where a more valuable victim was required from those better off. It does not seem to have been eaten.

THE LESSON APPLIED

By Rev. Professor J. M. Millar, B.D., Strathcona, Alta.

The "law's delay" is as nothing compared with God's delay. Abraham set out on his spiritual quest with the rich promise of blessing for all the families of the earth singing in his heart. But since that eventful day how strangely had he been led; surely God tarried in the fulfilment of His promise. The land was his heritage only in name. It was not to pass into his hands without a struggle. As Dr. A. B. Davidson says, "he has to buy it, to fight for it, to take pledges for it by leaving his dead in it."

It would not surprise one to read that Doubt stood beside Abraham, as afterward it stood beside John the Baptist, and asked him: "Is the way you have chosen the best?" Often he must have dreamed of that initial impulse in the glow of which he departed from Ur. It was indeed a glowing thought with which his career as a pilgrim of the unseen began,—that he should be the founder of a race which would bless humanity "But the dreams depart and the vision falls—

And the sleeper awakes on his pillow of stone."

At last Abraham's faith was confirmed by a fresh word of assurance from God. This message had a double value for him: It announced that an heir should be born to him, who would continue his family, and carry forward his religious faith, and that the nation owning him as its founder would be the master of the land in which he now pitched his tent. Abraham believed God. He shows us the very essence of faith in his simple trust in the divine messages. "It was this trust in the face of seemingly insuperable

obstacles, this believing where he did not see, that won him the divine approval."

Abram sought from God a token of the promise that his descendants should possess the land of Canaan. It was not that the patriarch doubted God's promise. He would have gone to the ends of the earth on the bare word of the Almighty. But it was natural for him to desire some outward sign that would remind him of the One whom He knew to be faithful and true. A son, far from home, does not need the portraits of father and mother to convince him of their love; but having those portraits to look upon makes that love seem more real and is a great comfort to him. We do not doubt Christ's love; but the sacrament of the Lord's Supper keeps our sense of that love more vivid.

May we not also learn from this Lesson, that God adjusts His strength to our weakness? If only we keep our hearts open, He will give us a lift at the right moment. If we wait on the Lord, He will renew our strength. The way will not blaze with glory ahead of us; but we shall have enough light to walk by. As our days, so shall be our strength.

We may learn, also, that a noble faith possesses a large ingredient of patience. What periods of time are spoken of in the covenant! God's plans are long, long plans. When the good cause suffers defeat, when friends turn cold, when the kingdom takes shape about us slowly, let us have patience. To the passionate question, "How long?" the answer is: "God is doing His work as fast as it can be done." The vultures may swoop down on our best work and attempt to destroy

it ; but faith drives them away.

Always hath the daylight broken,
Always hath He comfort spoken ;
Better hath He been for years
Than thy fears.

Lastly, we may learn that true faith is not morose and unprogressive. It is exultant and forward-looking. What a sweep there is about this pioneer's faith ! He feels himself the organ of the divine purpose for his nation. Whether or not Abram had heard of a golden age behind him, he discerned it in front of him. He saw the blessings promised to him and his seed shared by an uncounted multitude. We ought to cultivate a similar generosity about our Christian life. God is blessing the heathen nations to His feet.

Our hearts should swell with joy when we listen to the story of His marvels in China, Korea, India, and other places. The signs of His presence are abundant. What shall be our part in carrying out God's programme of redemption ? May we have the serene, buoyant faith of Abram, no matter what part we are to play.

I know not where to-morrow's paths may
wend,

Nor what the future holds ; but this I know :
Whichever way my feet are forced to go,
I shall be given courage to the end.

I do not question what the years portend—
Or good or ill whatever wind may blow ;
It is enough, enough for me to know,
I shall be given courage to the end.

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.

By way of introduction, call for the links with last Lesson, bringing out especially Abram's unselfishness in rescuing Lot from captivity, his reception by Melchizedek and his freedom from all commercial taint. This prepares for to-day's Lesson. Guide the class discussion along some such lines as the following :

1. *The occasion of the renewal of the covenant, —Abram's fear.* Question about the reasons for this fear : (a) He could not see how God's promise that his seed would inherit the land could be fulfilled when he was childless. (b) Probably he was also afraid lest the neighboring kings might attack him, and annihilate his whole clan. Make it clear how, throughout scripture, God comes in the hour of human need to assure man that he need not be afraid. Discuss the bearing of this truth upon everyday life.

2. *The divine assurance.* Bring out : (a) That God assumes full responsibility for His servant, becoming a shield and great reward. (Compare Deut. 33 : 29 ; Ps. 3 : 3.) Notice the force of the word "shield," a protection between the body and danger, also of "exceeding great reward" (ch. 15 : 1) as capable of

fulfilling all his expectations ; (b) that God re-affirms His previous declaration, vs. 4, 5 ; (c) the victory of overcoming faith, v. 6. Dwell upon the marked significance of this saying. It was faith in God's word, which resulted in righteousness. Take up Paul's use of the saying as illustrating the doctrine of justification by faith (Rom. 4 : 3 ; Gal. 3 : 6), showing that Abraham was justified by faith before the law came. Take up James' use of it (James 2 : 23) as illustrating a living faith. (See also Heb. 11 : 8, 17.) Now discuss the power of faith which acts. Get the class to consider what real faith is, a personal certainty of trust in God as Father, Christ as Saviour and the Holy Ghost as Advocate and Guide, with the certainties of holiness and immortality flowing from this attitude. (See Rom. 4 : 20-24 ; 10 : 10 ; Heb. 11 : 6.)

3. *The miraculous demonstration.* Emphasize that this was in response to Abram's request for a sign or token from God. Dwell on the fact that genuine faith may be strengthened by tokens from God. (See Judges 6 : 7.) Bring out the ancient method of covenant making (see Lesson Explained), where the contracting parties passed between the divided sacrifice. (See Jer. 34 : 18.) Turn now to the night vision. Bring out the description of the vision and the future events predicted : the sojourn in Egypt (including exile, bondage, affliction), the deliverance and

subsequent victory and Abram's own death in peace. Emphasize the assurance which the vision gave to Abram, and the marvelous effect it had on him.

Close by showing how all succeeding history confirmed the faith Abram here exercised.

For Teachers of the Senior Scholars

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

Recall how Abram and Lot, last Sabbath, parted company. How did it fare with each? (Ch. 14.) Ask some one to tell the story of how Lot was captured by the marauders, and was rescued by Abram. Note that after this novel and exciting adventure some feeling of doubt and despondency seemed to get possession of Abram. He seemed to think that these marauding kings might return and successfully attack him. What comforting assurance was given him? (Ch. 15 : 1.) Our Lesson to-day reveals God's method of communicating strength and comfort to His servant.

1. *Under the Stars with God*, vs. 5, 6. Why did God call Abram out into the starry night and ask him to look up? Draw the attention of the class to the fact that Abram had just been complaining, in a most pathetic way, that he was childless (vs. 2, 3), that although God had promised to make of him a great nation there was no sign of a fulfilment of this promise, that his heart was troubled with doubts and fears, and that God called him out under the stars to comfort him. What wonderful promise did God make? What effect did this have upon Abram? (V. 6.) Abram found that night a larger faith his own, and God was greatly pleased with the lesson the stars had taught. Question the class about faith, what it is, and why it occupies so large a place in religion? What place has it in our lives? Have we learned the lesson which Abram learned that night?

2. *The Blood Covenant*, vs. 7-18. What led to this blood covenant? (Vs. 7, 8.) Note how weak Abram's faith is still. He cannot take God at His word. There is a questioning spirit in his heart. How lovingly God deals with His doubting servant. Compare this with the way Christ dealt with the doubting disciple, John 20 : 26-29. Many

a good life is at times beset with honest doubts and fears. Is Tennyson right in saying,

"There lives more faith in honest doubt
Believe me, than in half the creeds?"

How did God condescend to Abram's weakness? (V. 9.) Have a talk with the class about ancient covenant ceremonies and their meaning. (See Lesson Explained.) Dwell upon the vision of the future which came that night as a deep sleep fell upon Abram, its strangely chequered account of Israel's future, its comforting personal outlook. Are there any visions of this kind to-day, any personal revelations of the future? Why could not Abram get possession of the promised land at once? (V. 16.) Note how longsuffering God is, not willing that any should perish. Call for an explanation of the symbolism of v. 17 (see Lesson Explained), and question about the boundaries of the ideal Israel.

In closing, press home the question of personal covenant relationship with God through Christ.

For Teachers of the Boys and Girls

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

Talk over briefly the interesting story in ch. 14. The scholars will be eager to tell how Abram pursued King Chedorlaomer and his allies and rescued Lot from them, about Abram refusing any share of the spoil and about his interview with Melchizedek.

Coming to the Lesson for the day, tell the scholars that it describes two new scenes in the life of Abram,—the first under the stars and the other at sunset. Bring out, by questioning, the details of these two scenes :

I. UNDER THE STARS, 5-7. What reasons had Abram for being cast down at this time? One reason was because, although God had promised the land of Canaan to his descendants, he had, as yet, no children (see vs. 3, 4). Another reason (see Lesson Explained) probably was his fear that his enemies might attack and overcome him. Ask about the promise which God made to Abram, bringing out clearly its meaning.

Now get the scholars to tell what Abram saw, as he looked up at the stars,—proofs of God's power and points of light that could not

be numbered. Call for the promise which God made under the stars. How Abram received the promise is the next point,—he believed it. Discuss what it is to believe (see Lesson Explained). What was the reward of his believing. Answers to this question should bring out what it means to have righteousness counted to us. Try to get the scholars to understand what it is to be "justified" and that we are justified by faith.

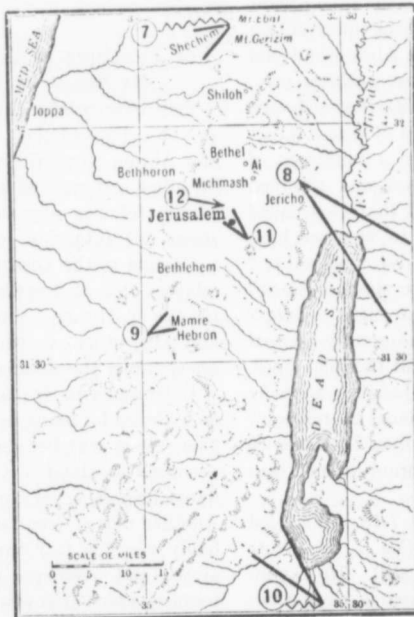
II. AT SUNSET, vs. 8-18. Call for the question which Abram asked in v. 8. What did he desire? Did he seek a sign or token because he did not trust God? Or was it because he wished to have God's promise kept ever fresh before his mind? Have the scholars describe the token which God gave. Let them tell about the dividing of the animals, the coming down of the fowls and Abram's driving them away. Question about the meaning of these actions.

Ask about the deep sleep which fell upon Abram and the "horror of great darkness" (v. 12). Then call for the various points in the predictions of v. 13,—the bondage of Israel in Egypt, God's judgment on the Egyptians, the deliverance of Israel, Abram's death at a good old age and the return of Israel to Canaan. Question about the iniquity of the Amorites (v. 16), the meaning of the symbols in v. 17, and the boundaries which God sets to the possessions of Abram's descendants.

The points to press home are the certainty that God will surely fulfil all the promises which He has made, and the blessedness of all those who trust in Him. Urge the importance of trusting God, especially for the salvation which He has provided in Jesus Christ, and make it clear that we receive this salvation by simple faith or trust.

THE GEOGRAPHY LESSON

The town of Hebron was already in existence when Abram settled near by. The region used to be much more generously wooded than it is now. Modern Palestine is a pathetic example of the dire results of wholesale deforestation. But there still remains, a short distance out from Hebron, one huge old tree that is traditionally associated with Abram's story. It is a very ancient tree. Though of course it could not possibly be the same one that made a pleasant shade by the patriarch's tent (Gen. 18 : 1-4), it is without any doubt a descendant of some older tree which the patriarch may have



personally known. It is a terebinth or evergreen oak. The shapeless tree is twenty feet or so in circumference, but it is rotting now with age. Some of its branches, as you notice, have vigorous leafage; from others the sap has retreated, and the juiceless wood has turned dead and gray. During recent years a fence has been built around it to keep off the hands of relic-hunting travelers, almost as deadly in their ravages as the hands of Father Time!

To see the famous tree for yourself, use a stereograph entitled, Ancient Tree Traditionally Known as Abram's Oak, Near

Hebron. Here Abram may have tented.

ADDED HINTS AND HELPS

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET]

1. In one of the Epistles, Abraham is called the "friend of God." Find the chapter and verse.

2. Jesus once said to a poor heathen woman who asked Him to heal her daughter, "O woman, great is thy faith: be it unto thee even as thou wilt." Find the story.

ANSWERS, Lesson VIII.—(1) Prov. 15 :

1. (2) Luke 12 : 14, 15.

For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET]

1. Are God's promises always promises of benefits?

2. Is the asking for signs always justifiable? Is it ever?

Prove from Scripture

That we should be patient with God.

The Catechism

Ques. 48. *Reasons for obedience to the First Commandment.* The first is, that God sees all things, including our deeds and words and even thoughts. In the first six verses of the hundred and thirty-ninth Psalm, the writer dwells upon the omniscience of God, while in the following six he declares the divine omnipresence: wherever we go, we are at all times before God. The second

reason is stronger than the first. God takes notice of what we do. Our record is before Him. The third reason is the strongest of the three. It is that God is displeased with the sin of having any other God.

The Question on Missions

By Rev. P. M. MacDonald, M.A., Toronto

Ques. 9. *What is the population of Africa and the religious character of it?* In Africa there are 127,000,000 people. There are at work among these millions 2,729 missionaries, with 15,016 native preachers and teachers, and the number of Protestant communicants is 378,561. From these figures it will at once be seen, that most of the Africans are still heathen. Africa is the great pagan continent of the world. Paganism is not entirely superstition, but it approaches so near this low level, that it appears as a jumble of unreasonable fears, spiritualistic terrors, and horrible rites. It is the chaos of religion where faith and morals are without form and void. Africa is even worse than China, India, Japan and Korea, for in these lands there is some dim religious light. African paganism shelters the grossest vices and immoralities, and encourages debasing ideas of gods, men and religion. Under paganism the social system becomes wholly bad.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston

Lesson Subject—God's covenant with man.*Introduction*—Outline an Eastern tent. Here is the home of Abram in the land of

Canaan. Where was his nephew Lot? (Recall last Lesson.) After leaving the tents of his uncle Abram, Lot never again had very happy days. (Selfish ones never get the great happiness they think they are going to get.) Soon the king of another country came with his armies fighting against the people of the land that Lot had chosen for a home.

Abram the Victorious Warrior—Abram leaves his tents and goes, with his men, to help to drive out the enemy from Lot's

country. He does so and Lot is safe.

Lesson—Here we see Abram again in his tent. He is feeling sorrowful. He fears that the enemy may at any time come down upon his own part of the land and scatter his tents and his herds and his flocks and take himself a prisoner. Listen! Abram hears God's voice speaking to him: "Fear not Abram, I am thy shield." (Outline a shield and print these words upon it, while you explain the need of a shield in warfare, in the days when Abram fought.) Listen, "And thy exceeding great reward."

Abram cannot think of any reward that God can give him that could ever make up to him for the lack of what he most longs to have. You remember that God had promised Abram that he and his children and grandchildren, etc., would own the land of Canaan for ever. But how can this be, for God has not given Abram any children of his own? He longs for a son.

God's Promise to Abram—While God is talking to Abram the stars are shining overhead. God tells Abram to come to the tent door and look up and try to count the stars. God told him his children and grandchildren

will be as many in number as the stars (vs. 5-7), and though this seemed impossible, yet Abram believed God's promise.

Golden Text—Repeat, and print, HE IS FAITHFUL THAT PROMISED.

The Covenant—Then God made a covenant with Abram, vs. 8-18. (See Lesson Explained.)

God meant to say to Abram and to us, by this covenant, "I want you to be sure of Me. I want you to know that I keep My word. I want to pledge Myself to be your friend."

Missing a Blessing—"Jack, I want you to leave your play. I have something better for you to do," said Jack's father one day. What a foolish boy Jack would have been if he had not believed his father. He would have missed that delightful trip to the city which his father had long been promising him. God has promised us great blessings. (Get father and mother to tell you some of God's promises.) Let us believe every word God says or we may miss the blessings He has for us.

Our Review Book—Cut out a brown paper tent. A man, Abram, at the door. Stars in the sky (silver paper), a number of children not far away. Print GOD'S PROMISE TO ABRAM.

To Think About—God keeps His word.

FROM THE PLATFORM

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

ABRAM'S FEARS FRIEND FAITH FUTURE

Print (see vs. 1-4) on the blackboard, ABRAM'S FEARS. Ask the scholars what Abram's fears were. The questioning here should bring out how Abram was fearful lest he should have no children to be his heirs and lest his enemies should attack him. Next print ABRAM'S (f)RIEND. The scholars will tell you, in answer to questions, that Abram's Friend was God. Call for the titles by which God made Himself known to Abram,—“his shield” and “his reward.” Dwell for a little on these titles, eliciting their meaning. Now have the scene described (see vs. 5-7) in which God takes Abram out from his tent and bids him look up at the starry sky. Call for the promise which God here made to Abram, and ask how Abram received this promise. Print Abram's (f)AITH, and emphasize the strength of that faith. In like manner question about the sunset vision (see vs. 8-18), and print, Abram's (f)UTURE. The questions here should bring out what Abram was told of his own future and that of his descendants. Lay stress upon faith, especially as the means of receiving salvation.

Lesson X.

THE DESTRUCTION OF SODOM— TEMPERANCE LESSON

March 9, 1913

Genesis 19 : 12-17, 23-29. Study Genesis 19 : 1-3, 12-29. Read Genesis, chs. 18 to 21. Commit to memory vs. 15, 16.

GOLDEN TEXT—Come ye out from among them, and ye be separate, saith the Lord, and touch no unclean thing. —2 Corinthians 6 : 17 (Rev. Ver.).

12 And the men said unto Lot, Hast thou here any besides ? son in law, and thy sons, and thy daughters, and ¹ whatsoever thou hast in the city, bring them out of ² this place :

13 For we will destroy this place, because the cry of them is waxen great before ³ the face of the Lord ; and the Lord hath sent us to destroy it.

14 And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place ; for the Lord will destroy ⁴ this city. But he seemed as one that mocked unto his sons in law.

15 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here ; lest thou be consumed in the iniquity of the city.

16 ⁴ And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters ; the Lord being merciful unto him : and they brought him forth, and set him without the city.

17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life ; look

Revised Version—¹ whomsoever ; ² the ; ³ Omit the face of ; ⁴ But he lingered ; and the men ; ⁵ Plain (capital P) ; ⁶ came unto ; ⁷ had ; ⁸ land.

LESSON PLAN

I. Lot Warned, 12-14.

II. Lot Hastened, 15-17.

III. The Cities Destroyed, 23-29.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England)

M.—The destruction of Sodom, Gen. 19 : 1-3, 12-16. T.—The destruction of Sodom, Gen. 19 : 17-29. W.—The doom pronounced, Gen. 18 : 16-22. Th.—The patriarch's prayer, Gen. 18 : 23-33. F.—Fate of the ungodly, Ps. 1. S.—Our Lord's warning, Luke 17 : 22-32. S.—Be ye separate, 2 Cor. 6 : 11-18.

Shorter Catechism—*Ques. 49. Which is the second commandment ?* A. The second commandment is, 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 ; 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 ; and showing mercy unto thousands of them that love me, and keep my commandments.

23 The sun was risen upon the earth when Lot ⁶ entered into Zo'ar.

24 Then the Lord rained upon Sod'om and upon Gomor'rah brimstone and fire from the Lord out of heaven ;

25 And he overthrew those cities, and all the ⁸ plain, and all the inhabitants of the cities, and that which grew upon the ground.

26 But his wife looked back from behind him, and she became a pillar of salt.

27 And A'braham gat up early in the morning to the place where he ⁷ stood before the Lord :

28 And he looked toward Sod'om and Gomor'rah, and toward all the land of the ⁵ plain, and beheld, and lo, the smoke of the ⁵ country went up as the smoke of a furnace.

29 And it came to pass, when God destroyed the cities of the ⁵ plain, that God remembered A'braham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

hate me ; and showing mercy unto thousands of them that love me, and keep my commandments.

The Question on Missions—10. What is Africa's greatest need ? The direct teaching of Jesus Christ, and the example of sincere Christian living. Ignorance and cruelty and idolatry are very common. Missionaries tell of seeing African children cut all over their bodies to "let out the pain" they suffered.

Lesson Hymns—Book of Praise : 7 (Supplemental Lesson), 135, 258, 2 (Ps. Sel.), 412 "from PRIMARY QUARTERLY", 259.

Special Scripture Reading—1 Pet. 4 : 1-11. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 438, Lot and his Wife and Daughters Leave Sodom. (See Slide Lists Nos. 1 and 2 for Temperance Slides.) For Question on Missions, A. 227, The Child of the Pagan, Who Shall Have Him ? M. P. 816, An African Fetish With Basket of Food. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, The Wilderness South of the Dead Sea ; Northwest from 'Ain-el-Beida to Jebel Usdum—"Salt Mountain" (Underwood & Underwood, see page 100).

THE LESSON EXPLAINED

Time and Place—About B.C. 2100 ; in the region of the Dead Sea.

Connecting Links—After Lot had left Abraham, he journeyed by stages toward the city of "the Plain" named Sodom, Gen. 13 : 12. From being a wanderer on the borders of the city, he seems to have become one of its inhabitants, and even one of its leaders—sitting at the gate with the rest of the elders, Gen. 19 : 1. But Sodom and its companion cities were exceedingly wicked, and the cry of their sin came up to the Lord, Gen. 18 : 20, 21. After verifying their sinfulness, through His messengers, the Lord determined to destroy the cities. The prayer of righteous

Abraham availed to save only Lot, ch. 19 : 29.

I. Lot Warned, 12-14.

Vs. 12, 13. *And the men ;* two of the angelic messengers who had appeared to Abraham under the oaks of Mamre. These two had been sent to visit Sodom (see ch. 18 : 2 ; and v. 1). The third was Jehovah Himself (see ch. 18 : 1, 13, 17, 20, 26-33). *Said unto Lot ;* for whom the intercession of Abraham had won the divine regard, in spite of his voluntary alliance with his evil surroundings. *Hast thou here any besides ?* All Lot's household had been involved in peril by his selfish choice, but all may now

share with him in the proffered rescue from the coming doom. (Compare Acts 16 : 33.) *Son in law* ; better, "sons in law." (See v. 14.) *Bring them out of this place.* To be saved Lot must leave Sodom. *We will destroy this place.* The pronouncement of the doom is irrevocable. *The cry of them is .before the Lord* (Rev. Ver.); the cry of those who suffer through sin. The distress of a city or civilization caused by sin invites doom. "The Lord" is Jehovah, from whom the messengers carefully distinguish themselves.

V. 14. *Lot went out .and said.* This whole experience was a faith test for Lot. The angelic messenger hid their identity under the form of ordinary men, and there was nothing to awe in their appearance or address. *Which married his daughters* ; Rev. Margin, "which were to marry his daughters." The story shows that Lot's daughters were still living in his home. *Seemed as one that mocked* ; because, though he was a good man, Lot's life had not been earnest enough to give weight to his words

II. Lot Hastened, 15-17.

V. 15. *The angels hastened Lot.* Evidently Lot did not so thoroughly believe in the angels' message as to act upon it without delay. His own half belief explains his lack of influence with his prospective sons-in-law. *Wife, and .daughters* ; no mention of his property or possessions. So this is the end of Lot's avaricious choice. How quickly selfishness overreaches itself ! *In the iniquity* ; Rev. Ver. Margin, "punishment."

Vs. 16, 17. *And while he lingered* ; hesitated, still "reluctant and only half-convinced." *Laid hold upon his hand.* The angels are "tender to his weakness, and aware of Jehovah's 'pity' for him." *The Lord being merciful to him* ; literally, "in the mercy or gentleness of Jehovah unto him." *Set him without the city* ; where he would be safe, while they should turn back to begin the destruction of the city. *He said.* One of the angels now becomes spokesman. *Escape .look not behind* ; "whether to be tempted back, or to watch with curious eye the fate of the city." *Neither stay thou in all the plain* ; in spite of all its attractiveness (see ch. 13 : 10). *To the mountain* ; the high

plateau of Moab which rises to a height of 3,000 feet, from the east side of the Dead Sea.

Lot, fearing, in his faithlessness, that he would not be able to reach the mountains in time, obtains permission to go to the city of Zoar nearer at hand, saved from destruction at Lot's request. Vs. 18-22.

III. The Cities Destroyed, 23-29.

Vs. 23, 24. *Zoar* ; a city well known in Old Testament times, and also in the time of the Crusaders, situated at the southern end of the Dead Sea. *Rained .brimstone and fire.* It may well have been that God used to carry out His purpose some great volcanic eruption, with the worst accompanying horrors of molten lava and ashes and ignited gases. (See also Light from the East.)

Vs. 25-29. *Cities .inhabitants .that which grew upon the ground.* Such a complete effacement of the whole district that subsequently "the overthrow of Sodom and Gomorrah" becomes in the Old Testament a byword for total annihilation. (See Isa. 13 : 19 ; Jer. 49 : 18 ; Amos 4 : 11.) *His wife looked back* ; disobeying the injunction in v. 17. *Pillar of salt.* "Lot's wife is a type of those who, in whatever age, look back with regret and longing upon possessions and enjoyments that are inconsistent with the salvation offered to them." *Abraham* ; the man of the unselfish choice. *God remembered Abraham and sent Lot out* ; the point of the whole story—the saving benediction of a good man.

Light from the East

BRIMSTONE—Sodom and Gomorrah stood on a narrow plain on the edge of the Dead Sea. The ground was full of petroleum wells which were the cause of the catastrophe described so graphically by an eye witness. In every petroleum region there are reservoirs of compressed, inflammable gas, and some of these seem to have been liberated and at the same time ignited, in all probability by an earthquake, which fractured the overlying beds of rock. The series of explosions which followed, hurled the burning petroleum and water into the air, and it descended in the form of a fiery rain and floated in flames on the surface of the ejected

water. The intruding draft would produce a vortex, which would carry it up to a great height and distribute the burning material over a wide area. It would be impossible to extinguish it, and it would be most destructive to life and buildings. The column of dense, black smoke which Abraham saw afterwards rising from the plain to a great

height, like the smoke of a furnace or lime kiln, forms a life like picture of the terrible visitation. The exhaustion of the gas and the petroleum beds by the conflagration might cause the earth to subside and permit the sea to occupy the site of the cities, although the narrative does not say that it did.

THE LESSON APPLIED

Note, at the outset, that prosperity does not ward off sin or its consequences. Crime and poverty often go hand in hand; but wealth and comfort are not therefore the "be-all and end-all" of human effort. At one time slaves innumerable walked the street of Rome. Irresistible power was written on the brow of that civilization. Yet it was the period of Rome's moral degeneracy. The best protection against moral failure when we are prospering greatly, is to set aside a definite proportion of our gains for the advancement of the Lord's work. A gentleman in a Western city said to me recently: "I feel that I must give something in order to save myself."

The most striking truth that the Lesson contains, is God's intense and infinite hostility to human wickedness. The holy Being cannot compromise with evil—it must be destroyed and rooted out of existence. Surely that is the spiritual message of this story of havoc and death. What form does this doctrine take in the New Testament? Jesus felt an unutterable antipathy to sin because it wounded the divine heart, and injured the spirits of men. Once when He drew near to Jerusalem, the city disclosed itself suddenly to His gaze. He paused; He thought of the deed of darkness to which the city would soon lend itself, and the prospect crushed Him. That men could array themselves against His love that sought only their good, was terrible. He wailed out: "O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold your house is left unto you desolate."

The heart of Jesus was aflame with an unquenchable hostility to sin, and He deter-

mined that He would break its charm and destroy its fatal power over men, though it should cost Him His life to do so. Jesus destroys sin not by the destruction of the sinner, but by his redemption. As we follow Him, we, too, learn to become intolerant of evil, and we are ready to suffer and toil and pray in order that the tyrant may be dethroned.

One or two points require to be noticed about Lot:

Though the case was urgent and destruction was rattling above his head, Lot left the doomed city with reluctance: He "lingered." He lingered until the angels laid hold of him and hurried him out of the gates of the city. Sodom had got into Lot's heart, and it was like leaving part of himself behind to flee from the city. The habits of years were not to be easily thrown aside. We harden in certain moulds, and only the most powerful appeal can stir us at last out of our settled and satisfied state.

Lot's failure as a preacher. He warned his friends of the coming storm, but he seemed "unto his sons in law as one that mocked." A man cannot influence others, let us say, to hate the drink traffic, if he is known to trifle with the deadly thing himself. Lot was not lacking in courage, and he had the grace of hospitality; but he lacked the highest personal qualities, and the fidelity to duty at all costs which gives wings to a man's words, and enables him to move his fellows toward God.

The Lesson story closes on a gracious note. "God remembered Abraham," and it was because of the prayer of this nobly unselfish and believing man, that Lot was saved from Sodom. Here we have a finger post pointing out the road to the highest usefulness—forgetfulness of self and unbounded confidence in God.

THE LESSON GRADED

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

For Teachers of Bible Classes

Before taking up the Lesson, briefly review the events leading up to it. As this is a Temperance Lesson, get the class to find its message in the life of Lot and the condition of Sodom.

1. *Lot as an object lesson in intemperance.* Make clear the essence of the intemperate life, which is the supremacy of desire over reason and the will of God in life. Show that Lot's passion for wealth became dominant and led him into excesses and the sacrifice of supreme values. As illustrations dwell on these facts: (a) He selfishly selected the best land, thereby ignoring all claims of seniority, love and gratitude. (b) He gradually lost his interest in country life, and moved into the city into the midst of a seething immorality. (c) He accepted the honors of the people for his own pleasure. (d) He lost the respect of the people, even of his own family. (e) He is selfish even in his prayer, thinking of his own safety, not a word for Sodom or the people in their sin. Contrast this with Abraham's intercession.

Now gather up the principles of the self life, and show the extremes to which it goes. The passion for wealth, sensual pleasure, stimulants and power all spring from the same enthronement of selfish desire, irrespective of the supreme law of God. The remedy lies only in the return of the life to God.

2. *Sodom as an object lesson in intemperance.* Bring out the extent of the intemperate life of the city, which became absolutely hopeless. Emphasize the angels' view that the only remedy was destruction. Refer to other examples of sin which become intolerable to God. (See Gen. 4 : 10 ; Deut. 29 : 22-24 ; Isa. 1 : 9 ; Amos 2 : 13.) Show that all decency was lost.

Now take the condition of Sodom as a picture of the liquor traffic in its destruction of (a) truth, religion and righteousness in the individual and society ; (b) of personal honor in public and political life ; (c) of home and social morality, while it causes every vice to flourish. The overthrow of Sodom is not

more awful than the sacrifice of life in modern cities through drink. Show that God was eager to spare, if only a leaven of righteousness could be found.

The lesson to emphasize is the necessity that good men should become the saving force in society.

For Teachers of the Senior Scholars

Question the class about what they know of Lot and of the choice he made of a home. What was the character of the people who lived there? (Ch. 13 : 13.) Draw attention to the fact that at first he only pitched his tent toward Sodom (ch. 13 : 12), then we find him living in the city. Make use of this worsening of Lot's life to warn against evil associations.

1. *Lot's Two Angel Guests*, vs. 12-17. Bring out that, although Lot is a poor type of a good man, he has not lost out of his life the beautiful spirit of gentlemanly hospitality, vs. 1-3. Bring out, by questioning, the divine mission of the two angel guests,—the mission to Lot and his family, and the mission to the godless city. Have a talk about the mission of angels (Heb. 1 : 14) in ministering to the world, and about the mission of human angels, men and women, who do so much to save sinners from drink and other evils.

What did Lot do to try to help the angels? (V. 14.) Why did he not succeed better than he did? Is there here anything to indicate that Lot had lived so poor a life that he had weakened his influence over the members of his own family and over the people of the city? Discuss his slowness in yielding to the angels, vs. 15-17. Impress upon the class how necessary it is to respond at once to all the good influences at work upon our lives,—what danger there is in delay.

2. *Sodom Destroyed*, vs. 23-29. How was this done? What is the explanation of God's method of doing this which scientific men have given? (See Light from the East.) Lead the scholars to see that the only way in which God can at times bless the world is by wiping out cesspools of iniquity like Sodom. Guard, however, against interpreting all great calamities such as shipwrecks and earthquakes as divine

retributions. (See Luke 13 : 4, 5.) God is His own interpreter of these things, and He will some day make them all plain.

Teach the class to remember Lot's wife, to cut themselves completely clear from sin, to abhor that which is evil and to cleave to that which is good. A temperance application of this may be made of this part of the Lesson. Do not fail to remember the part Abraham had in saving Lot, v. 29. We never know how much we are indebted to the prayers of our friends.

For Teachers of the Boys and Girls

The Lesson narrative is so graphic, and its main teachings lie so obviously on the surface, that the teacher may easily guide his scholars from point to point as follows :

1. *The angels' warning*, vs. 12, 13. Here are some suggestive questions : What are the angels called in v. 12 ? How many were they (v. 1) ? To whom had they previously appeared ? Who was the third who had been with them ? To whom did they give their warning ? Who were to be saved besides Lot himself ? What must all these do, if they would be saved ? What did the angels say that they were about to do ? Why were the other people in the city not warned ? Bring out the fact, that these were so completely given over to wickedness, that no warning would have been of any avail. Get the scholars to see God's willingness to save Sodom (see ch. 18 : 23-32), and how the

people themselves had made this impossible.

2. *Lot's advice*, v. 14. To whom did Lot give advice ? What was this ? How did Lot appear to his sons-in-law ? Discuss the reason for this. Was it because Lot's life had not been such as to add weight to his words ?

3. *Lot's escape*, vs. 15, 17. Why did the angels have to hasten Lot ? Whom was he to take with him ? What would be the result of delay ? Explain Lot's lingering. How did the angels at last get him out of the city ? What did this prove on God's part ? Whither was Lot bidden to escape ? Why did Lot not wish to go to the mountain ? What permission did he receive ? Where is Zoar ? (Vs. 18-22.)

4. *The destruction of Sodom and Gomorrah*, vs. 23-25. At what time of day did Lot enter Zoar ? When were the wicked cities destroyed ? Describe the method of destruction. How complete was it ?

5. *Lot's wife*, v. 26. What did Lot's wife do that had been forbidden ? What did her looking back mean ? How was it punished ?

6. *Abraham and the wicked cities*, vs. 27-29. Whence did Abraham see the destruction of Sodom and Gomorrah ? What had he done to save them ? What had his prayers accomplished ?

The temperance application is, that indulgence in strong drink leads to ruin as surely as the wickedness of Sodom and Gomorrah brought about their destruction.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON IX.]

The plain to be seen off to the northwest from a hillside two or three miles south of the southern end of the Dead Sea, is one of the queerest plains that could be imagined. The nearer ground is clay and marl, worn into all sorts of fantastic shapes by spring freshets, and dried and cracked open by the terrible heat of the midsummer sun. Beyond are marshes covered with weeds and stunted trees. In the distance you see a high, flat-topped hill. That is in its way one of the most extraordinary hills in the world. Its top is nearly six hundred feet above the sea and its ridge is nearly seven miles long. The uppermost parts of the mass are chalk,

limestone and clay, but below those strata is a solid mass of crystalline salt from one hundred to one hundred and fifty feet deep ! This region has not yet been studied with sufficient thoroughness to have its peculiarities explained in the language of modern science, but the scientists' version will agree with that of the Bible in recording how tremendous changes in the earth's crust have taken place about here, rendering the whole district hopeless as a home for humanity.

To see it for yourself use a stereograph entitled, *The Wilderness South of the Dead Sea ; Northwest from 'Ain-el-Beida to Jebel Usdum ("Salt Mountain")*.

ADDED HINTS AND HELPS

Something to Look Up

1. Solomon says that those who indulge in strong drink are as certain of destruction as a man who would lie down in the midst of the sea. Find the chapter and verse.

2. Find a passage which warns against keeping company with an angry man, for fear of becoming like him.

ANSWERS, Lesson IX.—(1) James 2 : 33. (2) Matt. 15 : 21-28.

For Discussion

1. Was the penalty paid by Lot's wife unduly severe?

2. Can we get accustomed to evil company without suffering morally?

Prove from Scripture

That good men seek the welfare of others.

The Catechism

Ques. 49. *The Second Commandment.* The jealousy of God is given as a reason why He forbids His people to use images in His worship. God is jealous of us, because He loves us. What parent would not be jealous, if the heart of his child were in danger of being stolen from him by designing strangers or evil companions? We have here a solemn warning. It is just one way of saying that children suffer for the wrong-doing of their parents. The Commandment closes with a glorious assurance regarding the mercy of God. His

wrath can be measured. It extends to the "third and fourth generation." But He shows His mercy to "a thousand generations," as the Margin of the Revised Version rightly translates, instead of merely "thousands" of people.

The Question on Missions

Ques. 10. *What is Africa's greatest need?* To reach and transform Africa's life, and meet her greatest need, the teaching and example of Jesus Christ must be given to Africa by Christ's followers. Horrid cruelties are common where trade and commerce have been established in Africa for over three centuries. Some of the tribes that have been trading with Europeans in this period, are more hopeless, more sunken morally and socially, than any other tribes throughout the whole vast continent. Mere commercial influence, by its example and teaching all that time, has had small effect upon the people, who still cut their children's bodies from head to foot "to let out the pain" they suffer when sick. What Africa needs most is the direct teaching and influence of Christianity. This is proved by the beneficial results that have followed the work of the missionary at many points in British East Africa. The Uganda of to-day is a well ordered state because Christ is known and served there.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God's mercy and wrath towards man.

Introduction—Make some marks on the board that will represent lightning. Does it



sometimes do harm? We heard about a great flood of water that God sent to destroy the whole earth because of the great wickedness of the people. Today our story tells us about a storm of fire from heaven,—which God sent to destroy some very wicked cities. One of them was that very city where Lot had chosen to go to live,—the wicked city of Sodom.

Last Sunday we saw Abram at his tent door gazing up at the stars. Do you remember why he looked at the stars? Recall God's

promise to him. One day after this Abraham sat at his tent door. Three angels came to him with a message from God. The message is that God means to destroy the wicked city of Sodom where Lot lives. Abraham begs God to spare the city if there are even ten good people found in it, and God promised to do so, and the angels go on towards Sodom.

Lesson—Here we see Lot sitting at the gate of Sodom at the evening time. See, two strangers are coming toward the gate. It is the custom to be kind to strangers. Lot rises to meet them, and bowing low before them invites them to spend the night at his house, to keep them from harm from the rough, wicked people of the city. Tell of the wicked crowd at Lot's door, and the punishment which they received from the angels.

The angels know Lot. They know he has some goodness with all his selfishness and greediness. He was not liked by the people of Sodom, because he tried to keep them from wickedness. He himself kept pure and free from their evil-doing. God has sent these angels to save Lot and his family and to destroy the city and all the rest of the people there.

Lot Saved—Tell vs. 12-23. For Abraham's sake, too, God saved his nephew Lot.

Sodom Destroyed—(Vs. 24, 25.) See the fire coming down from heaven like lightning flashes. The earth is set on fire, and the houses are burned, and the whole city and all the people in it destroyed, as well as some other wicked cities near by and their people.

Lot's Wife—Lot's wife disobeyed the angels. She looked back at the burning city in place of hurrying on to a place of safety. God punished her by letting her die there outside the city—turned to a pillar of salt. (See Lesson Explained.)

Golden Text—Repeat, and explain.

Print, KEEP AWAY FROM BAD COMPANY—TOUCH NO UNCLEAN THING.

Anything that causes people to do things that are not right and pure is an "unclean thing."

Here are some things : The love of money, the love of pleasure, the love of strong drink (give illustrations).

Our Review Book—Some ruins to represent Sodom (brown or black paper stones) with smoke (white chalk) all around them ; Lot (cut from paper) safe at Zoar.

Something to Think About—I should keep away from wicked people.

FROM THE PLATFORM

"ESCAPE FOR THY LIFE"

Print on the blackboard, "ESCAPE FOR THY LIFE" (see v. 17 of the Lesson), and question somewhat as follows : Who spoke these words ? To whom were they spoken ? Where was Lot when he received this warning ? How had he been brought out of Sodom ? What was about to happen to this city ? Give the reason for this. Whither was Lot bidden to go ? Why did he not wish to go thither ? What request did he make ? Was this request granted ? At what time of day did he enter Zoar ? When did the destruction of Sodom take place ? What other city was also destroyed ? What had happened to Lot's wife on the way ? Why ? What would have happened to Lot had he remained in Sodom ? Now ask the scholars about some perils of our own day. Amongst these they will be almost sure to mention drink. Dwell on some of the ways in which drink injures and even destroys life. Press home the need of escape,—and the way, namely, by complete abstinence from drink.

Lesson XI.

THE TEST OF ABRAHAM'S FAITH

March 16, 1913

Genesis 22 : 1-13. Study Genesis 22 : 1-19. Read Genesis, chs. 22, 23. Commit to memory vs. 12, 13.

GOLDEN TEXT—I desire mercy, and not sacrifice ; and the knowledge of God more than burnt offerings.
—Hosea 6 : 6 (Rev. Ver.).

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

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

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

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

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

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

7 And Isaac spake unto Abraham his father, and said, My father : and he said, Here am I, my son. And

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

LESSON PLAN

- I. God's Stern Command, 1, 2.
- II. Abraham's Perfect Obedience, 3-10.
- III. The Merciful Deliverance, 11-13.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England)

M.—The test of Abraham's faith, Gen. 22 : 1-8. T.—The test of Abraham's faith, Gen. 22 : 9-19. W.—Israel's test, Deut. 8 : 1-10. Th.—The faith of the patriarch, Heb. 11 : 17-22. F.—The acceptable sacrifice, Micah 6 : 6-9. S.—The perfect sacrifice, John 10 : 11-18. S.—Faith and works, Jas. 2 : 20-26.

Shorter Catechism—Ques. 50. What is required in the second commandment ? A. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his word.

THE LESSON EXPLAINED

Time and Place—About B.C. 2100 ; in the land of Moriah (see v. 2).

Connecting Links—Chs. 20 and 21 tell of Abraham's removal to Gerar, a place 6 miles southwest of Gaza, of the birth of Isaac and the expulsion of Hagar and Ishmael and of Abraham's covenant with Abimelech, after which Abraham settled at Beersheba 25 miles northwest of Gerar and 27 miles southwest of Hebron.

I. God's Stern Command, 1, 2.

Vs. 1, 2. *After these things* ; twenty-five years after last Lesson. *God did tempt Abraham* ; tested or tried him, in order to prove the measure of his faith. God does not tempt men to evil (James 1 : 13) ; but He does test their attitude towards evil.

he said, Behold the fire and the wood ; but where is the lamb for a burnt offering ?

8 And Abraham said, My son, God will provide himself a lamb for a burnt offering ; so they went both of them together.

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

10 And Abraham stretched forth his hand, and took the knife to slay his son.

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

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

13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns ; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

Revised Version—11 Is Africa owned by those who are native to it ? No, the European nations have divided it up among themselves in such a way that only small portions of it are in the hands of its native people. Great Britain owns more than other nations do.

Lesson Hymns—Book of Praise : 7 (Supplemental Lesson), 46, 45, 66 (Ps. Sel.), 542 (from PRIMARY QUARTERLY), 50.

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

Lantern Slides—For Lesson, B. 692, "Lay not thine hand upon the lad." For Question on Missions, A. 203, Map of the British Protectorate of Nigeria with its 15,000,000 ; A. 210, A Village in Africa Hearing the Name of Jesus for the First Time. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, Jerusalem Beautiful for Situation, from the Southeast (Underwood & Underwood, see page 109).

Said unto him ; likely (see v. 3) in a dream or night vision. *Thy son, thine only son, whom thou lovest, even Isaac* (Rev. Ver.). The repetition emphasizes the greatness of the request. God would assure Abraham that He has weighed the matter well and knows what is involved in the command. The name "Isaac" means "He laughs." (See ch. 21 : 6.) *The land of Moriah* ; probably, some region in southern Palestine. *Offer him for a burnt offering*. See Light from the East. Amongst the ancient people of the East, the hope of having one's name perpetuated in the earth through a son took the place of our hope of immortality. For Abraham, therefore, the giving up of his only son was equivalent to the resigning of future life amongst ourselves.

II. Abraham's Perfect Obedience, 3-10.

Vs. 3, 4. *And Abraham rose up early*; to start, Eastern fashion, before the sun grew hot. Abraham gave his emotions no opportunity to move him to disobedience. Once convinced of the reality of God's call, he proceeded to act without debating the matter. *Saddled his ass*; girded the animal for carrying freight, not persons. *Clave the wood*. He yielded to no illusion that something might occur to spare him the actual surrender of his son. No word is spared to describe the agonizing conflict that must have gone on in the father's breast. *Went unto the place*; the very spot appointed by God. Abraham was obedient in the smaller things as well as in the greater. *Saw the place afar off*. "We are left to imagine the pang that shot through the father's heart when he caught sight of it." (International Critical Commentary.)

Vs. 5, 6. *Said unto . . . young men, Abide ye here*. Note Abraham's determination to let no one hinder him, and also his tenderness. He is unwilling that his servants should be witnesses of what he must have felt to be a horrible thing (Gunkel). *I and the lad . . . will . . . come again*. Was this a mere hollow pretext, or did Abraham still cherish some faint hope? *Wood of the burnt offering . . . upon Isaac*. The lad carries the material for his own sacrifice. *Took the fire* (the Old Testament curiously has no reference to methods of procuring fire. Modern caravans carry an iron grating for the fire, and sometimes, because it is difficult to get a light, the charcoal fire used the previous night is carried, hung by a chain and kept burning.) *. . . and a knife*. "The boy carries the heavy load, and the father the more dangerous one,—the knife and the fire—that Isaac may not cut nor burn himself" (Gunkel). This verse is full of tenderness. *Went both of them together*; a pathetic and picturesque touch,—the anguish-stricken father and the light-hearted, curious son.

Vs. 7-10. *My father*. As through a window, this phrase lets us see the filial affection in the lad's heart. *Where is the lamb?* Isaac sees that the all-important provision has been omitted. Here is a real boy,—trustful, artless, wide-a-woke, as his questions show. *My son*. Here bursts forth the father's

irrepressible love. *God will provide*; literally, "see for Himself." The father's hope will not die. *Went both of them together*. See v. 6. The pathos is heightened by this repetition. *Built an altar*; out of the loose stones lying about the place. *Bound Isaac* (as the bent fore- and hind-legs of animals were bound for sacrifice amongst the Hebrews). *and laid him on the altar*. Isaac according to Jewish tradition, submitted without question.

III. The Merciful Deliverance, 11-13.

Vs. 11-13. *The angel of the Lord called*; when Abraham had demonstrated his faithfulness to the very point of lifting the knife to slay his son. *Lay not thine hand upon the lad*. God was satisfied with the test of Abraham's faith, and He would now teach that He did not demand human sacrifices. *Now I know*. The surrender of our wills is the highest thing which God desires from us. *Behold behind him a ram*. So, in the gospel, God finds His own perfect sacrifice,—the Lamb of God.

Abraham called the place of his great surrender, "Jehovah-jireh," meaning "Jehovah seeth," a name which passed into a proverb signifying that Jehovah sees the needs of His servants and will supply them. At this place God renews His promise to Abraham. Vs. 14-19.

Light from the East

BURNT OFFERING—Human sacrifices appear in the early history of every people. They were offered in Greece at the worship of Artemis, or Diana, but later an animal dressed like a girl was substituted. At Aricia, an ancient town near Rome, her priest must qualify himself for office by killing his predecessor in single combat. The earliest form of the worship of Zeus, or Jupiter, included human victims, and a story of the time of transition relates that a kid was miraculously substituted for a maiden as she was led to the altar. The Norsemen and Druids sacrificed their prisoners of war. It was usual to mix the life blood of a human victim with the mortar in laying the foundations of a great house, and the early Irish sacrificed children to obtain abundance of grain, honey and milk. The natives of Ashanti believed that

the rank of their dead relatives in the future life would be measured by the number of attendants sent after them in sacrifice. In ancient Mexico the persons selected for offerings were highly honored, and were

furnished with every form of pleasure before the fatal day. Human sacrifices were common around Abraham; but he learned that the highest sacrifice is the devotion of a living soul.

THE LESSON APPLIED

Here we arrive at the summit of Abraham's career of faith. The heart wrench must have been sharp when he left Ur and started for the unknown west land. Subsequent events had also tried him; but the perfection of his faith was shown in the offering up of his son Isaac. "This is the act," says Dr. Marcus Dods, "that shines like a star out of those dark ages, and has served for many storm-tossed souls over whom God's billows have gone, as a mark by which they could still shape their course when all else was dark."

The same great teacher once said: "If a man can only believe in God, I cannot see what more he needs." Surely the one who begins each day by reminding himself, that there is One, infinitely wiser and mightier than himself, ordering all his ways, is saved from endless worries and anxieties and made strong for life's work. If God is and is Love, what reason have we for fear?

One cannot read the story without a tugging at the heart strings. The dialogue between father and son as they climbed the slope together, is a masterpiece of literary art. One can feel the tension of the situation although the author's words are so few. The son, unconscious of what is about to happen, asks: "Where is the lamb for a burnt offering?" What a dramatic moment in the story! With iron calmness, the father answers: "God will provide Himself the lamb for a burnt offering, my son," giving no hint of his mental torture.

Let us notice, in the first place, to admire it, the unquestioning devotion of Abraham to the voice of God. In him conscience ruled supreme. Most of us are half men. We struggle along with divided hearts and affections. The late Ian Maclaren remarked that we applaud the man who devotes himself whole-heartedly to business, commerce, politics. We hail with cheers our champion oarsman or Marathon runner. But why should we greet a successful business man or

a winner in sport with loud huzzas, and the religious enthusiast with a whisper? In many ways Jesus taught that he is the wise man who gives his life without reserve to the service of God. The sight of one who pours himself out for the redemption of his fellows causes joy in heaven, even though we sometimes say, as Festus said about Paul, with the change of one word, "Much religion doth make thee mad."

In the second place, notice that true love prompts the giving of the best to God. Abraham had seen his heathen neighbors offering their loved ones as sacrifices to false gods. The questions may have come to him in his peaceful, sheltered life: "Do I love my God so devotedly, that I am ready to give up my best loved to Him? Am I doing enough to show that I truly love Him?" And those heathen neighbors may have asked, as Satan asked concerning Job: "Doth Abraham serve God for naught?" They might have pointed to the protection and prosperity which he had enjoyed at the hand of God and tauntingly have said that it was for the sake of these things that Abraham was professing to serve God. At any rate we may be sure that Abraham felt, in common with godly men in every age, that to offer to God cheap sacrifices, while we retain for ourselves what is truly precious, is a kind of worship that betrays a low estimate of God rather than expresses a true devotion."

Notice, in the third place, that the real sacrifice which God asks of us is the surrender of our wills to Him. The Lesson puts it finely. Just when Abraham's hand was upraised to strike, the angel of the Lord cried as if in horror, "Abraham, Abraham; lay not thine hand upon the lad" (vs. 11, 12).

It was Abraham's spirit of obedience that was of value. We must love God before everything else and hold all things, our talents, friends, strength, wealth, the most precious and the best, as for Him.

THE LESSON GRADED

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

For Teachers of Bible Classes

Recall, from previous Lessons, how Abraham had shown his faith by surrendering country, kindred, Lot and Ishmael. This Lesson brings us the final test of Abraham's faith. The points to elicit are:

1. *The trial of Abraham's faith.* Bring out: (a) The difference in meaning between "tempt," "try" and "prove." Satan tempts, God proves. See James 1: 1-12 for New Testament light. (b) The nature of the trial, the call to the sacrifice of his son. Refer to the fact that Abraham's neighbors offered their sons to their gods. "Faith is following God in the dark." Discuss this statement. Was this what Abraham did? (c) Use the Lesson incident to illustrate God's giving of His Son for sin (see John 3: 16; Rom. 8: 32; Phil. 2: 5-8), and the willingness of Jesus to die according to the will of God.

2. *Abraham's victory in the trial.* Bring out the point, that the heart of Abraham's faith was, that God's favor meant more to him than his dearest earthly possession, more even than the realization of God's promise through his descendants. Dwell on the vitality of faith which (a) obeyed implicitly and promptly; (b) which bore the burden alone, not even wife or son knowing what was contemplated. (Pause to bring out the pathos of the lad's questions and the father's answer.); (c) which personally attended to every detail, in order that there should be no failure. Try and make real the faith which was able to act so unflinchingly and heroically.

3. *The reward.* Discuss what Abraham gained through his trial, as: (a) The knowledge that the true sacrifice is the surrender of the will to God and that human sacrifice is abhorrent to God; (b) the re-affirmation of the promise, that Isaac would be the channel of blessing; (c) a fuller revelation of God. Point out that the doctrine of substitution is foreshadowed by animal sacrifice provided in place of the son. Use this as an illustration of Christ's work for the sinner.

Now bring out the significance of Abraham's victory of faith. Show how it knew no limit for himself or others, that it was supreme and won the favor of God, that it won back what Adam and Eve lost, absolute loyalty to God and that it came to triumph through great personal trial. The practical lesson to enforce is the necessity that every life should accept God's plan and resolutely do His will.

For Teachers of the Senior Scholars

Have a talk with the class about the mountains of Bible history,—Mount Moriah of to-day's Lesson, Mount Sinai where the law was given, Mount Hermon of the Transfiguration, Mount Calvary, the "green hill far away." Note that the mountains of the Bible are associated with the immediate presence of God. Is there anything about the mountains to awaken a feeling of awe and reverence? This Lesson may be treated in the following way:

1. *Abraham's Faith Tested*, vs. 1, 2. Make very clear to the class that the word "tempt" in the first verse does not mean to incite to evil. It means "to test." Bring out in what ways God had already tested Abraham's faith (ch. 12: 1, 10; 17: 4), and show how this was the great testing time. What was there in the very wording of the divine command to show how severe a test this was? (V. 2.) Isaac was dearer than life itself to Abraham. How could a good God ask him to give up his son, and how could the divine promises be fulfilled if Isaac were dead? Show how faith in God is often tested in some such way as this to-day, when one dearly loved is called away, and recall Southey's despairing cry when his child died: "I will never love God any more." Unless we remember that God's will is always an expression of His love, and is always a revelation of our highest good, we are sure to fail in the testing times.

2. *Abraham's Faith Triumphant*, vs. 3-10. Question out the particulars of that memorable three days' journey,—how unhesitatingly it was undertaken (v. 3), the careful preparation made, the closing scene as he left the two servants behind and went alone with

Isaac up the mountain side, the lad carrying the wood and he himself the fire and the knife, the conversation by the way (vs. 7, 8), the final scene, vs. 9, 10. Impress upon the class how implicitly Abraham believed he was doing right because God had commanded this. His was not to reason why. We must not in all things ask for the how and the why and the wherefore.

3. *Abraham's Faith Rewarded*, vs. 11-19. Question about the substitute which God provided, and about the great Substitute that God has provided for us. Get the scholars in this incident to see a foreshadowing of Calvary. Note God's gracious renewal of the covenant (vs. 15-18), and with what joy Abraham and Isaac retraced their steps

For Teachers of the Boys and Girls

However the interest of the scholars may flag in other Lessons, it will be held without difficulty in this Lesson. The teacher of the boys and girls cannot do better than simply follow the narrative from scene to scene, framing his questions and explanations so as to make the familiar story live again:

1. *God's command*, vs. 1, 2. Get the scholars to tell about God's appearing to Abraham and commanding him to go to Mount Moriah with Isaac, and there offer up Isaac as a sacrifice.

2. *The start*, v. 3. What a vivid picture it is, that of Abraham's rising up early in his encampment at Beersheba and making ready for the march! Question out the details,

emphasizing Abraham's prompt, questionless obedience.

3. *The journey*, v. 4. Three days it lasted, and the different feelings of father and son as they trudged along will furnish interesting material for questioning and discussion.

4. *At the mountain foot*, v. 5. Who were left here and why; who went on and for what purpose; and what did Abraham's words mean: these are questions to call forth ready answers.

5. *Up the mountain side*, vs. 6-8. Here we go with the father and son on their lonely climb. The details of their preparation and their conversation by the way are of thrilling interest, and it will be easy to get the scholars to tell these.

6. *At the mountain summit*, vs. 9, 10. The scholars will be eager to describe,—and they will need but little help—the preparation of the altar, the laying of the wood upon it, the binding of Isaac and his being placed upon the altar and the uplifting of the knife in the father's hand.

7. *The angel's call*, vs. 11, 12. Question out the details, making it clear that Abraham had stood the test.

8. *The ram in the thicket*, v. 13. After bringing out the part of the story given in this verse, help the scholars to see Christ as the One who died for sinners, as the ram died in place of Isaac.

Here is the application. Abraham's giving his son proved his faith in God. What does God's giving *His* Son to and for us prove?

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON IX.]

The Bible does not absolutely declare that Mount Moriah (2 Chron. 3 : 1), the southeastern height of Jerusalem, is the same as "one of the mountains" in "the land of Moriah" (Gen. 22 : 2), but ancient Hebrew traditions identify them. One of the best standpoints from which to get a view of this particular ridge, is over at the eastern side of the deep Kedron valley, on a slope of the Mount of Olives. Standing there and facing a little north of west, you have the Kedron gorge at your feet, with Mount Moriah rising steeply at its farther side. To-day you find the uppermost line of the ridge marked by a

high wall of stone masonry, part of the city wall of Jerusalem. Beyond the wall you can see a big open space (thirty acres or more), nearly level, with one large dome-capped building, several smaller ones, and some olive trees. Beyond that open space and at the right of it, the houses and shops of Jerusalem stand so closely massed together that from this distance you can distinguish no sign of any streets at all.

To see the place as it looks now in the year 1913, use a stereograph entitled, Jerusalem Beautiful for Situation, from the Southeast.

ADDED HINTS AND HELPS

Something to Look Up

1. When King Saul defeated the Amalekites, God commanded him to destroy all animals taken in battle, but Saul disobediently allowed some of them to be offered as sacrifices to the Lord. Find the words with which Samuel reproved Saul.

2. "The sacrifices of God are a broken spirit." Where are these words found?

ANSWERS, Lesson X.—(1) Prov. 23 ; 34. (2) Prov. 22 : 24, 25.

For Discussion

1. The suggestions of the gospel in this story.

2. The uses of temptation.

Prove from Scripture

That love is the source of obedience.

The Catechism

Ques. 50. *What the Second Commandment requires.* God has told us in His word how He is to be worshiped. Amongst His ordinances of worship the principal are : (a) Prayer, which includes thanksgiving, Phil. 4 : 6. (b) Praise, that is, singing the praises of God, Ps. 149 : 1. (c) The reading, hearing and preaching of the word, Acts 15 : 21 ; 2 Tim. 4 : 2. (d) The observance of the sacraments of baptism and the Lord's Supper, Matt. 28 : 19 ; 1 Cor. 11 : 23-25. Our duty in relation to God's ordinances of worship is

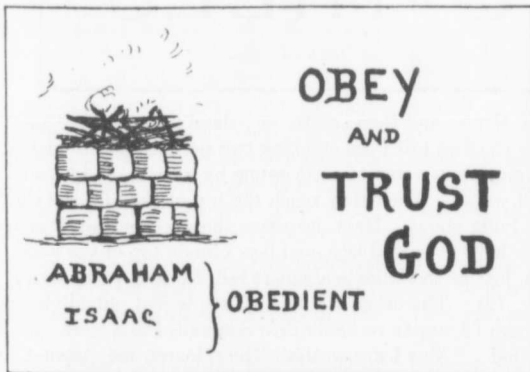
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God testing a man.

Introduction—Frances was an only child.

Her mother was an invalid. One day her father called her into the library, and taking her into his arms, told her he had something to tell her which would be very hard for her to bear, but she must be an obedient, trustful girlie, and all would yet be well.

Then he told her that the doctor said that mother must go away across the ocean and father must go with her. "Oh, and me too," cried Frances, clapping her hands. "No, dearest, that is the hard part of it. We must leave you at a boarding school, for your mother must



not be troubled even with the care of you." The tears came trickling down the little cheeks. To be left at boarding school! No dear father or mother near her! How could she bear it! and the tears and sobs came faster and faster. Then she laid her head on father's shoulder and in a few minutes the sobbing ceased and she was quite still.

Soon she looked up with a bright face. "Father, I have told God I am willing to do His will and asked Him to help me to trust that He will take care of me." Then she went into mother's room with a smiling face, "Mother, dear, I am sure you will be better without troublesome little me, and I'll be a good girl and be ready to help you when you come home."

Now a strange thing happened. Soon after this a letter came from an old friend saying she was going across the ocean with father and mother, and if they were willing she would take care of Frances, and relieve mother of all trouble about her. So Frances went too! And you may be sure that she enjoyed every hour of her trip the more because she had been willing, for her dear mother's sake.

You see God did not let His obedient, trustful little friend go through the sad trial

she had expected. God often does just so with us. When we are willing to do His will, then He often plans some easier way for us.

A Trial of Abraham's Faith—Our story today tells how God did this for Abraham. You know Abraham trusted God in everything. Can you remember a time when he obeyed God and went out not knowing where he was going? God had given Abraham the promised son, Isaac. God always keeps the promises which He makes.

Lesson—Tell the Lesson story. Sketch an altar with faggots upon it, Abraham and Isaac beside it. Abraham did not say, "I can't do this, Lord." He simply obeyed. Isaac, too, without question, obeyed his father. Both knew what God said and did must be right.

Faith rewarded—Make very real the glad moment when God's voice stayed the father's hand (v. 12) and the joy of both when they saw the ram ready for a sacrifice. God repeats His promise to Abraham, vs. 16-18.

Golden Text—Repeat, and explain.

Our Review Book—An ALTAR of paper stones with brown paper faggots upon it, Abraham and Isaac beside it, a ram near them.

Something to Think About—I should always trust God.

FROM THE PLATFORM

TWO HILLS

Print on the blackboard, TWO HILLS, and then say to the School: I see in my mind two hills, both in the Holy Land. Up the first hill I see climbing two persons, an old man and a young lad. The old man is carrying fire in a sort of crate swung by a chain, and a knife. On the lad's back is a large bundle of wood. When they reach the top of the hill, the old man builds an altar of the loose stones lying about. Next, he places the wood on the altar, ready for lighting. Finally, he binds the lad's arms and legs, and lays him on top of the wood, and raises the knife to slay him. But, just as the knife is about to fall, I hear a voice saying (get the scholars to repeat with you v. 12). The other hill which I see is just outside the walls of Jerusalem. There I see One whom I know to be God's dear Son nailed to a cross. At that sight do we not feel like saying to God: "Now I know that Thou lovest me, 'seeing Thou hast not withheld Thy Son, Thine only Son from' me?"

Lesson XII.

ISAAC AND REBEKAH

March 23, 1913

Genesis 24 : 58-67. Study Genesis, ch. 24. Commit to memory vs. 64, 65.

GOLDEN TEXT—In all thy ways acknowledge him, and he shall direct thy paths.—Proverbs 3 : 6.

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

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

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

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

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

63 And Isaac went out to meditate in the field at

Revised Version—¹Omit Thou art; ²ten thousands; ³Beer-lahai-roi; ⁴land of the South; ⁵there were camels coming; ⁶And; ⁷Omit thou; ⁸and she took her veil; ⁹the.

LESSON PLAN

I. Rebekah Accepts Isaac's Proposal, 58-60.

II. Rebekah Becomes Isaac's Wife, 61-67.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England)

M.—Isaac and Rebekah, Gen. 24 : 58-67 T.—The oath, Gen. 24 : 1-9. W.—Seeking divine guidance, Gen. 24 : 10-14. Th.—God's guidance recognized, Gen. 24 : 17-28. F.—Chosen by God, Gen. 24 : 45-57. S.—Blessed by God, Ps. 128. S.—Trust in the Lord, Prov. 3 : 1-17.

Shorter Catechism—Review Questions 48-50.

The Question on Missions—12. What responsibility rests upon us for the evangelization of Africa? Our share of the foreign mission work of the world

the eventide; and he lifted up his eyes, and saw, and behold, the camels were coming.

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

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

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

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

lies not in Africa but in other lands, but we can help and ought to help God's work everywhere by earnestly praying for its success and going or giving as we have opportunity.

Lesson Hymns—Book of Praise: 7 (Supplemental Lesson), 52, 53, 60 (Ps. Sel.), 320 (from PRIMARY QUARTERLY), 61.

Special Scripture Reading—1 Cor. 15: 1-20. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, S. P. 421. "He is not here; He is risen." For Question on Missions, M. P. 833. "Open the Abbey doors and bear him in;" S. P. 218. Africa's Inverted Ear Is Now Open: Whose Voice Will be Heard? (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Easter Lesson, The Tomb of our Lord at the "New" Calvary Outside Jerusalem (Underwood & Underwood, see page 109.)

THE LESSON EXPLAINED

Time and Place—A little later than the events of the last Lesson; in the land of the Canaanites, ch. 24 : 3.

Connecting Links—Chap. 24 records the death of Sarah and her burial in the Cave of Machpelah in a field purchased from Ephron, a Hittite living at Hebron. The Lesson for to-day is a section of one of the most beautiful idylls in ancient literature. One must read the whole of ch. 24, in order to appreciate it. The story begins with the anxiety of Abraham over the choosing of a wife for Isaac, now grown to manhood. He makes his trusted servant (probably Eliezer of Damascus, ch. 15 : 2) swear to do all in his power to get a bride for Isaac from the land of Abraham's kinsmen, and sends him away with a considerable retinue, on the important quest. Through the divine guidance, the servant is brought to the very place where the family of Nahor, Abraham's brother, live. And, again, he is led to choose Rebekah, who turned out to be the grand-niece of Abraham.

I. Rebekah Accepts Isaac's Proposal, 58-60.

V. 58. *They*; the mother and brother of

Rebekah, v. 55. *Will thou go..?* In the East, a marriage contract is generally entered into by the parents or guardian of the maiden, independently of her wishes. Probably, in this instance, the final decision is left with Rebekah, because of the distance she must travel from home. *I will go.* Rebekah is a woman of marked individuality, self-reliant and determined. Moreover, her efficiency had been proved in other directions, vs. 43-46. "To draw for ten camels is no easy task, for the camel is a great drinker." "She who undertakes it, must needs have good health, as well as boundless good nature." Her hospitality, her prudent care for animals, the wealth of an Eastern sheik, are also shown thereby. Altogether she must make an ideal bride for Isaac.

Vs. 59, 60. *They sent away their sister.* Bethuel, the father, takes no part in the incident. Laban, the brother, is evidently the leading spirit; hence Rebekah's relationship to him is made prominent. *Her nurse*; Deborah, as we learn from Gen. 35 : 8. *They blessed Rebekah.* The pronouncement of a blessing was considered to bring good fortune.

The content of the blessing was the regular Oriental one on such occasions. *Possess the gate of those which hate them*; that is, gain possession of the cities of their enemies. (Compare ch. 22 : 17.)

II. Rebekah Becomes Isaac's Wife, 61-67.

Vs. 61-65. *Her damsels*; her attendants, for Rebekah is pictured as a woman of rank, though at the well she appeared as a servant. *Isaac came*; Isaac had come, that is, before the servant's return. *Beer-la-hai-roi*; "the well of the living One who seeth me" (see ch. 16 : 14). It may have been situated about 50 miles southwest of Beersheba on the caravan route between Egypt and Syria. Isaac had moved to this district, for the sake of better pastures. *South country*; the region known as the Negeb, at the extreme south of Palestine. *To meditate*; or to wander about overseeing his flocks and herds. *Eventide*; the cool of the day when the Oriental walks abroad. *She lighted off the camel*; the proper method of greeting a person of standing (see 1 Sam. 25 : 23 ; 2 Kgs. 5 : 21). *Took a veil, and covered herself*. In Eastern lands a woman of any position still appears veiled before her betrothed, until the ceremony is completed.

Vs. 66, 67. *Isaac brought her into .tent*. Isaac signifies his acceptance of Rebekah by this action. The leading of the bride into the tent was an important part of the wedding ceremony. According to Eastern custom, a sheik's wife may have a tent for herself and her children and her women attendants (see ch. 31 : 33). Though Sarah had been dead

for three or four years, the tent might still be called hers. *Loved her*. Naturally a woman of such virtues and graces wins affection, and secures for herself a sure place in her husband's regard.

Light from the East

WILL. GO—Now, in the East, the parents or the elder brothers make the match, and the bride has nothing to do but submit. Amongst well-to-do people, marriage is confined to a small circle, and some tribes will marry only their own relatives for property reasons. When there is no girl within the permitted circle, they will sometimes buy a slave. The custom often leads to the marriage of mere children by old men, and to the murder of rivals.

VAIL—All women of social standing in the East must wear veils when they are outside the harem, but the poorer classes disregard the custom. Egyptian women wear for a face veil a long narrow piece of thick white muslin reaching a little below the knees, and it conceals all the features except the eyes. The veil was not originally worn at all in Egypt, and was used only in exceptional cases amongst the Hebrews, as an ornamental article of dress, by maidens in the presence of their betrothed, and at the time of the wedding. Married women dispensed with it. Modern Oriental scrupulousness dates from the Koran which forbids women to appear, unveiled, except in the presence of their nearest relatives.

THE LESSON APPLIED

1. "Something ere the end, some work of noble note may yet be done," said the aged Ulysses after many years of wandering. One important thing remained to be done by Abraham before his pilgrimage ceased. He had been a dauntless spiritual pathfinder; but one more decision remained to be taken, and then he might close his eyes in peace. The Lord had guided Abraham in a wonderful manner since the day that he left Haran. He had fulfilled His promise of an heir, and now Abraham had to take measures for the continuance of his faith through succeeding generations in the land of promise.

The vision of God that had led him hitherto must not be allowed to fade with the crumbling of Abraham's physical life. The treasure must be passed on for the sake of humanity. So the old chieftain summoned his servant into his presence, and exacted from him a solemn oath that he would not obtain a wife for Isaac from the neighboring Canaanites, but from his own kindred in Mesopotamia. A race of pure Hebrew blood would thus preserve the treasure of faith for all the nations of the world. In their hands it would be well guarded, and ultimately its blessings would reach all.

2. The vivid narrative proceeds on the assumption, that the divine providence extends over all the affairs of men, large and small, national and personal, secular and devotional. God is not to be thought of as concerned merely with our posture in prayer, or with the ritual of our worship. He is also concerned with our daily walk and conversation, with our business methods, the friendships and alliances we form, the decisions we make. There is nothing common or unclean in the eyes of God. Who sweeps a room as in His sight, or gives even a cup of cold water to a little child in the name of a disciple, will not lose his reward.

Especially do we need to remind ourselves of the Lesson teaching, that the companionship of marriage should have its foundation, as that of Isaac and Rebekah had, in faith and prayer. How often this sacred alliance

is contracted without any seriousness at all. Wrong motives too often determine a young girl's destiny. A position in the eyes of the world, a bit of property, or it may be the silly fear of remaining single,—these ideas frequently influence the most important decision she can make.

3. Thus early in the history of the chosen people is the principle laid down, that only by resisting entangling alliances with the foreign people about her could Israel discharge her duty to the world. Abraham was resolute on that point. Just as a man who specializes in his study or business will succeed best, so Israel had to devote herself exclusively to the development of the faith that characterized Abraham. Isaac had therefore to be married to one of his own blood. "Thou shalt go unto my country, and to my kindred, and take a wife unto my son."

THE LESSON GRADED

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

For Teachers of Bible Classes

Begin by calling for the intervening links, especially the death of Sarah and the determination of Abraham to get a wife for Isaac.

1. *The value and devotion of the servant in the family.* Bring out: (a) The absolute devotion of Abraham's servant to the interests of his master and his keen sense of responsibility, ch. 24 : 2-9. (b) His faith in God and his belief in the value of prayer in daily life, vs. 12-14, 26, 27. Picture the servant in prayer at the well, and his eagerness in seeing an answer to his prayer. Discuss what he sought in the maiden, a pleasing appearance, a kindly disposition, the approval of God. Emphasize the importance of the relation of the servant to the family. Dwell upon mutual need, obligation and opportunities for service.

2. *The high ideal of the marriage relationship.* Dwell upon Abraham's conviction that Isaac should not marry a Canaanite, a heathen. He felt a true marriage must include a harmony of faith as well as of sentiment, v. 31. Take up Paul's statement, "Be ye not unequally yoked together with

unbelievers." Dwell on the fact that Abraham sought one who would fulfil the promises of God in the history of the chosen people. Next, take up the view of Rebekah and her family, that the proposed marriage was of God, vs. 50, 56, 58. Bring out how beauty, politeness, gracious manner and cheerfulness all combined in the accomplishment of the end desired. Dwell on the fact that here, as elsewhere, God works through natural means to accomplish spiritual ends. Further, bring out the recognition by the family of the place of Rebekah's life in the plan of God, v. 60. (Compare ch. 28 : 14.) Show how marriage is a very strong factor in the binding together of nations, and that true marriage is a new bond of unity in God's kingdom. Lastly, picture Isaac's reception of Rebekah and the true love which gave promise of a happy home.

Make the practical lesson an emphasis of the seriousness which should fill the thought of those contemplating the marriage relationship. Show how human wisdom and God's guidance combined in the Lesson to lead to a happy result. Impress upon the class the sin and folly of trifling with the subject. Discuss it as one of God's institutions for highest spiritual ends, as well as earthly efficiency.

For Teachers of the Senior Scholars

It will be an easy matter to get the class interested in this Oriental romance, in this original love story. Question about why Abraham was so anxious to have his son well married. He himself was old, and he was afraid that an easy-going young man like Isaac might make a mistake about the matter and perhaps marry a heathen woman. What was Abraham's plan? (Ch. 24 : 4.) Whom did he commission to carry out his plan? (V. 2.) Ask one of the scholars to tell the story of how this old devoted servant of the family succeeded in his delicate mission, and have the other members of the class to supply anything omitted. Dwell upon the religious spirit of the old servant (vs. 12-14) and upon the winning beauty and graciousness of Rebekah at the well, and upon the interesting meeting in the home of Rebekah, vs. 31-57.

1. *The Engagement*, vs. 58-60. Note the primitive simplicity of this scene. The wooing was all done by proxy. The aged servant did his part well, although he said very little about Isaac, except that Abraham had bequeathed all to him, v. 36. His references to Isaac's father were loving and devoted, vs. 35, 48. Bring out that the one thing which Eliezer emphasized was that God had this whole matter in hand, that this was a match made in heaven. Call attention to the force of character manifested by Rebekah in deciding to go at once. This was the kind of a wife that Isaac needed, for he himself was lacking in strength of character.

2. *The First Meeting of the Betrothed*, vs. 61-65. Where did it take place? What was Isaac doing there? See something characteristic of the man in this. He was not a great heroic soul like his father; he was not an adventurous spirit like his son Jacob; he was a man of a quiet meditative turn of mind. What was he meditating upon? As we see him lifting up his eyes and looking for the coming of the camels, we see what thoughts are in his heart. How does Rebekah act when she sees Isaac for the first time? (Vs. 64, 65.)

3. *The Marriage*, vs. 66, 67. How simple and beautiful all this is. Isaac loved her and she comforted him,—more than filled the place of the mother whom he loved so dearly.

A good son is likely to make a good husband: a good daughter is likely to make a good wife.

For Teachers of the Boys and Girls

The whole of chapter 24 should be included in the teaching material. The story may be divided into seven chapters. When the teacher has given each chapter heading, the scholars should narrate the happenings which come under it:

Chap. I. *THE SERVANT'S OATH* (see vs. 1-9)—Abraham's anxiety about a wife for Isaac his son, the exacting of a solemn oath that a wife should not be chosen for him from amongst the Canaanites, the command to obtain a wife from Abraham's kindred, the servant's questions, the final arrangements and the servant's taking of the oath,—these points should be elicited by questions.

Chap. II. *AT THE WELL* (vs. 10-27)—Question about the servant's coming to the well in the evening, his prayer for direction in his choice, the coming of Rebekah, the stranger's request, Rebekah's kindly response, the opening of the presents, the servant's inquiries and his conclusion.

Chap. III. *THE WELCOME* (vs. 28-32)—The points to bring out here are: Rebekah's hastening to her mother, Laban's coming to meet the visitor and the hospitable provision.

Chap. IV. *THE ERRAND* (vs. 31-49)—The servant's eagerness to make his errand known, the details which he gives about the purpose of his coming and his account of how the Lord had directed him to choose Rebekah for the wife of his master's son,—all these points should be questioned out.

Chap. V. *THE CONSENT* (vs. 50, 60)—Ask about the recognition by Rebekah's family of the Lord's guidance, their willingness to let Rebekah go, the request for a short delay, the servant's eagerness to set out at once with Rebekah, to placing of the matter before Rebekah and her decision.

Chap. VI. *THE MEETING* (vs. 60-66)—The manner of Rebekah's traveling, the place where Isaac met her and the time, the details of the greeting are the points.

Chap. VII. *THE MARRIAGE*. Have the scholars tell about the bringing of Rebekah into Sarah's tent as an important part of the

wedding ceremony and of the true love which made this marriage a happy one.

The lesson to emphasize is that of seeking God's guidance in all the affairs of life.

ADDED HINTS AND HELPS

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

Something to Look Up

1. "We know that all things work together for good to them that love God." In what book are these words found? Give chapter and verse.

2. "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye." Find these words.

ANSWERS, Lesson XI.—(1) 1 Sam. 15: 22. (2) Ps. 51: 17.

Prove from Scripture

That Jesus' resurrection brought joy.

The Catechism

Ques. 48-50 (Review). Ques. 48 deals with the true Object of worship. This is no other than the one living and true God. Emphasize the truth, that God is calling upon us to choose Him as the One who shall receive the supreme homage of our hearts and the unquestioning obedience of our lives. Press it home on the scholars, that, by our actions, if not by our words, we are choosing between God and the world, and urge all to make the right choice. Ques. 49, 50 deal with the

manner of worship. They teach, that, since God is a Spirit, no image or picture can be made of Him, and that for our direction as to how we should worship Him, we must go to His own Word.

The Question on Missions

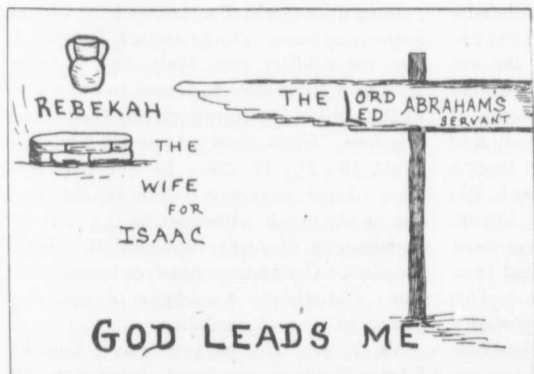
Ques. 12. *What responsibility rests upon us for the evangelization of Africa?* According to the arrangement of the world's foreign mission work, our Presbyterian Church in Canada has no special duty assigned to it in Africa. We are definitely charged with work in Korea, China, India, Formosa, the Islands in the South Seas, and British Guiana. We must do the work thus assigned us, if it is to be done at all. But we can pray for Africa, and "more things are wrought by prayer than this world dreams of." A great foreign missionary has said, "We need persons who will consecrate their lives to foreign mission service at home—to consecrate their thoughts, their prayers to just this service. Some of the best missionary work is done by invalids who never leave their beds, or by those who are poor, and have not much to give; but they give to God what is most precious—a true, yearning heart, a constant remembrance, a constant prayer."

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God guiding man.

Introduction—A little girl from one of our big cities was visiting at the summer home of

her aunt. The cottage was by the shore of a lake, and just at the edge of a wood. One day Mildred wandered out into the woods picking ferns and flowers, climbing over fallen trees and moss covered rocks. Suddenly she looked about her. Which way had she come! There was no pathway! Which way should she go to get home again! She called "Mother" again and again, but no answer. Then she sat down on a log and cried and cried. In a little while she heard the crackling of branches,



which told her that some one was coming her way, and soon, to her joy, she saw big cousin Harry with dear old collie dog, Hector. Cousin Harry soon guided her safely home through the woods, pointing out the path for her to follow, going before and making the way easy for her. (Sketch a pathway.)

Golden Text—Repeat Golden Text. We all need a guide as we go through life. God will be our guide if we are trying to follow Him.

Lesson—Our Lesson story tells us about God guiding a man who was looking for somebody.

Abraham does not want his son Isaac to marry one of the heathen women of Canaan. He sends a trusty servant to his own homeland to seek a wife for his son Isaac. The servant fears he will not succeed in his errand. However, he starts off, carrying many presents

for the one who will be chosen to be Isaac's wife. Here are his ten camels. He journeys on and on. At last he reaches Nahor. Here is a well just outside the city. Here he makes his camels lie down to rest.

God Guiding—Explain the custom of the women coming to draw water at evening time (outline a water jar). Tell vs. 12-14.

While the man is yet speaking, see! here comes a beautiful maiden, Rebekah, with her pitcher on her shoulder. She fills her pitcher. Tell the rest of the story, vs. 17-28 and 53-67. The man was looking for guidance. He was watching for a sign from God where he should go. God led him to the right place.

Our Review Book—Outline a finger board pointing to a pathway and a well and Rebekah. Print, THE LORD GUIDED. Some camels cut from paper and a man beside them.

To Think About—God will show me the way.

EASTER LESSON—An Alternative Lesson

Mark 16 : 1-11. Commit to Memory vs. 6, 7.

GOLDEN TEXT—Now hath Christ been raised from the dead, the firstfruits of them that are asleep.—1 Corinthians 15 : 20 (Rev. Ver.).

THE LESSON EXPLAINED

Time and Place—A.D. 29 : Jerusalem.

Connecting Links—In this Lesson we are given the testimony of some of the women friends of Jesus, to the fact of the empty tomb.

I. The Open Grave, 1-4.

Vs. 1, 2. *When the sabbath was past*; the Jewish Sabbath, our Saturday. Jesus had been in the grave Friday night, Saturday and Saturday night,—three days, each part of a day being counted as the whole. *Sweet spices*; an aromatic preparation for anointing the dead. Embalming for the indefinite preservation of the bodies of the dead was unknown amongst the Jews. *When the sun was risen* (Rev. Ver.). The women had probably arranged to meet at the tomb at this hour, for they had a common devotion to Jesus and wished to give, for the last time, a united expression of it in a fitting way. *The sepulchre*; "hewn out of a rock," ch. 15 : 46.

Vs. 3, 4. *The stone*. A great stone covered the mouth of a tomb to protect the dead from marauders, whether animals or men. This stone was too heavy to be moved by woman's strength. *Stone . . . rolled away*. Matthew tells us that the angel of the Lord effected this, by

the agency of an earthquake, Matt. 28 : 2.

II. The Angel's Message, 5-8.

Vs. 5, 6. *A young man*; the form which the "angel" (Matt. 28 : 2, 3) took. Luke speaks of "two men . . . in shining garments," Luke 24 : 4. *Long white garment*; such as angels wear, so that Mark implies, though he does not actually say so, that the "young man" was an angel. "White as snow," says Matthew—a symbol of the heavenly purity, Rev. 7 : 13, 14. *Were affrighted*; utterly amazed at the sight of a man, and one wearing heavenly apparel. *Be not amazed* (Rev. Ver.); like the soldiers (see Matt. 28 : 4). The friends of Jesus have no reason to be terrified at the sight of His empty grave; terror is for His foes. *He is risen*; *he is not here*. See Matt. 16 : 21; 17 : 23; No one saw Jesus rise. Angel messengers declared the fact; the empty tomb witnessed to it; and the appearances of Jesus confirmed it. *Behold the place*. Convince yourselves by examination. Christianity is a religion of reasonable evidences, not of credulity.

Vs. 7, 8. *But go your way*; literally, "Away." Once convinced, tarry not, but

spread the good news. *Tell . . . Peter.* His life had been shattered most by the events of the preceding days—and therefore needs most this comforting announcement. *Galilee*; the scene of most of Christ's ministry. Here, again, He met with His disciples in the familiar spots, Matt. 28 : 16-20 ; John 21 : 1-24. *As he said.* See Matt. 26 : 32 ; Mark 14 : 28. *They trembled and were amazed* ; Rev. Ver., "trembling and astonishment had come upon them." Fear and wonder made them beside themselves. The facts were too astounding to be easily comprehended. These women were evidently not in a condition to invent a story of the resurrection.

III. The Risen Saviour, 9-11.

Vs. 9-11. *The first day of the week* ; our Sunday. The change in the holy day was due to Jesus' resurrection, and bears a striking witness to that fact. *To Mary Magdalene.* She had experienced much of Jesus' power and grace, and therefore loved much. Love finds revelations of the Master. *Seven devils.* See Luke 8 : 2. *They mourned and wept.* They supposed Jesus to be dead, and looked least of all things for His rising again. *Believed not.* It was difficult to convince the disciples that Jesus had risen ; but the more difficult this was, the more worthy of belief is their subsequent testimony to His having risen.

TEACHING HINTS

The teachings of the Lesson may be gathered up under the following heads, the methods being adapted to each of the various grades :

1. *A loving purpose*, vs. 1, 2. The time, the persons engaged and the object of this visit of the women to our Lord's sepulchre, should be fully brought out.

2. *An imaginary difficulty*, vs. 3, 4. The sepulchre should be described by the scholars, and the way in which it was closed and made secure. The difficulty of removing the stone should be brought out, and also the way in which this had been accomplished.

3. *An amazing announcement*, vs. 5, 6. The appearance of the one making this announcement, what the announcement was

in detail and what proof of it was offered, are points suggestive of interesting discussions.

4. *An important mission*, vs. 7, 8. A little questioning will bring out what this mission was, and the point should be pressed home, that what we know about Jesus we are bound to tell others.

5. *A touching interview*, vs. 9, 10. Bring to bear upon this part of the Lesson the light of John 20 : 1-18.

6. *A stubborn unbelief*, vs. 11. Make the point here suggested in the closing words of *The Lesson Explained*.

Emphasize the certainty of Jesus' resurrection and the blessedness of trust in the might and love of a living Saviour.

THE GEOGRAPHY LESSON

The place where is it most likely that our Lord's body was laid to rest is a cave room, partly a natural hollow and partly cut out by workmen, in the side of a cliff near the northern gate of Jerusalem. It is entered after passing through a sort of ante-room, where preparations were long ago made for constructing more resting places for the dead—preparations never continued to completion. Evidently this was a new tomb (Matt. 27 : 60 ; Luke 23 : 53), in fact so new it was not quite finished. It was meant to be large and fine, so large as to be within the means of only a distinctly rich man (see Matt. 27 : 57). It is outside the city ; all

Jewish burial places were limited by the law to ground outside a town or village. At the same time it is so near that it would be easily possible to lay the Saviour's body there before the setting of Friday's sun and the technical beginning of the Sabbath (see John 19 : 42). There is nothing splendid about the inner tomb chamber. All that you see are rough walls of hewn stone and an oblong place by one side wall, where a body was laid long ago. We do not absolutely know it was here the angel met the sorrowing women on Easter morning, but probably it was here. From this dark resting place our Lord rose, to show the world that His love was mightier than

anything man's petty hate could do, and to kindle new hope and faith in the hearts of those with whom that love has found its home.

You can see the spot as it looks now by using a stereograph entitled, The Tomb of our Lord at the "New" Calvary Outside Jerusalem.

FOR TEACHERS OF THE LITTLE ONES

Subject—The living Saviour.

Easter Thought—There is nothing new about the Easter Thought and the Easter Story, it is the same joyful old story of burial and resurrection.

The seed, the bulb, the cocoon, all tell the wonderful story of returning life. Show some bulbs and seeds. Ask the children to tell you of the sowing and sprouting of seeds, of the bulbs in their gardens, of the cocoons hanging from the trees, from which will soon burst forth the butterfly, gorgeous in its velvet dress of every hue (show a cocoon). Impress the thought that nothing is too wonderful for God to do. These changes from bulb to lily, from seed to flower, from cocoon to butterfly are indeed wonderful, but greater wonders yet God has done and can do. Death is a change from one form of life to another. The dead body is laid in the grave. God gives the spirit a new body. We do not know how or when or where.

Easter Story—Our Easter story tells us about God giving Jesus a new body and allowing many of His friends to see Him after He had been dead and buried. Tell the Easter story, Mark 16 : 1-11.

Golden Text—Repeat Golden Text.

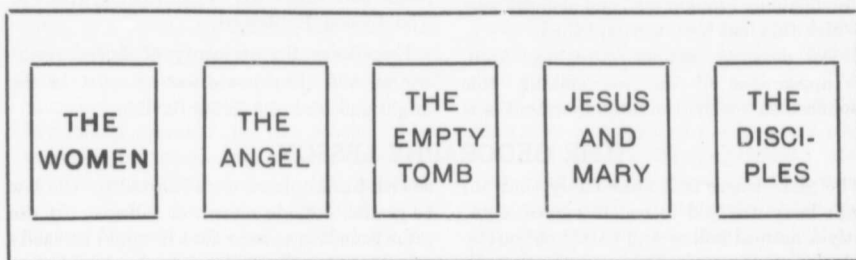
Easter Verse :

The beautiful Easter lilies,
As they gently bend and sway,
Are telling the same sweet story
To us, on this Easter day !
They rose from the cold and darkness
Of earth, where they slept within.
So we through the Saviour's mercy
Shall rise from the dead again.

Our Review Book—A paper covered with lilies and other flowers will recall the Easter Lesson. These can be cut from pictures and pasted on the paper.

Something to Think About—Jesus is living now.

FROM THE PLATFORM



Draw on the blackboard five squares, in imitation of picture frames, and tell the scholars that you are going to talk with them about five pictures suggested in the Lesson. Print in the first square, THE WOMEN, as the title of the first picture, and question about who they were, what time they came to the sepulchre, what their purpose was, what difficulty they anticipated, and how their anxiety was removed. For the second picture title, print in the second square, THE ANGEL, and ask about his appearance, the announcement which he made and the command which he gave to the women. Proceed in a similar manner with the remaining three squares, printing in them respectively, THE EMPTY TOMB, JESUS AND MARY, and THE DISCIPLES, and questioning out the Lesson facts suggested by each of these titles in turn. Conclude by pressing home the proofs that Jesus really rose from the dead, and that He is the living, loving Saviour of all who trust Him.

Lesson XIII. **REVIEW—THE GOD OF OUR FATHERS** March 30, 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 39 to 50), and the Question on Missions for the Quarter should be revised.

GOLDEN TEXT—Our fathers trusted in thee : they trusted, and thou didst deliver them.—Psalm 22 : 4.

Read Hebrews 11 : 1-19.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England.)—M.—Man the crown of creation, Gen. 2 : 4-17. T.—Man's first sin, Gen. 3 : 1-12. W.—God's covenant with Noah, Gen. 9 : 8-17. Th.—The call of Abram, Gen. 12 : 1-9. F.—Abram and Lot, Gen. 13 : 1-18. S.—God's covenant with Abraham, Gen. 15 : 5-18. S.—The test of Abraham's faith, Gen. 22 : 1-19.

Prove from Scripture—*That God changes not.*

Lesson Hymns—Book of Praise : 7 (Supplemental Lesson), 271, 293, 35 (Pa. Sel.), 154 (from PRIMARY QUARTERLY), 476.

Lantern Slides—Use all the Slides for the Quarter. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson (Review), no new stereograph. Repeat certain visits made during the Quarter (Underwood & Underwood, see page 109).

REVIEW CHART—FIRST QUARTER

CREATION TO THE SETTLEMENT IN CANAAN.	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Gen. 1 : 1-5, 7, 9, 10, 12, 16, 21, 25, 27, 31.	The Creation.	In the beginning God created the heaven.—Gen. 1 : 1.	1. The creation and light. 2. The firmament and the dry land. 3. The heavenly luminaries. 4. The living creatures.
II.—Gen. 1 : 26, 27 ; 2 : 7-9, 15-24.	Man the Crown of Creation.	God created man.—Gen. 1 : 27.	1. The first man. 2. His home and work. 3. His companion.
III.—Gen. 3 : 1-12, 22, 24.	Man's First Sin.	Every one that committeth sin.—John 8 : 34.	1. The temptation and fall. 2. The banishment from Eden.
IV.—Gen. 4 : 1-15.	Cain and Abel.	Whosoever hateth his brother.—1 John 3:15.	1. The two firstborn. 2. The two sacrifices. 3. The crime and the judgment.
V.—Gen. 6 : 9-12 ; 7 : 11-24.	The Flood.	The wages of sin is death.—Rom. 6 : 23.	1. Righteous Noah. 2. The wicked world. 3. The destructive flood.
VI.—Gen. 9 : 8-17.	God's Covenant with Noah.	I do set my bow.—Gen. 9 : 13.	1. The covenant. 2. The token.
VII.—Gen. 12 : 1-9.	The Call of Abram.	I will bless thee.—Gen. 12 : 2.	1. The call. 2. The journey. 3. The altar.
VIII.—Gen. 13 : 1-12.	Abram and Lot.	The blessing of the Lord.—Prov. 10 : 22.	1. Uncle and nephew. 2. Sharp strife. 3. A generous offer. 4. A greedy choice.
IX.—Gen. 15 : 5-18.	God's Covenant with Abraham.	He is faithful.—Heb. 10:23.	1. The stars and the promise. 2. The sacrifices and the night vision.
X.—Gen. 19 : 12-17, 23-29.	The Destruction of Sodom—Temperance Lesson.	Come ye out from among them.—2 Cor. 6 : 17.	1. Lot warned. 2. Lot hastened. 3. The cities destroyed.
XI.—Gen. 22 : 1-13.	The Test of Abraham's Faith.	I desire mercy.—Hos. 6 : 6.	1. God's stern command. 2. Abraham's perfect obedience. 3. The merciful deliverance.
XII.—Gen. 24 : 58-67.	Isaac and Rebekah.	In all thy ways acknowledge him.—Prov. 3 : 6.	1. Rebekah accepts Isaac's proposal. 2. Rebekah becomes Isaac's wife.

THE QUARTERLY REVIEW

FOR BIBLE CLASSES: God's Earliest Revelations of Himself

The Golden Text suggests that this review should bring out the ways in which God revealed Himself to men in the earliest centuries of faith. Let the class discussion take up the following lines of thought :

1. *God in relation to nature.* Lesson I. summarizes this. There are two main points : (a) God the source of intelligent purpose in nature ; (b) God the source of the power which controls the material universe. God is seen moving independently of any external influence, and gradually moulding and fashioning His world. God is in everything, as ultimate purpose and power, and as the direct agent in all that came to pass. Discuss some of the scientific causes, for example, the force of gravitation, about which we know so much more than the ancients, with a view of showing that behind all such causes there must be the power of God.

2. *God in relation to the creation of man.* Lesson II. deals with this. Bring out the following truths : (a) God is the Creator of man's physical life. (b) God is the Creator of man's distinctive intellectual and spiritual life. Discuss the question in what the image of God consists. (c) God has given divine sanction to the marriage tie (also Lesson II.) (d) God is the source of the loving purpose which culminated in the redemption of the world from sin (Lesson III.).

3. *God and moral responsibility.* God is not the author of, or in any way responsible for, the appearance of human sin, Lesson III. He condemns sin wherever found and holds the sinner guilty, Lesson IV. Bring out the fact that this applies to nations as well as to individuals (Lesson V.) and that when sin becomes dominant in society, destruction inevitably follows, Lesson X. Impress the clear manner in which the Bible declares the responsibility of the sinner, and God's attitude of hostility towards sin.

4. *God and the training of His children.* This appears : (a) In His covenant relationship, in which man is given a place of privilege and opportunity, Lesson VI. (b) In His desire to develop the element of responsibility. This is seen in the covenant with Noah, where definite responsibility is fixed for government and the punishment of crime, and later in the call of Abram (Lesson VII.), who is treated in the light of moral ideals which become the law of life. (c) In requiring men to make sacrifices for higher moral ends and meeting the sacrificing spirit with increased blessing and larger promise of efficiency in the world. This appears in Lessons VIII. and IX. Every sacrifice of self is a vision of God's wider purpose in character and service. (d) In developing the power of faith and honoring its exercise. This is seen in Lesson XI., where Abraham is asked to surrender his son, rather than act contrary to the will of God. This results in a victory for the spiritual in life.

In gathering up the main features of the Quarter's Lessons, dwell upon : (1) The gradualness of God's unfolding purpose, extending from chaos to the beauty of the world. (2) The revelation of the secret of man's true life, obedience to the will of God. (3) The declaration of the principle, that obedience means the favor of God, while disobedience meets with God's displeasure and punishment. (4) The unfolding of the principle, that all suffering and sorrow have an educational value, and work together for good to the man of faith. (5) The duty of recognizing God in daily life, in home, pleasures, marriage and business.

THE QUARTERLY REVIEW

FOR SENIOR SCHOLARS AND THE BOYS AND GIRLS : Lesson Characters

Make this a Review of Lesson characters. Introduce the subject, by reminding the scholars, that in the first half of the Book of Genesis, which we have studied during the Quarter, we have the history of the world for about two thousand years. What men and women of note lived during that primitive period ?

1. *Adam and Eve* (Lessons I., II. and III.). Question the class about the order of creation,—first material things, then plants, then animals, then man, the crown of creation. What is there to indicate that man was the crown of creation ? (See Gen. 1 : 26-28.) •Why

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did God create Eve? (Ch. 2 : 18.) What home did God provide for Adam and Eve? What kind of work did God ask them to do? (Ch. 2 : 15.) Bring out the lesson, that man was made to work, that he cannot be what he ought to be if he does not work. How did they succeed in their new home? (Ch. 3.) What disastrous thing happened? Impress upon the class, that sin is a destroyer of the peace of the home and of the world, that sin robs life of all that makes life worth living. What hope did God hold out to the first sinners? (Ch. 3 : 15.) This is the only hope of the sinner in all ages. What punishment did the sinners receive? We cannot sin without suffering.

2. *Cain and Abel* (Lesson IV.). Who were the children of the first family? What occupations did they follow? How did they differ in character? What awful tragedy resulted? How was Cain found out? What punishment did he receive? In what spirit did he receive his punishment? How did God manifest His mercy even towards this murderer? (Ch. 4 : 15.) Impress upon the class how good God is, that there is no place where earth's failings have such kindly judgment given as up in heaven.

3. *Noah* (Lessons V. and VI.). Ask the class to name some who lived between the time of Cain and the flood. What is the greatest name of that period? (Ch. 5 : 24.) Who was Noah? What was his character? (Ch. 6 : 8, 9.) What great work did God ask him to undertake? Why was this necessary? How did Noah succeed? Refer to the ark as a symbol of salvation through Christ, and seek to lead all to make sure that they are safe in Christ against all the storms of life. What covenant did God make with Noah after the flood? What new meaning did the rainbow have ever after?

4. *Abram and Lot* (Lesson VII. to X.). How were Abram and Lot related? Where did they belong? What led them to leave their native land? What inducement did God hold out to Abram to become an emigrant? (Ch. 12 : 1-3.) How did they succeed in their new world? What difficulty arose between them? How was it settled? How did it fare with each of them afterwards? Impress upon the class that an unselfish life always has the best chance in the end, and that a selfish life is sure to suffer in character, if not in estate.

5. *Isaac and Rebekah* (Lesson XI. and XII.). How was Abram's faith tested with reference to Isaac? Note that many a father's faith is tested in the way he deals with his son. Was Isaac's faith tested at the same time? What are the tests of faith with us? What kind of a man was Isaac? What kind of a woman was Rebekah? What was there to indicate that the match was made in heaven? A life planned for us in heaven is always a good life to live. God has a plan for every life and we can find out what God's plan is if we try.

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Lesson I. *God preparing the earth for man.* Name some of the things God made. Was there anything before God created things? *God made all things.*

Lesson II. *God creating man.* Name the first man. Name his wife. Where did they live? Were they allowed to eat of the fruit of every tree? *God made me.*

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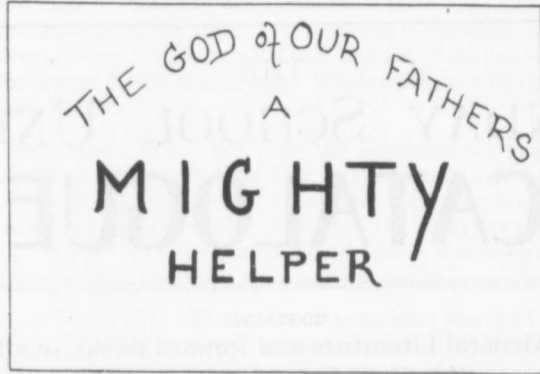
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Lesson III. *God showing what sin is in man.* Who tempted Eve to disobey God? Did Adam sin also? How did God punish them? *I should not yield to sin.*



Lesson IV. *God remembered and forgotten by man.* Name the first two children born into the world. Were they both good? What wicked deed did the older brother do? Why? *I must not envy.*

Lesson V. *God destroying sinful man.* Why did God send a flood? Who were saved? How? Why? *God punishes the wicked.*

Lesson VI. *God blessing a righteous man.* What became of Noah and the ark after the flood? What did God promise Noah? What sign did God put in the sky? *God loves good men.*

Lesson VII. *God calling a faithful man.* Whom did God call to go out from his home to a new land? Did he obey? What promise did God give him? *I should obey God.*

Lesson VIII. *God feared and self-loved by man.* Name Abram's nephew? What did their herdsmen quarrel about? What did Abram offer? What did Lot choose? What kind of man do you think Lot was? *I should not be greedy.*

Lesson IX. *God's covenant with man.* What is a covenant? What did God promise Abram? What did He tell Abram to count? *God keeps His word.*

Lesson X. *God's mercy and wrath towards man.* Why did God destroy these two cities? How did He save Lot, etc.? Why? What happened to Lot's wife? Why? *I should keep away from wicked people.*

Lesson XI. *God testing a man.* What did God tell Abraham to do? Why? Did Abraham obey? Was Isaac offered as a sacrifice? Why not? *I should always trust God.*

Lesson XII. *God guiding man.* Who chose a wife for Isaac? How did Abraham's servant know what woman to choose? Does God guide us? How did she travel to Canaan? *God will show me the way.*

Golden Text for the Quarter—Our fathers trusted in Thee : they trusted, and Thou didst deliver them.

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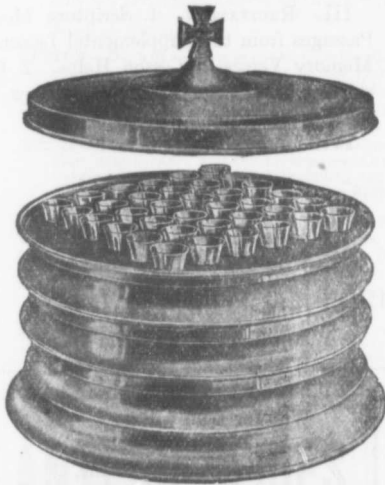
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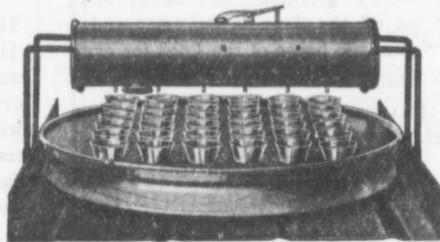
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AN ORDER OF SERVICE : First Quarter

Opening Exercises

I. SINGING.

O day of rest and gladness,
 O day of joy and light,
 O balm of care and sadness,
 Most beautiful, most bright !
 On thee the high and lowly,
 Before the eternal throne,
 Sing Holy, Holy, Holy,
 To the great Three in One.

—Hymn 383, Book of Praise

II. PRAYER. All remain standing.

III. RESPONSIVE SENTENCES. Psalm 23.
Superintendent. The Lord is my Shepherd ; I shall not want.

School. He maketh me to lie down in green pastures : He leadeth me beside the still waters.

Superintendent. He restoreth my soul : He leadeth me in the paths of righteousness for His name's sake.

School. Yea, though I walk through the valley of the shadow of death, I will fear no evil : for Thou art with me ; Thy rod and Thy staff they comfort me.

Superintendent. Thou preparest a table before me in the presence of mine enemies : Thou anointest my head with oil ; my cup runneth over.

All. Surely goodness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

IV. SINGING. Selected.

V. PRAYER. Lord's Prayer repeated in concert.

VI. BIBLE WORK. From the Supplemental Lessons.

VII. SINGING. Hymn 7, Book of Praise. (It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

VIII. READING OF LESSON PASSAGE.

IX. Read RESPONSIVELY. See SPECIAL SCRIPTURE READING IN THE TEACHERS MONTHLY, in connection with each Lesson.

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

Class Work

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

I. ROLL CALL, by teacher, or, in the older classes, the 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. 3. The Question on Missions from the Supplemental Lessons.

IV. LESSON STUDY.

Closing Exercises

I. SINGING.

Who is on the Lord's side ?

Who will serve the King ?

Who will be His helpers

Other lives to bring ?

Who will leave the world's side ?

Who will face the foe ?

Who is on the Lord's side ?

Who for Him will go ?

By Thy call of mercy,

By Thy grace divine,

We are on the Lord's side,

Saviour, we are Thine !

—Hymn 252, Book of Praise

II. PRAYER.

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

IV. RECITATION IN CONCERT. (All remain standing.)

God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

V. DOXOLOGY. Hymn 615, Book of Praise.

VI. BENEDICTION.

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THE BOOK PAGE

That the Bible heroes should each tell his own story in his own way, rather than have the story told for him, is a happy thought, which Edward Leigh Pell has carried out in two especially charming little volumes, **The Story of Joseph, the Dreamer: As Told by Himself** (Fleming H. Revell Co., Toronto, 57 pages, colored illustrations, 35c. net), and **The Story of David, the Idol of the People: As Told By Himself** (same publisher, 80 pages, colored illustrations, 35c. net). Nothing could be more direct and lifelike than the way in which the stories are told. No boy or girl will take up these books and lay them down again without having gone through them—and without being very greatly the better of the process. David's account of the fight with the giant is told with all the verisimilitude and modesty of a good sport; nor does that wonderfully good and wonderfully wicked king attempt to hide his sins and faults. The chapter in which he tells of the death of Absalom is one of the best in the book.

In the story of Joseph, the writer takes the opportunity of giving an intimate picture of the ancient Egyptian daily life and of the magnificences of the Egyptian court. It is rather startling to find amongst the exploits of Egyptian surgeons, that they removed cataracts from the eye, filled teeth with gold, set the broken bones of birds, and of the wonderful mosaic glass work where thousands of threads of glass of many colors were placed together in such a way as to form a beautiful picture, and then fused into one by heat, the mass being afterwards sawn into thin slices

with a very fine saw, so that there were six pictures instead of one, and all exactly alike. Joseph's account of his honors and struggles and temptations, is good reading for older people than mere boys.

The *motif* of **The House not Made With Hands**, by David Lyall (The Musson Book Company, Toronto; Hodder & Stoughton, London, 328 pages, \$1.25) is found in the lines with which it closes from Dr. J. G. Holland:

"Only in dreams is a ladder thrown
From the weary earth to the sapphire walls;

.
.
.

But we build the ladder by which we rise
From the lowly earth to the vaulted skies

And we mount to its summit round by round."

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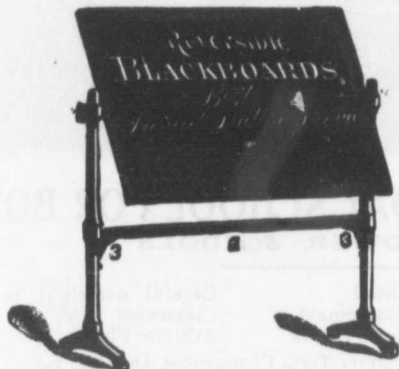
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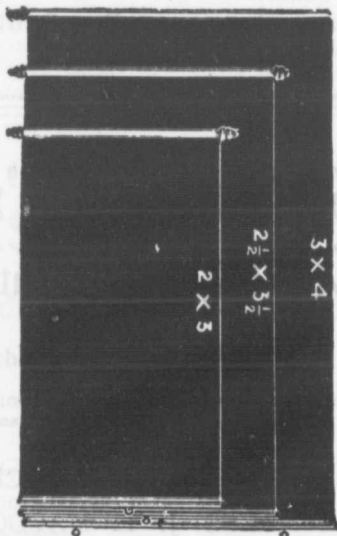
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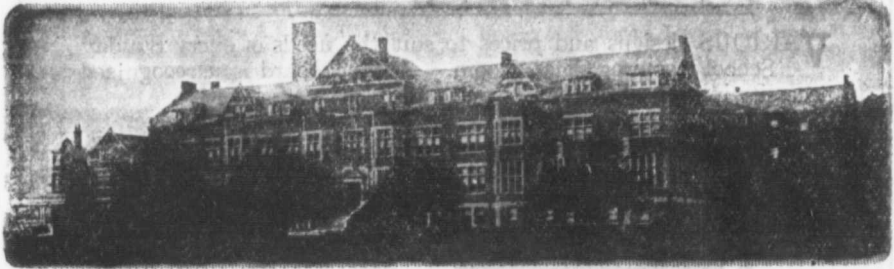
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Judy Abbot, the heroine of **Daddy-Long-Legs**, by Jean Webster (The Copp, Clark Company, Limited, Toronto; 304 pages; Price \$1.00), had lived her sixteen years in an orphan asylum, before a benevolent and mysterious trustee came to her rescue. Judy had shown talent in English composition, and her unknown benefactor sent her to college to prepare some day to be a writer. The conditions were that once a month she was to write a letter to the unknown—address it to John Smith, in care of a common-place secretary,—and was never to expect a reply. Judy so revelled in all her new experiences that she wrote many times a month to Dear Daddy-Long-Legs, as she had elected to call her benefactor, for a reason that comes out early in the story. The book is made up of Judy's letters, and seldom have gayer, more natural and girlish letters found their way into print. Girls and older people will follow with eagerness and keen enjoyment Judy's course through college, with its abundance of work and fun and success; and finally the great surprise which came to her when at last she saw Daddy-Long-Legs in the flesh. It is a story true to present-day girl life, and marked by the sweetness and vivacity that have distinguished Miss Webster's earlier stories of life in a girl's college.

The 42nd Fernley Lecture (for 1912) was on, **The Preacher and the Modern Mind**, and the lecturer was Rev. George Jackson, B.A., of Victoria College, Toronto. The lecture has now been published in book form (Charles H. Kelly, London, and William Briggs, Toronto, 245 pages, \$1.00 net). It is easy to state the proper attitude, in the author's judgment, of the preacher in relation to the modern mind. Briefly

it is this. The preacher must sympathetically recognize that there is, in the present day, a prevailing demand for ethical teaching from the pulpit and a growing impatience of mere statements of doctrine which do not point the way to corresponding practice. Besides the preacher must frankly accept all that is true,—and Mr. Jackson is ready to go pretty far in his admissions as to what is true—in modern views as to the facts and form of the Biblical revelation and let this have its due influence on his thinking and his public utterances. Having thus put himself in vital touch with contemporary intellectual and spiritual tendencies, the preacher's business is to interpret and proclaim Christ with all the effectiveness that comes from a carefully cultivated style and with the passion born of heartfelt conviction. No outline, however, can do justice to Mr. Jackson's book. He possesses the faculty of getting himself read, and his readers, whether clerical or lay, will find this volume full of interest and profit. It is a natural transition from Mr. Jackson's pages to **Religion and the Growing Mind**, by John Douglas Adam (The Fleming H. Revel Company, Toronto and New York, 142 pages, 75c. net), for the two writers are at one in their belief that the great facts of religion remain after modern criticism has done its most searching work. Mr. Adam, having answered the question which forms the arresting title of an early chapter, "Why Are We Here?" by saying: "The end of life is the making of a soul," convincingly shows that religion alone supplies the conditions under which the human soul can realize its possibilities. It is not every month that brings us so suggestive and stimulating a book as Mr. Adam's little volume.

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