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Presbyterian Church in Canada.

Rev. R. Douglas Fraser,
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The Teachers Monthly

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

Vol. XIII.

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No. 9

Children's Day, Sabbath, 29th.

The theme of the Children's Day service this year is *The Work and The Workers*. Its aim is to help in enlisting every scholar, to the youngest child, in the service of our Lord and Master.

A first duty of ministers, superintendents, teachers and officers is to take means to secure the attendance at this service, not only of all the enrolled members of the School, but of all children not in Sunday School, and as many of the parents and friends of the scholars as possible. Let the aim be to account for every member of the School on Children's Day. Some schools have so done.

The Sabbath School is for Bible Study. It is also a training school in Christian service. The last command of our Saviour to His disciples was a command to work—to go and make disciples of all nations. Indeed, if we truly love Jesus, we cannot help wanting to go His errands. It is coming to be recognized that a very essential part of the Sabbath School is the setting of its members at work for Missions. Some instruction in Missions each Sabbath, such as our Lesson Helps give, and at least a portion of each Sabbath's offering in the School to be given to Missions, is the minimum that should be attempted; and there is no School so weak that it may not attempt these two things.

The season is now at hand for a vigorous attack on the Teacher Training Course. As the days shorten and the evenings lengthen and the first breaths of winter appear, study "comes natural." The Course is so arranged that even those who have but little time for

study can cope with it. There are six Handbooks. A certificate is given for passing on any one of these, and when all have been taken, then a Diploma. The examinations are in May, and wherever there are candidates.

The latest of the Handbooks is No. 6, *The Books of the New Testament*, by Professor H. A. A. Kennedy, D.Sc., of Knox College, Toronto. There is no abler New Testament scholar than Professor Kennedy, and none in deeper sympathy with the teacher and his problems.

Sent of God

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

A good bit of scripture wherewith to spur one's self in the day of slackness is that great saying of our Lord, "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work". It stings us with the splendors of a double thought.

First, I am sent of God to do a certain work. I have not happened into this time and place. I have a work to do which none other can perform, which will remain undone, if I do not ply my hand. Sent of God! What a sweetly solemn consideration. It is with something of awe that we read:—"There was a man sent from God whose name was John." What a mighty opportunity! What a terrible responsibility! Yet, if the truth were realized, any of our names might be inserted in that passage instead of his and the noble saying lose not one whit of its force. God needs His heralds yet, and we are sent of Him to do His work.

Then, "the night cometh, when no man can work". We have but a day, comparative-

ly speaking, in which to do our work for Him. How inexpressibly pathetic is this description of our little life. Who has not been thrilled by the touch of the rosy fingers of the morning, the blaze of noonday, the glory of the sun-down, the mystery of the gloaming, and the deepening night? Who has not been moved more profoundly far by the charm of childhood, the strength of manhood, the serenity of age, and the awfulness of death? How like the changing face of day is the experience of our life! If we have a work to do, there is but a bare day in which to do it.

We should be as jealous, then, of the passing hours as is the farmer toiling amid the bearded grain. If for a moment a fugitive cloud covers the sun, he bares his brow to the cooling breeze, and looking up, he notes how far the day is spent, and mentally he says, "We have a lot of work to do; we must hurry; it will soon be dark". So, let us look up and take an inventory of our years. Our sun, where is it? Have our shadows shifted to the east? Is the day declining? How much substantial service have we rendered? How much urgent work remains to be accomplished? Should not the prayer rush from the heart and tingle to the lips, "O God, let me hasten before the dark comes on. Let me do with all my might whatsoever my hands find to do, for the day is swiftly passing and 'after that, the dark'?"

Antigonish, N. S.

"Ye Shall Receive Power"

By Rev. J. A. R. Dickson, Ph.D.

How much empty, useless effort has been put forth because this word has been forgotten! It is for all Christians, and a word of ringing, gladsome cheer it is. It brings heart and hope to the most despondent, and a sweet assurance to the most doubtful, and a brave courage to the most fearful. It is a word in season, a word for all times. The Spirit of God in the soul brings life, light, love, joy, peace, or, in the great comprehensive word used here, power.

And what a precious and far-reaching power it is! By it we enter into the thoughts of God as given in the sacred scriptures, so that we understand them and feel

their spiritual grace in our hearts. The Spirit causes the seed of the Word to germinate and give forth its rich life in an abundant fruitfulness.

The Spirit gives us power to speak the truth revealed to the soul, with a heroic and fearless bravery, to whomsoever it may be sent. This is a power that presses on the inner nature with a constraining energy, so that we are led to say with the early disciples: "We cannot but speak the things which we have seen and heard". We dare not be "disobedient unto the heavenly vision".

In this Spirit-given power we exercise the graces of the Christian character, "the fruit of the Spirit", which is, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance". The abundant opportunities that arise in the friction and fever of daily life are not allowed to slip unimproved. Alas, opportunity to exercise a grace is often lost by our resisting the Holy Spirit and yielding to the enmity of our carnal nature. We are not led by the Spirit, but driven impetuously by our own passions, and, as a result, our graces are not cultivated and caused vigorously to grow.

The same power strengthens us to stand up for Christian principle, affirming and maintaining the sanctity of the Sabbath, the holiness of God's house, the perpetual necessity of family religion, the need of unceasing prayer as the expression of the new life of God in the soul of man.

From the Holy Spirit we receive power to endure hardness as good soldiers of Jesus Christ, to stand up for Him and fight the good fight of faith. At the time one is so engaged, it seems to be of little avail: unlikely to bear fruit and more likely to perish; but, as Samuel Rutherford was wont to say, "God's seed will come to God's harvest". The battle is the Lord's", and we do not fight in vain. He who fights, develops his own character, and makes it possible for others to do the same under better conditions.

Have we power? This power? If not, listen to Christ: "If ye being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

Galt, Ont.

For Better Teaching

The Bible, The Scholar, The Teacher Training Course, The Teachers' Meeting, The Teachers' Institute—are the topics treated under the heading "For Better Teaching". A most interesting and instructive series, they will be found to be, written as they are out of experience.

Knowing the Bible Better

By Rev. Alfred Gandier, B.D.

No one can be a good teacher of children who does not know the Bible. Children love stories, and there are no stories like Bible stories. Children learn best from pictures, and there is no literature so full of pictures as the Bible. Children are hero-worshippers, and the Bible is a book of heroes. Children remember proverbs, and Bible proverbs are the best. Children can best receive the truth in concrete form, and from type and symbol in the Old Testament, we pass to the Word made flesh in the New—the embodied Love of God taking the children into His arms and blessing them. And if any qualified teacher of the young must know the Bible, especially is this required in the Sunday School teacher.

The aim of the Sunday School is to give to every child that knowledge of God and of Jesus Christ, whom He has sent, which is life eternal; and, whether for young or old, that knowledge is mediated through the scriptures. Growth in grace is conditioned on growth in the knowledge of our Lord and Saviour Jesus Christ, and such knowledge is enshrined for all ages in the Bible. Our distinctive task, as Sunday School teachers, is to teach the Bible; and it is the merest truism, that the better we know the Bible, the better we will teach it.

We must know the whole Bible, to teach any part of it well. There is no Teachers' Help like the Bible itself. The Bible itself usually furnishes the best concrete illustrations of the principles set forth, and the best exposition of any one passage will be found in some other passage. The full significance of an Old Testament Lesson can never be discerned apart from Jesus, to whom all the past history led, and in whom all the earlier glimmers of truth came to the light of perfect day. The true nature of any process can be understood only in the light of its goal. He who has never seen an oak tree, does not know

the acorn. Nor can we teach the New Testament intelligently without a knowledge of the Old, for the teaching of Jesus and His apostles everywhere rests upon, and constantly refers to, the teaching of the law and the prophets.

No Lesson can be wisely interpreted, no passage can safely be applied to present day life, that has not been studied in the light of the general scope and teaching of the scriptures as a whole, with the life and teachings of Jesus as the standard. The ideal is to have the mind of the teacher so thoroughly saturated with Bible knowledge, through wide and constant reading of the scriptures, that any Lesson taught will be enriched with the spirit of the whole.

Toronto

Knowing the Scholar Better

By Professor W. C. Murray, LL.D.

"When harvesting turnips, do not shake the tree. The fall bruises the fruit!" Is a knowledge of grain and vegetables helpful to the farmer?

"The growing baby needs brain food and bone food—phosphorus for the brain and lime for the bone. Therefore a liberal diet of fish and egg-shells is to be recommended for children." Is a knowledge of the child helpful to the parent? If so, is not "a little learning" a dangerous thing?

Would not some knowledge of child nature have given relief to the trustee who closed the public examination with the words, "You've ciphered well, and your spelling's good, but you ha'nt sot still".

Children's blunders, to the intelligent, are more instructive than their correct responses. When industrious Tom wrote, "A graven image is an *idle maid* with hands", was he guilty of a pun? Or was he writing familiar words without thought of their meaning? Was the same true of the lad, who attributed the Peasants' Revolt to "a shilling *poultice*"

placed on everybody over sixteen"? Here, it is possible that the meaning peeped over the threshold of consciousness. The poultice he knew, the "poll tax" was but sounds.

The readiness with which a child picks up words or sounds without regard to the meaning is well illustrated in the following:—"George I. was the son of the Electric Sophia"; "A priest is a man in the Old Testament, and a 'deacon,' a thing you pile up on the top of a hill and set fire to"; "The marriage custom of the ancient Greeks, was that a man had only one wife, and that was called monotony."

The tendency of the child to recognize things as wholes or totalities, and to ignore minor points of difference, appears in the following, where words similar in the main are confused: "A blizzard is the inside of a fowl." "The *Land of Goshen* (Atlantic Ocean) divides England and Ireland." "The *feabite* came along after the priest" (in the story of the Good Samaritan). Hence the educational maxim: In teaching, proceed from the whole to parts, from outline to detail.

The foregoing examples also illustrate the "pot of green feathers" (pot of ferns) tendency; that is, the tendency to interpret the unfamiliar or unknown in terms of the known. Absurd results are possible because the limited experience of the child does not see the contradictions which cause the adult to smile; and, further, the association of the strange to anything that is familiar gives relief.

The child's inability to grasp the abstract presents the greatest obstacle to the teacher of morality and religion. Some people never seem to be able to get beyond the concrete. This is well illustrated by such statements as: "A vacuum is nothing shut up in a box"; "A focus is a thing that looks like a mushroom, but, if you eat it, you will feel different to a mushroom"; "Mother, does the Bible say the Holy Spirit is in me?" "Yes." "Is God in me?" "Yes." "Is Noah and his ark in me?" "Can God see me everywhere?" "Yes." "Can He see me through the quilt?" "Yes." "Can He see me through the door?" "Yes." "Can he see through pig-iron?" asked a steel works boy.

Dalhousie University, Halifax, N.S.

How the Teacher Training Course Helps

By Rev. Robert Martin, B.D.

The Teacher Training Course referred to is that of the General Assembly's Sabbath School Committee. Other courses doubtless help in similar ways, but the writer's experience has been confined to that of our own church, and his testimony after four years' trial is that it is well worth while. That it has made, and must continue to make, better teachers, is his firm conviction.

The first gain to the student is a better working knowledge of the Bible. Our Sunday School teachers are usually faithful Bible students, but many have been hopelessly at sea and working at great disadvantage. The Biblical text-books of the Course bring the best information into small compass, and the result is a new perspective to the teacher. The relation of the Books of the Bible to one another is made clear, the historical setting is given, and a bird's-eye view of the whole field is made possible. The value of this to the teacher does not need to be emphasized.

Then it is safe to say that, From One to Twenty-One opens up a new field to the average Sunday School teacher. The majority are simply fascinated by its pages, and those teachers who happen to be parents, are the readiest to admit that it reveals to them the child nature as they never understood it before.

An earnest study of the Course inevitably leads to spiritual growth, and this is one of the great gains to the teacher. The text-books were not specially designed for the deepening of spiritual life, but the tone in which they deal with lofty themes is an excellent religious tonic and a valuable means to the enrichment of character. Closely related to this, is the deeper conviction of the prime importance of the work of the Sunday School. Pondering such themes as, "Preparing for Citizenship" and "The Spiritual Awakening", the conscientious teacher is simply awed by the greatness of his task, and may well ask, "Who is sufficient for these things?" All this is good; for, other things being equal, the best teacher is the one who most fully recognizes the greatness of his work and keeps before him its true aim.

It simply remains to be said, that any

teacher with some application and a little assistance can take the course. Surely the end is worth the effort.

Stratford, Ont.

The Teachers' Meeting: What It Is

By Rev. Geo. B. McLeod, M.A.

A Teachers' Meeting and a meeting of the teachers are not necessarily the same thing. That is not a Teachers' Meeting, and its helpfulness is questionable, where the teachers meet merely to study the lesson for the first time. That is a Teachers' Meeting, where the teachers have made reasonable preparation in the study of the Lesson passage and its context, truths and applications, and have given some thought to plan and presentation; and where the leader, with ample knowledge, questions and suggests, corrects misconceptions and removes difficulties; and where, by marshaling the facts of the Lesson round its central truth, according to a well defined plan, he helps each teacher to share in the best thoughts and preparation of the class as a whole.

The Teachers' Meeting thus conducted is one of the most helpful agencies of the Sabbath School. It is an invaluable aid to the superintendent in revealing the mental and spiritual qualities of the teachers, in helping to lift the weaker ones to a higher level of equipment, in awakening their enthusiasm for better methods of instruction, and in securing harmony of teaching in the different classes, without which, the school, as a whole, will not receive a true impression of the lesson. Haphazard methods of teaching cannot produce the best results. Where there is no unifying principle in the presentation of the truths of the Lesson by the several teachers, each class becomes practically an independent school, and the work of the schoolroom is robbed of a large part of its power. Unity of purpose in a Sabbath School is as essential as unity of purpose in an army. The superintendent must be in touch with every one of the teachers; and the Teachers' Meeting is the agency by which this may be accomplished.

Rightly conducted, it will bring new life, new inspiration, new enthusiasm, and will produce better results by substituting plan

and purpose for haphazard methods. One truth well taught is better than fifty truths poorly taught. One goal reached is better than fifty goals started for. The Teachers' Meeting makes for plan and purpose; but it must be a Teachers' Meeting, and not merely a meeting of the teachers for the first study of the lesson. The two are not identical.

Truro, N. S.

The Teachers' Meeting: How It Helps

By Rev. John Becket

In my experience the Teachers' Meeting has helped much in every way. To the minister it has been a lever of great power for usefulness. Besides doing what nothing else could do, in bringing him into personal contact with the teachers, which is of great value, it gives him a golden opportunity to find out particulars regarding the inner working of the school, and to obtain and give suggestions as to improvement.

It is also a means whereby he can give good proof of his ministry as being the *teaching* elder in the church, in distinction from those who merely rule; for, in what way can he teach more extensively or thoroughly than by teaching the teachers? The Teachers' Meeting is, in fact, a Teacher Training Institute of the greatest practical import. In the meantime, it is preferable to any other, for it is *now* and *here*; and "a bird in the hand is worth two in the bush". The leader who is "apt to teach" can skilfully select the salient points in the Lesson Helps, and can thus not only help the teachers to "barb their arrows", but show them how they may for themselves extract the best there is from the material provided for their assistance, and shape it for use in the class.

Experience is the great life teacher; and in every group of teachers there are apt to be found those who have studied deep and long in the "University of Adversity." They have had their trials and battles; have learned to know themselves, and to feel for others. The Teachers' Meeting is a reaping place for such enriching experience.

No one is so well educated that he cannot be further taught; and when pastor and teachers have their talk, week by week, on the

lesson, with the running comments of their various struggles, or observations in their religious experience, the outcome cannot but be beneficial to all.

Allansville, Ont.

The Profit from The Institute

By Rev. George Arnold, B.D.

The profit from a Sabbath School Institute will depend upon three things :

1. *What we bring to it.*
2. *What we get at it.*
3. *What we take from it.*

1. What we bring to it. We should bring to the Institute : a. *A mind to learn.* If we carry a full pitcher to the well, we can take no fresh water away with us. Many Sabbath School workers, when they come to an Institute, bring with them set plans, to which they have been wedded for years, and which they are determined to keep, shutting their eyes to new light which the Institute may offer. While such methods may have been very successful, yet surely advancement is possible in Sabbath School work, as in all other lines of activity. New and changing conditions demand new and changing methods. Change is essential to progress.

b. A proper apprehension of the importance of the work. A teacher who does not regard his work as a serious matter, will get little from the Institute. We do not eat that for which we have no appetite.

c. Proper materials for carrying away the good things said—pencil and note book. This may seem trivial, but it is really important. Unless we note down the things said, many of them will escape our minds beyond recollection.

2. What we get at it. We may come prepared and hungry ; but there must be food when we do come. This is secured by having some Sabbath School worker to lead the Institute. He should not merely give formal addresses, but lead the discussions. We have a competent leader in our General Secretary of Sunday Schools, whose visit to the Presbytery of Sarnia, last year, was productive of much good.

What we get at the Institute will depend largely upon the subjects discussed. Have a list of important topics prepared. Let each

school included in the Institute, select a certain number from these. This will give definiteness and interest to the meeting. In the discussion of these subjects, the black-board should be freely used. Have some one appointed to put down all the points on the board. This will assist those taking notes.

The Institute will be most helpful when the attendance is limited to those engaged in Sabbath School work. In a large public gathering, there are many non-conductors of interest. This will impair the usefulness of the Institute. Others can be reached in other ways, but the Institute is for actual workers.

3. What we take from it. We should try to put into practice at least some of the good things we have heard. The Institute will be of no practical benefit, if we bury all we know in the recesses of our mind, never to be resurrected. Do not be afraid to try a method new to you, but successfully worked by others. These suggestions are made from practical experiences in Institute work.

Petrolia, Ont.

The Primary Class and the Home

IN TWELVE ARTICLES

By Esther Miller

IX. THE SESSION FOR THE DAY

This brings the task which faces mother and teacher once a week. Presumably they have arranged together which shall first present the Lesson, and which, review. That decided, the next thing is to consider ways and means for carrying out the work.

The review of the Lesson taught will not be found so difficult, for the children must answer questions and tell what they know about it.

But suppose the mother has the little ones clustering around her knee on a Sunday afternoon, immediately after Sunday School. It is her duty, we shall say, to teach the Lesson for the coming Sunday ; and the great question is how best to do it.

Before starting, she must ask herself, "What should I try to impress upon the children in this Lesson?" Let her select the thought round which the story centres. Every Lesson contains some one truth which

the teacher, whether in home or in class-room, should strive to bring home. It may be obedience, God's love, truthfulness, etc. But before she starts, the teacher must have a clear idea of what it is, or her lesson will not have its full force.

Having decided, then, what she is to teach, the next question is how to teach it. She must ask herself, "In what form does the child like to receive it?" Immediately comes the answer, "In a story".

"But all Lessons cannot be easily made into stories", says a mother. That is true; not every Lesson presents such an enthralling tale as Moses in his cradle among the rushes, Joseph sold into Egypt, David and Goliath, or Daniel in the lions' den; and the teachers of the little ones cannot always confine themselves to that kind.

The International Lessons, used in most Sunday Schools, are not always easily suited to the needs of a Primary Class. But there is one strong argument in favor of the uniform Sunday School Lesson: all the family study the same passage, and there is nothing more beautiful than a whole family, from father down to the three-year-old, absorbed on a Sunday afternoon in the one selection from the Bible.

Any course will sometimes present a difficult Lesson, difficult both for teacher and taught. But, if possible, the teacher should strive to weave it into a tale. With a little thought and care this can always be done. Take, for example, the Twenty-third Psalm. Here there is no actual story, but how easy to

make one around it. Describe, first, David as a shepherd lad: how kind he was to his sheep, leading them beside the still waters, making them rest in the greenest pastures, using his rod and staff to protect and guide them. Then picture him many years later as a great king, sitting in his palace and thinking of the time when he was a boy minding his sheep away out on the hills; and as he thinks and remembers how he showed kindness to his sheep, he says God is good to him, that God is his Shepherd, and will care for him, just as he himself cared for his sheep, so long ago. And so on, until every point of the Psalm is woven into the story.

When the story is ended, it is not wise to dwell too strongly upon the moral to be drawn from it. Do we not all remember our childhood days, when we skipped the pages of the Sunday School library books where the author moralized and preached at us, and hurried on to the rest of the story? Some application of the truth of the Lesson may be made to the child's life, but it must be done with the greatest care and in the very kindest spirit.

In the class, if at all possible, the Lesson should be summed up in a very short simple sentence, or, better still, one word. It may be merely, "Obey"; "Love"; "Be kind"; "Jesus loves me";—any little phrase that express the spirit of the Lesson. And the mother will not forget that phrase all through the week, and will find, each time she repeats it to her children, that it will be an influence to guide them in the right way.

Lesson Calendar: Third Quarter

THE BEGINNINGS OF GOD'S CHOSEN PEOPLE AND OF THE HEBREW NATION

1. July 7.....God Feeds Israel in the Wilderness. Ex. 16: 1-15.
2. July 14.....The Ten Commandments—Duties Toward God. Ex. 20: 1-11.
3. July 21.....The Ten Commandments—Duties Toward Men. Ex. 20: 12-17.
4. July 28.....The Golden Calf. Ex. 32: 1-8, 30-35.
5. August 4.....The Tabernacle. Ex. 40: 1-13, 34-38.
6. August 11.....The Sin of Nadab and Abihu. (Temp. Lesson). Lev. 10: 1-11.
7. August 18.....The Day of Atonement. Lev. 16: 5-22.
8. August 25.....Israel Journeying to Canaan. Num. 10: 11-13, 29-36.
9. September 1.....The Two Reports of the Spies. Num. 13: 17-20, 23-33.
10. September 8.....The Brazen Serpent. Num. 21: 1-9.
11. September 15.....Moses Pleading with Israel. Deut. 6: 1-15.
12. September 22.....The Death of Moses. Deut. 34: 1-12.
13. September 29.....REVIEW.

AN ORDER OF SERVICE: Third Quarter*Opening Exercises**

I. SILENCE.

II. REPEAT IN CONCERT. Matt. 22 : 37-39.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great Commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.

III. SINGING. Hymn 313, Book of Praise. (It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

IV. PRAYER. Concluding with the Lord's Prayer in concert.

V. SINGING.

All the way my Saviour leads me—

What have I to ask beside ?

Can I doubt His tender mercy

Who through life has been my Guide ?

Heavenly peace, divinest comfort,

Here by faith in Him to dwell—

For I know, whate'er befall me,

Jesus doeth all things well.

—Hymn 320, Book of Praise.

VI. RESPONSIVE SENTENCES. Ps. 115 : 3, 4, 8-11.

Superintendent. Our God is in the heavens :

School. He hath done whatsoever He hath pleased.

Superintendent. Their idols are silver and gold,

School. The work of men's hands.

Superintendent. They that make them are like unto them :

School. So is every one that trusteth in them.

Superintendent. O Israel, trust thou in the Lord :

Superintendent and School. He is their Help and their Shield.

VII. PRAYER.

VIII. SINGING. Psalm or Hymn selected.

IX. BIBLE WORK. From the Supplemental Lessons.

X. READING OF LESSON PASSAGE.

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

Class Work

(Let this be entirely undisturbed by Secretary's or Librarian's distribution, or otherwise.)

I. ROLL CALL, by teacher.

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

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

IV. LESSON STUDY.

Closing Exercises

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

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

IV. SINGING.

Brightly gleams our banner,

Pointing to the sky,

Waving on Christ's soldiers

To their home on high.

Marching through the desert,

Gladly thus we pray,

Still with hearts united

Singing on our way.

—Hymn 304, Book of Praise.

V. RESPONSIVE SENTENCES. From Ps. 119.

Superintendent. Open Thou mine eyes,

School. That I may behold wondrous things out of Thy law.

Superintendent. O how love I Thy law!

School. It is my meditation all the day.

Superintendent. Thy word is a lamp unto my feet.

School. And a light unto my path.

VI. BENEDICTION, OR CLOSING PRAYER.

Lesson IX.

THE TWO REPORTS OF THE SPIES September 1, 1907

Numbers 13: 17-20, 23-33. Commit to memory vs. 30, 31.* Read Numbers, chs. 13, 14.

GOLDEN TEXT—The Lord is with us; fear them not.—Numbers 14: 9.

17 And Mo'ses sent them to spy out the land of Ca'naan, and said unto them, Get you up this way southward, and go up into the mountain;

18 And see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many;

19 And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds;

20 And what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the firstripe grapes.

23 And they came unto the brook of Esh'col, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs.

24 The place was called the brook Esh'col, because of the cluster of grapes which the children of Is'rael cut down from thence.

25 And they returned from searching of the land after forty days.

26 And they went and came to Mo'ses, and to Aa'ron, and to all the congregation of the children of Is'rael, unto the wilderness of Par'an, to Ka'desh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

Revised Version—¹ by the South (capital S); ² upon a staff between two; ⁷ also; ⁸ That; ⁹ of; ¹⁰ Omit of grapes; ¹¹ spying out; ¹² at the end of; ¹³ Howbeit; ¹⁴ that dwell in the land are strong; ¹⁵ fenced; ¹⁶ Amalek; ¹⁷ dwelleth; ¹⁸ South (capital S); ¹⁹ These names singular instead of plural; ²⁰ along by the side;

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it.

28 Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great; and moreover we saw the children of A'nak there.

29 The Amal'ekites dwell in the land of the south; and the Hit'tites, and the Jeb'usites, and the Am'orites, dwell in the mountains; and the Ca'naanites dwell by the sea, and by the coast of Jor'dan.

30 And Ca'leb stilled the people before Mo'ses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31 But the men that went up with him said, We be not able to go up against the people; for they are stronger than we.

32 And they brought up an evil report of the land which they had searched unto the children of Is'rael, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature.

33 And there we saw the giants, the sons of A'nak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight.

Shorter Catechism—Ques. 67. Which is the sixth Commandment? A. The sixth commandment is, Thou shalt not kill. Ques. 68. What is required in the sixth commandment? A. The sixth commandment requireth all lawful endeavours to preserve our own life, and the life of others.

The Question on Missions—9. What work is being done in the Yukon? There are 5 missionaries in the Yukon. Besides the work in the towns, the missionaries make extensive tours amongst the miners scattered along the many creeks where gold is found.

Lesson Hymns—Book of Praise, 313 (Supplemental Lesson); 304; 297; 8 (Ps. Sel.); 251 (from PRIMARY QUARTERLY); 262.

LESSON PLAN

I. Search, 17-20, 23, 24.

II. Report, 25-29.

III. Advice, 30-33.

DAILY READINGS

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

M.—The two reports of the spies, Num. 13: 1-3, 17-25. T.—The two reports of the spies, Num. 13: 26-33. W.—Unbelief and sorrow, Num. 14: 1-10. Th.—Result of unbelief, Num. 14: 26-38. F.—Moses' reminder, Deut. 1: 19-36. S.—Disobedience and defeat, Deut. 1: 37-46. S.—Unseen protectors, 2 Kgs. 6: 8-17.

EXPOSITION

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

Time and Place—B.C. 1490; at Kadesh-barnea.

Connecting Links—The children of Israel seem to have occupied two or three months on the way from Sinai to Kadesh-barnea, on the southern border of Canaan, since it was at "the time of the first ripe grapes" (July or August) when the twelve spies were sent forth (v. 20), and the departure from Sinai took place on "the twentieth day of the second month" (ch. 10: 11), that is, some time in May. Long rests were required, not only on account of the children and the flocks, but also for the further training of the people. Several times on the way rebellion broke out in the camp, chs. 11, 12.

I. Search, 17-20, 23, 24.

V. 17. And Moses sent them; twelve men, one from each tribe, vs. 4-16. To spy out. . . Canaan; to discover: (1) the advantages of the country; (2) the opposition likely to be met with in taking possession of it; (3) the best route for entering it; (4) the preparations it was necessary to make. This course seems to have been suggested first by the people, Deut. 1: 22. Moses finally approved of their proposal, submitted it to God, who sanctioned it (Num. 13: 1-3), and it was carried out under divine direction. By the South (Rev. Ver.); the South country or Negeb, extending northward from Kadesh to near Hebron, and from the Dead Sea west-

*The Scripture Memory Passages of the Supplemental Lessons are recommended as a substitute for those here given Sabbath by Sabbath. They will be found in the Supplemental Lesson Leaflets.

ward to the Mediterranean. It was the southernmost and least fertile portion of Canaan, and afterwards belonged to the tribe of Judah. *The mountains* (Rev. Ver.); the hill country extending northward from a few miles beyond Hebron. It was easily visible from Kadesh.

Vs. 18-20. *Tents*; open, unwall'd villages and camps, like those of the desert Arabs. *Strong holds*; fortified cities and villages. *Fat or lean*; producing abundant or scant harvests. *Bring of the fruit*. The people apparently desired something to prove that the land was worth fighting for. *Time of the first ripe grapes*. See Connecting Links. The vintage was not fully ready, however, until September or October.

Vs. 23, 24. It seems from the narrative that the spies divided themselves into two bands, one under Caleb, the other under Joshua. The first went only as far as the neighborhood of Hebron, 100 miles from Kadesh (v. 22); the second traversed the whole length of Canaan, a distance of 300 miles. *Valley of Eshcol* (Rev. Ver.); a valley north of Hebron, full of olive groves and vineyards. *One cluster of grapes . . . between two*. This indicates a bunch of large size, but hardly so large as to require two men to lift it. It was simply large enough to make that mode of carriage most convenient for its preservation uninjured. Vines of Palestine sometimes produce single bunches weighing as much as ten pounds. *Pomegranates, and . . . figs*. Like grapes, these were natural products of Palestine. The pomegranate is about as large as a full-sized apple, with a hard yellow rind, enclosing numerous large seeds, each enveloped in an acid pulp.

II. The Report, 25-29.

Vs. 25, 26. *Returned . . . after forty days*. This would afford ample time to visit all parts of Canaan. Caleb and his band seem to have returned first. They alone are mentioned in the Lesson, while Joshua's return, with his company, is not referred to until ch. 14 : 6, 7. *Brought back word*. The report of the spies was unanimous as to what they found, but the majority differed widely from Caleb in the practical conclusions they drew.

Vs. 27-29. *Floweth with milk and honey*; a proverbial expression suggesting great

fertility and abundance. *The people be strong*; and therefore it would be hard for Israel to dispossess them. *Children of Anak*; a class of bandits about Hebron, of immense stature, and reputed to be of great ferocity. *Amalekites*; a wandering desert tribe, some of whom Israel had already met and defeated, Ex. 17 : 8-16. *Hittites*; a powerful race of northern Palestine. *Jebusites*; a tribe of the central region near Jerusalem. *Amorites*; the hardy highlanders dwelling in the neighborhood of Hebron. *Canaanites*; the inhabitants of the Mediterranean seaboard and the Jordan valley—the lowlanders of Palestine. Because of their numbers, size and position, Caleb's companions were appalled at the prospect of seeking to dispossess the people of the land.

III. Advice, 30-33.

V. 30. *Caleb stilled the people*; who had broken out into a wild clamor of dismay at the prospect before them, and discontent with Moses as their leader. *Go up at once . . . well able to overcome*. Caleb was supported by Joshua when he returned (ch. 14 : 6, 7); but these two brave men were alone in advising an immediate attack. They had faith in God that He would give them the victory.

Vs. 31-33. *We be not able*. They forgot that God was upon their side, and what He had done for them at the Red Sea. *Land that eateth up, etc.* The meaning is, either a land whose inhabitants are constantly exposed to attack from some quarter, or one where the people would be exposed to disease, from such causes as bad water, scarcity of water, etc. *Giants*; like Goliath of Gath in the days of David.

The people took the view of the majority, and refused to go up and take possession of Canaan. They revolted against Moses, resolving to choose a captain to lead them back to Egypt. Caleb and Joshua, they were about to stone, when "the glory of the Lord appeared in the tabernacle," ch. 14 : 1-10. As a punishment for their faithless and foolish fears, they were condemned to wander thirty-eight years longer in the wilderness, during which time all the men over twenty, save Caleb and Joshua, died, ch. 14 : 29 ; 26 : 63-65.

Light from the East

WELLS OF KADESH-BARNEA—We suddenly turned sharply to the right, at a scarcely noticed angle of the low limestone hill-range we had been approaching; and almost immediately, the long-sought wells of Kadis (Kadesh) were before our eyes.

It was a marvelous sight! Out from the barren and desolate stretch of the burning desert-waste, we had come with magical suddenness into an oasis of verdure and beauty, unlooked for and hardly conceivable in such a region. A carpet of grass covered the ground. Fig trees, laden with fruit nearly ripe enough for eating, were along the

shelter of the southern hillside. Shrubs and flowers showed themselves in variety and profusion. Running water gurgled under the waving grass.

Standing out from the earth-covered limestone hills at the northeastern sweep of this picturesque recess, was to be seen the "large single mass, or a small hill, of solid rock," which is thought to be the cliff smitten by Moses, to cause it to "give forth his water," when its flowing stream had been exhausted. From underneath this ragged spur of the northeasterly mountain range, issued the now abundant stream.—From Kadesh-barnea, by Dr. H. Clay Trumbull.

APPLICATION

By Rev. Clarence Mackinnon, B.D., Winnipeg

Go, v. 17. In this word of two letters, are summed up the marching orders of every follower of Jesus. And how great the need is in the heathen world, that we should go to its countless millions with the glad tidings of salvation! From the famous African mission field of Old Calabar, a missionary writes to Scotland, pleading for two missionaries to be placed in a district where each of them could easily reach a hundred thousand people. And from all over heathendom there are heard calls equally urgent.

Be ye of good courage, v. 20. Peto and Elstowe dared to speak out bravely about the misdeeds of Henry VIII. They were summoned before the king's court to receive a reprimand. One time-serving courtier remarked that they ought to be sewn in a sack and flung into the River Thames. But Elstowe replied, "Threaten such things to rich and dainty folk, who have their hope in this world; we fear them not, we know the way to heaven to be as ready by water as by land." Such men could not be daunted by a cruel threat. Nor should the Christian ever lack courage. His chief hope is not in what men can do for him, but in what God has promised; and God will not deceive him.

One cluster of grapes, v. 23. Spurgeon was on one occasion in great despondency, when an aged minister, who was blind and had

been so for twenty years, arose and spoke.

With a weak voice the tremulous old man talked of the faithfulness of God. But though the voice might be weak, the tone was firm, for the old man spoke of what he himself had tasted and seen, and his words fell with such force and unction, that they brought fresh comfort to the soul of the great preacher. Such ripe experience was like a cluster of grapes that had matured on a branch long grafted into the true Vine. It was the best evidence of the fertility of the Christian life, and it was the best sustenance for a fainting spirit. Everybody who walks humbly with God, whatever his trials may be, will always carry such clusters of grapes for the weary pilgrim.

The children of Anak, v. 28. In Luther's Table Talk we read the following quaint rebuke: "At one time I was sorely vexed and tried by my own sinfulness, by the wickedness of the world, and by the dangers that beset the church. One morning I saw my wife dressed in mourning. Surprised, I asked her who had died. 'Do you not know?' she replied, 'God in heaven is dead.' 'How can you talk such nonsense, Katie?' I said. 'How can God die? Why, He is immortal and will live through all eternity.' 'Is that really true?' she asked. 'And yet, though you do not doubt that, you are so hopeless

A Big Word of Two Letters

Safe Either Way

The Fruit of Experience

God Not Dead

and discouraged.' Then I observed what a wise woman my wife was, and mastered my sadness." When, like Luther, we are cast down by the many enemies which war against our Lord, when we are fearful because these children of Anak appear such huge and invincible giants, let us remember that God lives, and that His power is superior to all enemies combined. "If God be for us, who can be against us?" (Rom. 8 : 31.)

At once, v. 30. "Mother, do I always obey you?" asked a little girl. "You know best yourself", was the discreet answer of her

"Sometimes
I Go Slow"

parent. "Well, I never disobey you", went on the little girl, "I always do what you bid me, but sometimes I go slow". For how much disobedience is "going slow" responsible! We mean to do the thing, but we procrastinate so long that at length it is never done. Success in life depends in no small measure upon punctuality. We take the short route to Canaan when we obey at once. If we procrastinate at the critical moment, we shall most likely wander forty years in the wilderness. Nelson once said, "I owe all my success in life to having been always a quarter

of an hour before my time". Many a saint in glory could likewise testify how much he owed to promptness of decision and action.

Lesson Points

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

Trust in Providence does not supersede the exercise of prudence. v. 17.

We must climb the hill Difficultly if we are to reach the palace Beautiful. vs. 23, 24.

Our foes are terrible only when we forget that God is our Friend. v. 28.

The darker our surroundings, the more need that our light should shine brightly. v. 29.

The appearance of a landscape differs according to the color of the glass through which we look at it. vs. 30, 31.

Those who first look up into the face of God can look into the face of difficulties without fear. v. 30.

Unbelief sees the hindrances, but misses the almighty Helper. v. 31.

Doubts is like a reversed telescope, making God seem to be far off instead of near at hand. v. 32.

"Always and everywhere faithless means foolish, faithless means cowardly." v. 32.

TEACHING HINTS

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

For Teachers of the Older Scholars

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

Trace the connection with the last Lesson. The people were now at Kadesh-barnea (see Geography Lesson), near the southern border of Palestine, about fifty miles south of Beer-sheba, and about eleven days' journey from Sinai, Deut. 1 : 2 (see, however, Connecting Links). Study chs. 13 and 14, also Deut., ch. 1 and Heb. 3 : 7-19 ; 4 : 1-3. The incident took place in July or August, and the spies were absent 40 days.

Place the situation clearly before the class. The Israelites were on the borders of the Promised Land, well equipped and organized under a heroic leader and with many tokens of God's love and care as a very present Help in the hour of their need. Politically, the time was favorable, as Palestine was practically neglected by the great powers. Moses gives the command to go forward, Deut. 1 :

19-21. The people lack courage, and the Lesson is a record of the expedient suggested by them (Deut. 1 : 22), and finally adopted by Moses and approved by God (Num. 13 : 2), as an encouragement to the faith of the people.

1. *The exploring party sent out*, vs. 17-20. Note : (a) The selection of the most representative men, vs. 2-16. (b) The object was to examine the country, observe the type of people, their military strength, resources and possibility of resistance. They were also to bring a sample of the fruit of the land. They were to enter by the south country, which was the poorest, being a dry tract. It was a great venture. Upon the judgment of these twelve men would rest the decision of the nation. What a responsibility!

2. *The journey*, vs. 21-25. The spies seem to have done their work well. The use of a map will awaken deep interest. For the two parties and their routes, see Exposition, and for Hebron and Eschol, Exposition and Geography Lesson. Travelers describe this

section as producing the largest grapes in all Palestine, besides other fruits in abundance.

3. *The report*, vs. 26-33. All agree that it was an excellent country, and the samples produced were satisfactory. They agree, also, that the people were strong, giants having been seen, living in walled cities with extensive resources. They disagree in their recommendations. Caleb, afterwards supported by Joshua (see Exposition), brings in a minority report, v. 30. Note the faith (ch. 14 : 9) of Caleb and Joshua, their earnest pleading, and their courage in face of an angry people. The majority (vs. 31-33) advised delay. Their fears led to exaggeration and misrepresentation. They had forgotten the Red Sea, and so misled the people. Disaster followed. The people rebelled. The ten spies were smitten and died, and the people were turned back to wander in the wilderness for thirty-eight years, until they were ready to obey God's voice, ch. 14.

This Lesson teaches the value of faith in God. Faith sees difficulties, but trusts in God. Unbelief fails to see God, and hence loses the blessing. The effect upon us of what we see is determined by what we are. Thus faith in God is the great need of the soul. It alone is the key to victory.

For Teachers of the Boys and Girls

By Rev. R. Douglas Fraser, D.D.

The point of the Lesson is the contrast between bravery and poltroonery, faith and lack of faith. This is not to be announced at the beginning. It will come out as the Lesson moves on.

A novel method would be to string the story on a series of words. These again arrange themselves in four groups—the Sending, the Going, the Return, and the Decision.

I. THE SENDING.

Sent, v. 17. Whence? From Kadesh-barnea, to which the whole camp of the Israelites had moved from Mt. Sinai, on their way, after the long delay there, with its numerous events (Review these), to the Promised Land. Who? Who but the trusty, God-guided leader, who had brought them, by so many miracles of God's power and grace, thus far? Whom? One from

each of the twelve tribes of Israel, v. 2.

Spy out. Secretly to look over the land; for it was in the full possession of its inhabitants. Turn up Deut. 1 : 19-22, which tells how it was that spies were sent—not at all to the credit of the people's faith in God.

Get you up. Try and make the scholars see with their eyes the start. "Southward" and "the mountain" are explained in the Exposition. See vs. 18-20. Have the scholars catalogue the items in the instructions given the spies,—the country, its inhabitants, its cities, its defences; and the final word of cheer. *Bring*, v. 20. Bring back a report, of course; but along with this, samples of the fruit of the land. Fix the time of year: the season when everything was at its best.

II. THE GOING.

Went up, vs. 21, 22. This is not in the Lesson passage; but need to be looked at. One party, under Joshua, went as far as Hamath north of Damascus; another party under Caleb explored the neighborhood of Hebron in the south. These returned first.

Came, v. 23. Caleb's party. The Geography Lesson tells about Eshcol.

Cut down. The scholars will be keen to describe the cutting and the carrying of the grapes; also to tell about the other fruits.

III. THE RETURN.

Returned, v. 25. Forty eventful days for the spies—an interesting 100 miles and back it had been; and forty anxious days of waiting on the part of the people.

Came, v. 26. Imagine the home-coming; and the excitement of the people to see and hear.

Told, vs. 27-29. Told Moses. This was their formal report to the great leader. We shall see that it was a "majority" report: they did not all agree to it. Follow the details of the report point by point. Note how the back of the report is broken by that word "nevertheless"—a good land, none better; fighting peoples, fortified cities, giants. Get the scholars to find the weak place in the report,—"nevertheless." It was the excuse of cowards.

IV. THE DECISION.

Let us go up, v. 30. So spoke Caleb. Ch. 14 : 6 shows that Joshua, who had now also returned, sided with him.

Well able. Why did he so think? The question goes to the very heart of the teaching of the incident.

Not able, vs. 31-33. Were they right or

wrong? Have the class reason it out. Alas! the people sided with the ten cravens; so much readier are we all to be cowards than to be brave, to distrust God than to trust Him.

THE GEOGRAPHY LESSON

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



ESHCOL—The exact site has not been identified, but the country round Hebron, where the valley undoubtedly was, is still

famous for its grapes, and a considerable part of the traffic is in wine. Single clusters are still produced in Palestine that weigh ten and twelve pounds, and the individual grapes are often like plums. Kitto mentions a cluster which grew on a Syrian vine at Welbeck, which weighed nineteen pounds and was carried twenty miles in the same manner as the one in the text, to keep it from being crushed or injured. The largest bunch of black grapes on this continent, whose weight is on record, weighed twenty-three pounds and a half, and was twenty-four inches long and twenty-two inches across.

KADESH—The centre of Israel's wanderings for thirty-eight years, has been finally identified with 'Ain Kadis ("Holy Well"), about fifty miles south of Beersheba. At the base of a lofty ragged spur of limestone, supposed to be the rock which gave forth its water when smitten by Moses' rod, (Num. 20 : 8,) a great spring empties its waters into a large well or reservoir built round with masonry, and then into a smaller one, and then it flows down the valley, making a spot of great fertility, until the water loses itself among the sand of the desert. This has been an important watering place of the desert tribes from time immemorial.

ADDED HINTS AND HELPS

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

Some Test Questions

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

1. How long were the Israelites on the way between Sinai and Kadesh-barnea?
2. Why were long rests necessary?
3. What happened in the camp during the journey?
4. At what time of year were the spies sent

forth?

5. What was the purpose of their being sent?
6. Into how many bands were the spies divided, and who was the leader of each?
7. What territory did each band traverse?
8. How long were they absent? Which band returned first?
9. About what did the twelve spies agree?
10. What counsel did ten of them give? What did Caleb and Joshua urge the people to do?
11. What choice did the people make? How were they punished?

Something to Look Up

[From the INTERMEDIATE QUARTERLY and LEAFLET]

1. In Deuteronomy there is another account of the spies' report, given in a speech by Moses. Find it.

2. Caleb also tells the story in the book of Joshua. Find and read his account of it.

ANSWERS (Lesson VIII.)—1. Psalm 68 :

7. 2. Psalm 78 : 14 ; 105 : 39.

For Discussion

[From the HOME STUDY QUARTERLY and LEAFLET]

1. The counsel of Caleb and Joshua : rash or reasonable ?

2. Should the majority always rule ?

Prove from Scripture *

That we should be brave.

The Catechism

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

Ques. 67, 68. *What the Sixth Commandment requires.* Note the following points : Men were created in the image of God, Gen. 1 : 27 ; 9 : 6. A blow aimed at the life of any human being is regarded as directed against his Maker. All men are brethren, Acts 17 : 26. This Commandment includes all hatred and malice in the heart, Matt. 5 : 21, 22. Some of the means to be used for preserving our own life are : (a) attention to the laws of health ; (b) cultivating a spirit of

trust in God ; (c) defence, even to death, if necessary. We are our brother's keepers, Gen. 4 : 9. If, from either selfish indifference or positive enmity, the life of our neighbor is injured, the Sixth Commandment is broken. Our endeavor to preserve life must be "lawful". We are not permitted to do anything contrary to conscience or opposed to any moral law, even to save our own, or our neighbor's life. It is not necessary that we should live, but it is necessary that we should do right.

The Question on Missions

9. Says Rev. Dr. Herdman, Home Missionary Superintendent, "The Yukon work is very interesting and important. Rev. Dr. Pringle is now willing to take up Bonanza, and some of the creeks round Dawson. Rev. George Pringle supplies Hunker and other creeks. It is thought by those on the ground that we should put in two men around Dawson to supply so many camps and creeks. There is a fine church in Bonanza, which has been left vacant for quite a while. Four hundred and fifty miles south is White Horse and Conrad, which are being attended to actively by Rev. E. Turkington." "Then, on the northern limits of British Columbia, we have Rev. A. M. Ross in Atlin, who also looks after the hospital, and Dr. Inglis in Telegraph Creek, away up the Stickine River."

FOR TEACHERS OF THE LITTLE ONES

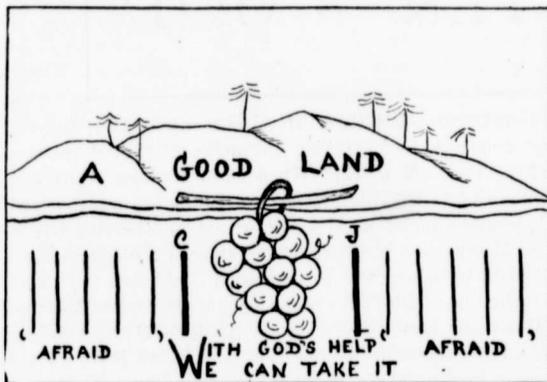
By Mrs. Jessie Munro Johnston, North Bay, Ont.

Lesson Subject—God encouraging His people.

Introduction—Katie's father told her he had a beautiful house ready to live in, on an

island in the middle of a lovely lake. Do you think she said, "Some one must go and see if there is a boat to take us across the lake," or, "How are we to get there ? Perhaps there are wolves or bears on the island, or some other danger." How foolish such talk would be ! Her father knew all about it. All she had to do was to GO.

Lesson—God had told the children of Israel that He had a beautiful home ready for them—the land of Canaan. He had brought them out of Egypt, and



had guided them and fed them so far; but when they got near the Promised Land, they began to say, "Perhaps there may be giants in the land, who will fight and kill us; or there may be no food", etc., etc. God told Moses to let them send men to spy out the land.

The Twelve Spies—We see Moses sending out TWELVE SPIES. He tells them to go and see the land, vs. 17-20. Here they are starting out (strokes; erase these strokes).

The Return of the Spies—After 40 days they came back (strokes). The two who came first are carrying something between them on a long pole. (As this is about the time of ripe grapes, teachers will be able to have at least a bunch ready to show to the children. If none can be had, a picture of a bunch may be drawn or shown.)

The spies are carrying a great bunch of grapes to show what very good fruit grew in the Promised Land. They also brought figs and pomegranates. Imagine how the people crowded around them to hear about the new home to which they expected to go.

We'll print on this side

WE

CAN DO IT

Then on one side we'll put two big strokes for CALEB and JOSHUA. These two said,

On this side

WE

CAN'T DO IT

"It is a good land flowing with milk and honey, fruitful and safe, and with God to help us we can take it."

The other ten spies (strokes) on the other side said, "It is a good land; but there are fierce giants, too many enemies, etc. These are things we cannot overcome." They forgot to count God on their side. Verse 10 of ch. 14 tells us what the people did, and v. 33 tells of their punishment.

Golden Text—Print and repeat the Golden Text. What a message of cheer and help Caleb and Joshua brought! But the people thought only of their own strength, and were afraid of their difficulties and their enemies.

God wants us to know that we need not fear hard things, if we have Him to help us. He will help us to learn hard lessons, to do hard tasks.

Enemies—Have we some ENEMIES we have to overcome, untruth, envy, temper, etc.? We need not fear, but fight them; for God is with us.

Something to Think About—God will help me to do hard things.

God gave the children of Israel

Joshua and Caleb to encourage them

God gives us

the many promises of Jesus to encourage us

FROM THE PLATFORM

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

THE TWO + GOD
TEN -

How many spies went up from Israel's camp into Canaan? How many of them urged the people to go forward? How many, not to do so? Having got answers to these questions from the school, print THE TWO and the TEN. Now ask, "When a vote is taken, which commonly rules, the majority or the minority?" "The majority, of course", the school will answer. Ask the scholars to think whether Israel acted wisely or not in following the ten against the two. On which side was Moses, their great leader? Deut. 1:20, 21 makes it clear that he agreed with the two. And by whom was Moses guided? At once the answer will come, He was guided by God. On whose side, then, was God—of the two or the ten? The school will answer this question without hesitation. Print + (plus) GOD and - (minus) GOD. Impress the lesson, that the side to choose is the one God is on, even if we have to stand alone with Him.

Lesson X.

THE BRAZEN SERPENT

September 8, 1907

Numbers, 21: 1-9. Commit to memory v. 9. Read Numbers, chs. 20, 21.

GOLDEN TEXT—As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.—John 3: 14, 15.

1 And ¹when king Ar²ad the Ca³naanite, which dwelt in the ²south, heard tell that Is⁴rael came by the way of ³the spies; then he fought against Is⁴rael, and took *some* of them ⁴prisoners.

2 And Is⁴rael vowed a vow unto the Lord, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

3 And the Lord hearkened to the voice of Is⁴rael, and delivered up the Ca³naanites; and they utterly destroyed them and their cities: and ²he called the name of the place Hor⁵mah.

4 And they journeyed from mount Hor by the way ⁶of the Red ⁷sea, to compass the land of E⁸dom: and the soul of the people was much discouraged because of the way.

5 And the people spake against God, and against Mo⁹ses. Wherefore have ye brought us up out of E⁸gypt to die in the wilderness? for there is no bread,

Revised Version—the Canaanite, the king of Arad; ²South (capital S); ³Atharim; and he; ⁴cap- tive; ⁵the name of the place was called; ⁶to; ⁷Sea (capital S); ⁸and there is no; ⁹And; ¹⁰because; ¹¹standard; ¹²seeth it; ¹³set; ¹⁴the standard; ¹⁵looked unto.

LESSON PLAN

- I. The Battle, 1-3.
- II. The Plague, 4-6
- III. The Cure, 7-9.

DAILY READINGS

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

M.—The brazen serpent, Num. 21: 1-9. T.—The heart not right, Ps. 78: 32-42. W.—Pray for us! 1 Sam. 12: 18-25. Th.—The serpent destroyed, 2 Kgs. 18: 1-7. F.—For an admonition, 1 Cor. 10: 1-12. S.—The look of faith, Isa. 45: 20-25. S.—Life by faith, John 3: 10-17.

Shorter Catechism—Ques. 69. *What is forbid-*

⁸neither is there any water; and our soul loatheth this light bread.

6 And the Lord sent fiery serpents among the people, and they bit the people; and much people of Is⁴rael died.

7 Therefore the people came to Mo⁹ses, and said, We have sinned, ¹⁰for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Mo⁹ses prayed for the people.

8 And the Lord said unto Mo⁹ses, Make thee a fiery serpent, and set it upon a ¹¹pole: and it shall come to pass, that every one that is bitten, when he ¹²looketh upon it, shall live.

9 And Mo⁹ses made a serpent of brass, and ¹³put it upon ¹⁴a pole, and it came to pass, that if a serpent had bitten any man, when he ¹⁵beheld the serpent of brass, he lived.

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

The Question on Missions—10. What work is being done among the Galicians? Amongst the Galicians in Alberta, there are 8 Protestant churches, 6 Galician missionaries supported by our church, a training school for Galician young men at Vegreville, and also a hospital.

Lesson Hymns—Book of Praise, 313 (Supplemental Lesson); 161; 152; 51 (Ps. Sel.); 148 (from PRIMARY QUARTERLY); 151.

EXPOSITION

Time and Place—B. C. 1452; in the Arabah, a deep, broad valley between the Dead Sea and the Gulf of Akaba.

Connecting Links—The unbelief and cowardice of Israel in refusing to go forward to take possession of the land (see last Lesson, ch. 13: 17-20, 23-33) delayed the conquest for thirty-eight years (Deut. 2: 14), during which time they wandered about in the desert, going as far south as Ezion-geber, on the Gulf of Akaba (ch. 33: 35, 36), while Kadesh probably continued to be their central rendezvous. This period was marked by serious dissensions within the nation. Ch. 16 tells the story of Korah's rebellion. In ch. 17 there is an account of the budding of Aaron's rod, to prove that he was the divinely appointed high priest. At last the discontent of the people became so great, that even Moses lost patience with their murmuring. Meribah, near Kadesh, where Moses brought water from the rock, was also the scene of the sin which was to shut him out of the Promised Land, ch. 20: 1-13. At the end of the thirty-

eight years, the Israelites again gathered at Kadesh, where Miriam died, ch. 20: 1.

I. The Battle, 1-3.

V. 1. *The Canaanite, the king of Arad* (Rev. Ver.); a petty sovereign, dwelling about twenty miles south of Hebron, on a small hill, now known as Tell Arad. (See Light from the East.) *In the South* (Rev. Ver.). See ch. 13: 17, last Lesson. *Heard tell that Israel . . . by the way of the spies*; the route through the south land taken by the spies sent by Moses into Canaan, ch. 13: 21, 22. The king had reason to fear that the report was true, as Israel's progress had been blocked by the king of Edom (See ch. 20: 21). *Then*; most likely just when Israel was breaking up camp at Kadesh for their march to Mount Hor, ch. 20: 22. *Fought . . . took . . . prisoners*; captured some of the stragglers on the outskirts of Israel's host.

Vs. 2, 3. *Israel vowed a vow, etc.*; not driving a bargain with the Lord, but boldly declaring their readiness to go forward in the face of difficulties. Had their fathers, thirty-

eight years previously, shown such a spirit, Israel would long before this have been in possession of Canaan. *The Lord hearkened*; eager to listen to His people when they sought His help. *Destroyed them and their cities*; executing God's judgment upon them. *Hormah*; "a devoted thing," "something vowed". This place was twenty-five miles south of Beersheba.

II. The Plague, 4-6.

V. 4. *From Mount Hor*. See Light from the East. The conflict with the king of Arad must have taken place before the death of Aaron at Mount Hor (ch. 20 : 22-29), since this is too far from Kadesh to be the scene of the king's attack and Israel's subsequent victory. *The way to the Red Sea* (Rev. Ver.); to compass the land of Edom. In order to avoid a war with Edom (see ch. 20 : 14-21), Moses made a long detour to the south, as far as Ezion-geber on the Gulf of Akaba. His purpose was to pass round the mountain range to the east of Edom (see Geography Lesson), and then move northward. *People . . . much discouraged*; for (1) their journey "lay for fifty miles in the track of the fierce sirocco wind, and amid terrible desolation"; (2) the terror of the warlike Edonites was upon them; (3) water was scant, and they were weary of the manna for food; (4) many could not see the need for this toilsome and roundabout journey. In the face of these difficulties and dangers, their trust in God and their leaders again began to fail.

V. 5. *People spake against God, and against Moses*. They were guilty of blasphemy as well as rebellion, speaking not only against their human leader, but also against their divine Guide. *Our soul loatheth this light bread*; so completely did they forget, in their present sufferings, the power and love that had sent the manna at first, and had supplied their fathers' wants and their own during forty years.

V. 6. *The Lord sent*; not by special creation at the moment, but by bringing the serpents to the place, or withholding His protection. *Fiercy serpents*. This desert abounds with serpents. Two of the most fatal species are the cobra and the horned cerastes. The epithet, "fiery," may refer to the metallic sparkle of the reptiles, or,

more probably, to the burning sensation caused by their bite. *Much people . . . died*; bitten by the serpents, which issued from crevices in the ground, or from beneath low shrubs, and fastened on hands or feet. (See also HOME STUDY QUARTERLY.)

III. The Cure, 7-9.

Vs. 7, 8. *We have sinned*. Their sufferings brought home the conviction of sin, as suffering often does still. *Moses prayed*. This prayer was at the entreaty of the people, who felt themselves unworthy to come to God themselves. *For the people*; as Elijah for the widow's son (1 Kgs. 17 : 19-22); Elisha for the child of the Shunammite (2 Kgs. 4 : 32-37); and Peter for Tabitha, Acts 9 : 40. *Make thee a fiery serpent*. The remedy provided had no healing power in itself, but was dependent for its efficiency solely on the will of God. *Upon a pole*; in full sight of all the people. *Every one . . . bitten . . . looketh upon it, shall live*. Looking, of course, involved faith in God's promise.

V. 9. *Moses made a serpent of brass*; rather of bronze. Brass was an alloy practically unknown among the ancients. The bronze serpent was like in form, perhaps also in color, to the desert serpents. It is referred to as being still in existence in the time of king Hezekiah, 700 years later, and had then long been an object of superstitious worship. It was therefore destroyed by order of that king, 2 Kgs. 18 : 4. In the New Testament, Jesus Himself refers to the brazen serpent as a symbol of His being lifted up on the cross, that we may look to Him and be saved from sin, John 3 : 14, 15.

Light from the East

ARAD—Was the name of a city peopled by Canaanites, about twenty miles south-east of Hebron. The ruins have been discovered on the top of the hill Tell Arad.

HORMAH—Means "Anathema," and was so called because the whole region had been banned in the vow which Israel took. It was applied to a place about twenty miles north-east of Kadesh, where the army of the Hebrews was concentrated against Arad and his allies.

HOR—Tradition has identified this historic mountain with a lofty sandstone ridge on the

east side of the Arabah, and within the borders of Edom. It rises at the point referred to about 4,800 feet above the Mediterranean in a double summit which looks like a huge castellated building. On the top there is an ancient chapel surmounted by a white dome, and in the rock below the floor, the site of the antique tomb. The name of the twin peaks

in Arabic means, "The Mountain of the Prophet Aaron". A remarkable view from the top of it may be obtained, in every direction, in a clear day. Its identity with Mount Hor has been disputed in recent times by the disciples of the critical school, and Trumbull fixes on Jebel Madara, a conical mountain north-west of Kadesh, as the true Hor.

APPLICATION

He fought against Israel, and took some . . . prisoners, v. 1. It is a fortress in India. A troop of ferocious Sepoys have surrounded it.

Guarding the Soul City

If once these bloodthirsty enemies force admission, they will cut down soldier and civilian, they will spare neither mother nor child. Can you imagine a fortress in such imminent peril asleep, the warder on the tower nodding over his bayonet, the captain in his tent, pen in hand, but asleep at his table, no sentry watching, the heavy spirit of slumber on them all? No, such a thing is impossible in the alert British army, when the war trumpet sounds and danger is near. Our soul city is besieged by enemies fierce and cunning. We dare not yield ourselves to sloth or slumber; else the foe will surprise us and make us captive, as Arad came upon Israel unawares and took some of them prisoners. "Watch", says our great Leader. And the best of it is, He watches with us to keep us safe.

Israel vowed a vow. the Lord hearkened, vs. 2, 3. On a recent railway journey, the writer heard a bell ringing, as the train drew near a crossing. A young engineer sitting beside him explained that whenever the locomotive touched a rail at a certain distance from the crossing an electric circuit was formed, and the bell rang automatically.

Why the Bell Rang

When we turn to God in prayer and obedience, it is as if a circuit were formed between ourselves on earth and God in heaven, so that He hears the cry of our need and sends His swift-winged messengers to our help.

There is no bread, v. 5. In a fine farming district of Ontario lives an old man over ninety, who tells this story of

When the Flour Failed

his childhood. His parents had come from Scotland and settled in the bush miles from neighbors.

By hard work they had cleared a small piece of ground on which they planted some potatoes and beans. Then their flour failed, and they had no food and no money to buy it. The old man remembers how his mother took him, a wee chap at the time, to see if the potatoes were ready to use. Pulling up a hill, they found them only the size of robins' eggs. The little boy never forgot the look of despair that came into her face. It seemed to say, "There is nothing now but starvation". But they went over to the beans, and found that they were fit for eating. The family lived on these until the potatoes were ready, and on the potatoes until they could get some flour. But in one way or another God provided for them, and the children became prosperous men and women.

When he beheld the serpent of brass, he lived, v. 9. Just as the cure for the poisonous bite of the serpent was made in likeness of that serpent

Sin's Cure

itself, so Christ who is our Saviour from the plague of sin, was made sin for us (2 Cor. 5:21), took upon Himself the likeness of sinful flesh (Rom. 8:3), and suffered on the cross that death which is the penalty of sin. And just as the believing Israelite who was dying from the poisonous bite, looked at the brazen serpent and was immediately cured, so every one who looks to the crucified Christ will find in Him full forgiveness for all his sin, the removal of the penalty and deliverance from the power of that sin. How needful, therefore, that all should look to that one Saviour; "for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Lesson Points

A task shirked to-day will be all the heavier to-morrow. v. 1.

"Thrice is he armed that hath his quarrel just". v. 2.

No true prayer ever fails to reach the ear or to move the arm of God. v. 3.

The monotonous round of daily duty is the severest test of a man's religion. v. 4.

It is because we forget the blessings of the past, that we become discouraged in the present. v. 5.

Suffering is meant to burn away the dross

and leave only the pure gold. v. 6.

Blessed is the pain that stings us into confession. v. 7.

"More things are wrought by prayer than this world dreams of". v. 7.

God's judgments are passing clouds; His grace is the ever shining sun. v. 8.

Faith is the channel by which the healing energy of Christ flows into our souls. v. 9.

TEACHING HINTS

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

For Teachers of the Older Scholars

Get the Lesson setting from Connecting Links. Glance briefly over the intervening events, such as Korah's rebellion (ch. 16), the budding of Aaron's rod (ch. 17), the death of Miriam (ch. 20 : 1), the water from the rock and Moses' sin (ch. 20 : 2-13), the death of Aaron (ch. 20 : 22-29). (See, however, Exposition.) The purpose of the wilderness discipline was now accomplished, and the order came, to go forward. A map will be of great value.

1. *The victory at Hormah* (vs. 1-3). Observe how eagerly the Canaanites were watching the movements of Israel, and how determined they were to oppose them. Study Israel's new faith and courage, the stirring of a new spirit, and the consequent victory.

2. *The trial and unbelief of the people*, vs. 4-6. Note the position of Mount Hor, 4,800 feet above the Mediterranean and about midway between the Red Sea and the Gulf of Akaba. Observe the direction of the march. They must go round Edom. The Edomites were descendants of Esau, and would not permit the Israelites to go through their land (ch. 20 : 14-21), and God forbade any war between them (Deut. 2 : 4, 5). Hence the people had to go south, far out of their way, apparently going away from Canaan. The march was hard, water and food were scarce. They became discouraged, impatient, and finally rebellious (compare 1 Cor. 10 : 9). How quickly they forgot and fell!

3. *The punishment*, v. 6. Whatever may have been the manner of their coming, the serpents were regarded as God-sent. (See

Exposition.) Two things to be noted about them are, first, they were "fiery," literally "burning", so styled from the inflammatory nature of their bite; and second, the bite was deadly.

4. *The repentance and healing*, vs. 7-9. Note: (a) Israel's repentance, as seen in their confession and prayer for forgiveness. (b) Their acceptance by God, as shown in the provided remedy, the brazen serpent. Briefly get the facts,—the prominent position, the look, the healing. The whole idea was to emphasize the fact that it was God's remedy, and the only condition of healing was "looking".

Let the teacher take these facts as an illustration of the fact of sin, which is at heart unbelief. Note its bitterness, deadly character and remedy. Study John 3 : 14-17 for Jesus' use of the Lesson. He employed it to make the way of salvation clear to an inquirer. The one great truth taught is, that faith in the Saviour lifted up on the cross brings pardon and life.

For Teachers of the Boys and Girls

It is a long leap from the last Lesson to this; therefore touch the intervening events lightly, and be sure to secure time—this is indispensable—for the wonderful ending.

"Carrying on the Story" in the INTERMEDIATE QUARTERLY relates the events between the two Lessons. Dwell a moment each on the thirty-eight years of wandering (now just at an end), which was the punishment of the people's cowardice in not going into the land of Canaan; the rebellion of Korah and his company, with its dreadful consequences; and the long round-about route which the Israelites were compelled to

take to reach the land of Canaan.

The Lesson finds them at Kadesh-barnea, at the south of Canaan. It was from Kadesh the spies had been sent out thirty-eight years before. The incidents embrace :

1. *A battle that began ill and ended well*, vs. 1-3. The interest lies in the outcome, rather than in the battle itself. Have the scholars describe how this went against the Israelites at the first. Then what? They remembered God. They were weak because they had forgotten Him. To separate ourselves from God, to leave Him out of count, always means loss of strength. Explain a "vow"—a solemn oath or promise. Explain also the strange vow to utterly destroy their cities: they were executing God's judgments against the sinful inhabitants of the land. Then followed, as a matter of course, victory, Prov. 21 : 31.

2. *A journey that turned out badly*, vs. 4-6. With the Map, and explanations in the Exposition and Geography Lesson, make the

journey clear, and the sort of country through which it took the Israelites. They were "discouraged" by the hardships of the way. Did they act wisely? Have the class show wherein they acted foolishly. Was God unloving, because He sent the fiery serpents? It was a just punishment for their complainings; and He wanted to bring them to a better mind.

3. *A gracious deliverance*, vs. 7-9. Study out with the scholars, the people's part—they did all that was left them to do, turned to God for forgiveness (1 John 1 : 9); Moses' part (how forgiving he was)—"prayed" (see James 5 : 16); God's part—provided the remedy. Here comes in the Golden Text, which, in this Lesson, is the main thing. Make clear and memorable these three great facts—sin, like the serpent's bite, is sure death; Christ on the cross is the sure remedy; and simply to look (to trust in Christ and in what He has done for us) is the sure cure.

THE GEOGRAPHY LESSON

Nearly midway between the Dead Sea and the Gulf of Akaba, is the highest and wildest of the summits in the whole Edomite range of mountains. It is about 5,000 feet high, and has a double top. This is Mount Hor, which is now called Jebel Hârûn, that is, "Aaron's Mountain," because here this first high priest of Israel, Moses' brother, died and was buried.

From Mount Hor, Moses led the people southward through the Arabah, the long valley between the Dead Sea and the Gulf of Akaba. Travel in the Arabah was very difficult. The way was rough and stony,

the heat was almost unbearable, and sand storms were frequent. Near the Gulf of Akaba, the mountain range of Edom or Seir, ended, and Israel turned northward to Moab.

There were two other routes into Canaan from Kadesh, one northward through the Negeb or South country, and the other northward through Edom, the home of Esau's descendants, to the southern end of the Dead Sea and then northward along its eastern shore. The Edomites refused permission to Israel to pass through their territories. Hence they went round them by the third route described in the preceding paragraph.

ADDED HINTS AND HELPS

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

Some Test Questions

1. What period of time intervened between last Lesson and to-day's?
2. Mention some of the events that happened during this period?
3. Who fought against Israel? Where did this attack take place?
4. To whom did Israel appeal for help? What vow did they make?

5. Who died at Mount Hor?
6. In what direction did Moses afterwards lead the people? What was his purpose?
7. What effect had the journey upon the Israelites?
8. Of what two sins were they guilty? What specially did they complain of?
9. How were they punished? What was the effect upon them of the punishment?
10. What means of cure did God provide?
11. What was required of the people in order to be healed?

Something to Look Up

1. In Isaiah, the Lord bids all men look to Him, and be saved. Find the passage.

2. Find in the Epistle to the Hebrews, where Aaron's rod that budded is mentioned.

ANSWERS (Lesson IX.)—1, Deut. 1 : 22-25. 2. Josh. 14 : 7, 8.

For Discussion

1. The advantage of pledges, for example, a pledge to total abstinence.

2. Should a Christian ever be discouraged ?

Prove from Scripture

That we are saved by grace.

The Catechism

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

The Seventh Commandment. This law guards the institution of marriage. Everywhere throughout scripture the sanctity of the marriage relation is taught. The Old Testament pronounces it the best and happiest

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

The Question on Missions

By Rev. J. C. Herdman, D.D., Home Missionary Superintendent, Calgary, Alta.

It is wonderful how the Galicians are coming into Canadianism and Protestantism. In Alberta three years ago, they had only one public school, now they have twenty-one, and no separate schools. The teachers are not Galician, but English-speaking, and the colonists all over want to learn English. Eight Protestant churches have been built. We have six Galician missionaries who belong to the Independent Greek Church, but are supported by our Home Mission Fund. Many of the people are giving up ritualistic ideas, and want good sermons and helpful services. Our Rolland M. Boswell Hospital at Vegreville is a great help to the Galician colony, and assists the English-speaking settlers as well. The matron is Miss Playfair, and the medical superintendent is Rev. Dr. Paterson. The training school for Galician lads and girls has been doing good work and has been kept up since July of last year. About sixteen lads attended, and eighteen girls in the evening. Rev. T. A. Broadfoot and Mr. Svarich are the teachers.

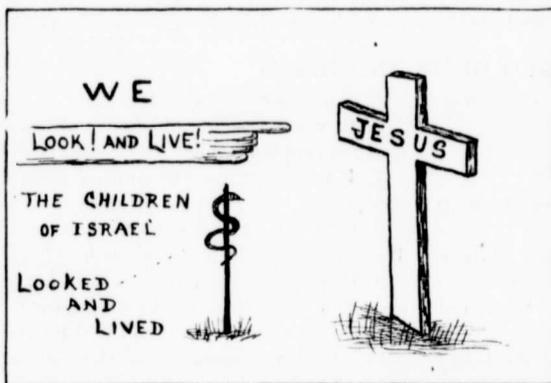
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God healing His people.

Introduction—Draw a waving line to suggest a serpent. You may have seen one

darting across a path, or you may have seen some in the menagerie, or the Zoo. They glide along very quietly. Many of them are pretty in color, but they bite and sting, and sometimes poison and kill. We do not like to think or talk much about them ; but our Lesson to-day tells us something about serpents.

Review—Recall briefly the last Lesson (make a great many strokes). Here are the children of Israel again wandering in the wilderness, ch. 14 : 33. They



met many foes on their journey. God helped them to conquer some of these; but there were many more. Water, too, was scarce, and they were tired of the food God had provided (Can you print the name?). So they complained against God and against Moses.

Plague of Serpents—How ungrateful! God was angry with them. Tell of the plague of serpents. The people knew it was their sin that brought the trouble upon them, and they asked Moses to pray, that God would take away the serpents.

Here is the way God answered Moses' prayer (Draw outline as you talk). God told him to have a high pole set up in the midst of the camp, where it could be seen from every part; and, coiled about the top of the pole, was a serpent made of brass that looked like the serpents which were biting the people. What could it mean? Verse 8 tells us.

The Cure—Let us look at the cure. Picture the people lying all over the camp suffering from the burning bites of the serpents. They know that the bite will cause death. How eagerly they desire to hear of some cure! At last the glad news is told to every bitten one, that a cure has been provided. And such a simple easy cure it is! All they have to do is to look at the serpent of brass on the high pole. The moment they do this they

are cured. Surely every sufferer would turn his eyes at once to the brazen serpent. How very foolish it would have been to refuse.

The Sin Serpent—Who made Eve disobey God? What did he look like? Yes, a serpent. We call this wicked one Satan, and the bite, we call sin. Is there any cure for sin? Yes, God has provided a sure cure.

Golden Text—Repeat. These are the words of Jesus to Nicodemus.

The Sin Cure—A single look at the brazen serpent cured the Israelites of the cruel serpent bites. Just as simple and easy is the way for us to be cured of the sin bites.

Sing refrain, Hymn 148, Book of Praise:

Look! look! look and live!

There is life for a look at the crucified One,

There is life at this moment for thee.

Print—JESUS IS THE ONLY CURE FOR SIN. Where is the place where He was lifted up for us? (Draw a cross). Shall we not all look unto Him (offer prayer for forgiveness, and trust and love Him)?

Something to Think About—I need healing from sin.

God gave the children of Israel the BRAZEN SERPENT to cure the serpents' bites

God gives us JESUS to cure sin

FROM THE PLATFORM

**“LOOK! LOOK! LOOK AND LIVE!
THERE IS LIFE FOR A LOOK AT THE
CRUCIFIED ONE,
THERE IS LIFE AT THIS MOMENT FOR THEE.”**

Get the school to sing v. 1, and the refrain, of Hymn 148, Book of Praise. Print the refrain on the blackboard, and have it sung a second time, very softly. Question somewhat as follows: 1. What kind of life is spoken of here? Make it clear that it is eternal life (see John 3:16). 2. What must we do to get this life? The hymn says, “Look!” Be sure that the scholars understand that this is just another way of saying that we receive this life by simply believing. 3. In whom are we to trust? “The crucified One.” Speak in hushed and tender tones of his wonderful love and grace, who died for us poor helpless sinners. 4. Who may have this life? It is “for thee.” It is just as if a stretched forth finger pointed to each of us. 5. And when may we have it? “At this moment.” Urge each scholar to accept this life now. Let the refrain be sung once more very tenderly.

Lesson XI.

MOSES PLEADING WITH ISRAEL September 15, 1907

Deuteronomy 6: 1-15. Commit to Memory vs. 4-7. Read Deuteronomy, chs. 5, 6.

GOLDEN TEXT—Beware lest thou forget the Lord.—Deuteronomy 6: 12.

1 Now ¹ these are the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye go ² to possess it :

2 That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

3 Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the LORD ³ God of thy fathers hath promised ⁴ thee, in ⁵ the land ⁶ that floweth with milk and honey.

4 Hear, O Israel: The LORD our God is one: LORD:

5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

6 And these words, which I command thee this day, shall be ⁷ in thine heart:

7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

Revised Version—¹ this is the commandment; ² over; ³ the; ⁴ unto; ⁵ a; ⁶ flowing; ⁷ upon; ⁸ for; ⁹ door; ¹⁰ bring; ¹¹ cisterns hewn out; ¹² hewedst; ¹³ and thou shalt eat; ¹⁴ out of; ¹⁵ him shalt thou serve; ¹⁶ peoples; ¹⁷ Omit brackets; ¹⁸ in the midst of thee is a jealous God; ¹⁹ he.

LESSON PLAN

I. God's Commands, 1-9.

II. God's Gifts, 10, 11.

III. God's Warnings, 12-15.

DAILY READINGS

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

M.—Moses pleading with Israel, Deut. 6: 1-15. T.—“For our good,” Deut. 6: 16-25. W.—Remember to do! Deut. 8: 1-10. Th.—Lest ye forget, Deut. 8: 11-20. F.—In the heart, Deut. 11: 18-28. S.—Hearers and doers, James 1: 19-27. S.—“Keep My commandments,” John 15: 8-17.

Shorter Catechism—*Ques.* 71. *What is required in the seventh commandment?* A. The seventh.

EXPOSITION

Time and Place—B. C. 1451; a broad plain east of the Jordan between the river and the mountains of Moab.

Connecting Links—Israel having compassed the land of Edom desired to pass peaceably through Moab, but were attacked by Sihon king of the Amorites (Num. 21: 21-32), and by Og (vs. 33-35) king of Bashan. Both of these were conquered and their land occupied. The story of Balaam (Num. chs. 22 to 24) comes in after Israel's arrival on the borders of Canaan. They are now on the eve of entering the Promised Land. Moses gives a series of three farewell addresses to the people, in which he recapitulates the laws already given and urges a faithful observance of them. Hence the name Deuteronomy, which is a translation of the Hebrew *de* or “repetition of the law”. The addresses of Moses form the main part of the book. The

8 And thou shalt bind them for a sign upon thine hand, and they shall be ⁸ as frontlets between thine eyes.

9 And thou shalt write *then* upon the ⁹ posts of thy house, and ⁷ on thy gates.

10 And it shall be, when the LORD thy God shall ¹⁰ have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buiddest not.

11 And houses full of all good *things*, which thou filledst not, and wells ¹¹ digged, which thou ¹² diggedst not, vineyards and olive trees, which thou plantedst not; ¹³ when thou shalt have eaten and be full;

12 *Then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, ¹⁴ from the house of bondage.

13 Thou shalt fear the LORD thy God, and ¹⁵ serve him, and shalt swear by his name.

14 Ye shall not go after other gods, of the gods of the ¹⁶ people which are round about you;

15 ¹⁷ (For the LORD thy God ¹⁸ is a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and ¹⁹ destroy thee from off the face of the earth.

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

The Question on Missions—11. Which part of the Western work is undertaken by the Women's Home Missionary Society? This society supports hospitals amongst the Galicians at Teulon, Man., Wakaw, Sask., and Vegreville, Alta., also a nurse at Sifton, Man., and two in the hospital at Atlin, B.C., a student at Manitoba College, and several mission fields.

Lesson Hymns—Book of Praise, 313 (Supplemental Lesson); 217; 211; 92 (Ps. Sel.); 573 (from PRIMARY QUARTERLY); 180.

Lesson is taken from the first of them, chs. 5 to 26.

I. God's Commands, 1-9.

V. 1. *These are the commandments*; including the Ten Commandments, specially referred to in ch. 5, and other principles and precepts in these farewell addresses of the great Hebrew lawgiver. The “commandments” include *statutes*, that is, written laws, and *judgments*, that is, judicial decisions made once with authority, and forming a rule or precedent applying to other cases in the future. *That ye might do them*. Moses wished to enlist the hearty good-will of the people on the side of obedience to God's law, knowing this to be more effective than the threatening of pains and penalties on the disobedient, though these also were needed.

Vs. 2, 3. *Fear the Lord thy God*; with the filial reverence of children towards a loving

father, of loyal subjects towards an honored sovereign, and with shame at the thought of disobeying the commands of a God who is also a Redeemer. True fear of God finds expression in willing, cheerful obedience to all His laws. *Thou, and thy son*, etc. Not only as a nation, but also as individuals, generation after generation, would Moses have them walk in the fear of God. *Days . . . prolonged*. Compare the Fifth Commandment. Obedience to God's laws is the condition of prosperity for the individual and the nation. *Well with thee*. Piety and true prosperity go hand in hand, 1 Tim. 4 : 8. The Old Testament emphasizes specially the rewards of obedience to God which belong to this life. People in those days were not able fully to appreciate rewards belonging to a life in the future. *Increase mightily*; become a great nation. *That floweth with milk and honey*; a picture of the outward abundance to be enjoyed by those who obey God.

Vs. 4, 5. *Hear, O Israel*. Vs. 4, 5 are called the Shema ("Hear"), and are used to this day in Jewish morning and evening worship. *One Lord*. He is one, not many, unlike such heathen gods as Baal and Ash-toreth, which were worshiped under different forms; and He is the only One that has any real right to be called God. *Love the Lord*. Love to God is the first duty binding on every human being (see the words of Jesus, Matt. 22 : 37, 38), and into this duty should go every energy of our nature.

Vs. 6, 7. *These words . . . in thine heart*. This is only another way of saying that they are to love his law and to take pleasure in keeping its requirements. Only thus would their obedience be a genuine obedience (compare Ps. 1 : 2). Jesus insisted on the importance of right motives in the heart (see Matt. 15 : 19, 20). And in so doing, He spoke from the standpoint of Deuteronomy. *Teach them*, etc. Family religion and family instruction are the best means of securing right character in the coming generation. Along with home teaching, this precept includes instruction in the Sabbath School and at public worship. *Talk of them*. One shows where his chief interest lies by the subjects which he most loves to discuss with his family or his friends, Matt. 12 : 35.

Vs. 8, 9. *Bind them*, etc. See Light from the East. *Write them*, etc. Every Jewish house is supposed to have fastened somewhere near the door a small cylinder containing a parchment, called the Mezuzah, inscribed with Deut. 6 : 4-9 and 11 : 13-21. The teaching of this custom is, that God's law is to rule the whole household, and that its members should seek His guidance in all their goings out and comings in.

II. God's Gifts, 10, 11.

Vs. 10, 11. *Brought thee into the land*. The conquest of Canaan would bring Israel into new conditions of prosperity and into the possession of great wealth. They were soon to leave behind them the comparative poverty and the hardships of their wandering life in the desert, where their sole possessions were what they carried with them. Moses earnestly reminds them that God is the great Giver of all these blessings in prospect.

III. God's Warnings, 12-15.

Vs. 12-15. *Beware lest thou forget*, etc. In the midst of their prosperity there was danger of forgetting their debt to God for it all, of forgetting the duties of thanksgiving, worship, love and obedience. *Fear the Lord*; reverence and obey Him. *Swear by His name*. All legal oaths were to be in the name of the true God, not of the heathen gods of surrounding peoples. *Not go after other gods*; another danger arising from association with heathen neighbors. *A jealous God*; brooking no rival in His people's affections. *Destroy thee*. Israel was to be placed to do God's will and serve His purposes. Failing to do this, they would surely be removed and their great work given to others (see Matt. 21 : 43).

Light from the East

FRONTLETS—The Egyptians carried about with them strips of parchment containing wise or beautiful thoughts, and often wrote votive inscriptions or prayers on the walls of their temples, above their house doors, or as a frieze around their rooms. A century or two before Christ, the Jews began to make phylacteries, that is, cubical leather boxes varying from half an inch to an inch and a half on a side, which contained pieces of parchment with the

following texts : Ex. 13 : 1-10 ; 13 : 11-16 ; Deut. 6 : 4-9 ; 11 : 13-21. One of these boxes was bound on the forehead by straps passing around the head, and before the knot was tied a blessing was pronounced. The other box was fastened on the inside of the arm, just above the elbow, and the straps wound diagonally upon the arm, seven times around it and three times around the middle finger. The sealed box had four compartments, with

a separate slip and text in each. The other had one compartment, and all the passages were written on one scroll for it. The duty of assuming the tephillin, as the Jews called it, still rests on every male after the age of thirteen years and one day. Before they are put on, a prescribed prayer is uttered, and while the straps are wound around the arm, Deut. 6 : 4 is repeated, and around the finger, Hos. 2 : 19, 20. ✚

APPLICATION

Fear the Lord thy God, v. 2. The brightest intellects have been the readiest to bow reverently before the power and wisdom of

The Reverence of a Scholar

God. Robert Boyle, son of the first Earl of Cork, who lived in the latter half of the seventeenth century, is famed for his knowledge of natural philosophy. He invented the compressed air pump, and the first hermetically sealed thermometer. By his careful experiments, he removed many false and foolish notions. He is known as the forerunner of the modern chemist. This high-born, distinguished, brilliant and severely scientific man never came to the name of God in his speaking or reading, but he pronounced it with deepest reverence.

That it may be well with thee, v. 3. How passing fair is the picture of life in Eden before the fall ! Then, human hands wrought

Paradise Regained

out in simple obedience the divine plan, human wills moved in sweet harmony with the will of God ; and in the songs of praise that rose to heaven from human hearts and lips, there was no discord of sin. Happiness without alloy was the lot of those who dwelt in that blissful home. Sin robbed our race of that first blessedness. But it may be regained. We have but to come back to our gracious and merciful God, yielding ourselves to Him in lowly obedience, and once more it will be well with us.

The Lord our God is one Lord, v. 4. Five hundred years before Christ, there were in Egypt more gods than men. In India, there

Our Rightful Sovereign

are to-day, not less than three hundred millions of these heathen deities. The Persian worship almost every form of fire and light. In

the time of Paul, the graves and cities of classic Greece were crowded with idols. Over against this multitude of false gods, stands, in unique and unshared grandeur, the one living and true God, the God and Father of our Lord Jesus Christ. He is the one rightful Sovereign of our intellect and affections and will.

These words . . . in thine heart, v. 6. "Things are what they are ; consequences will be what they will be ; why, then, should we deceive

Why Deceive Ourselves ?

ourselves ?" These are golden words of Butler, the great English theologian of the eighteenth century. God's moral laws are not merely written on tables of stone, else we could destroy them ; they are woven into the hearts and lives of men. They can no more be defeated or altered than the laws of the physical universe. Fire will burn, water will freeze, lead will sink, whatever we say. As certainly does obedience to God bring happiness, and disobedience, misery. There can be no true success, if His commands are ignored.

Teach them diligently unto thy children, v.

7. In the year 1807, an old man seventy-two years of age would sometimes walk

How a Great Work Began

through the streets of Gloucester, leaning on the arm of a younger friend. On reaching a certain spot they would stop, and the old man uncover and bow his head in silent prayer. " This is the spot," he would say, " on which I stood, when I saw the sad condition of the children and the neglect of the Sabbath by the people of the city. I asked, ' Can nothing be done ? ' A voice said, ' Try.' I tried, and see what God has wrought." That venerable

man was Robert Raikes, the founder of the Sunday School ; and the thousands of Sunday Schools, and millions of Sunday School scholars, all over the world, attest how wonderfully God will bless the efforts of those who try to teach His commandments diligently to the children.

Lesson Points

Only a godly nation can be truly great. v. 1.
The Lord who fills the universe can at the

same time dwell in each human heart. vs. 4, 5.

When the Word of God is cast into the heart springs, it sweetens every stream of life and conduct. v. 6.

Now abideth the church, the Sunday School and the home ; but the greatest of these is the home. v. 7.

Times of prosperity are times of peril. vs. 10-12.

It is better to be right than to be in the majority. vs. 13, 14.

TEACHING HINTS

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

For Teachers of the Older Scholars

The Israelites were encamped in the broad space between the Jordan and the mountains of Moab, opposite Jericho. The tract is about four to five miles wide. Trace the intervening events, the journeying of the people round the borders of Edom and northward ; the prophecy of Balaam (Num., chs. 22 to 24) ; the new census (Num. 26) ; the conquest of the territory east of the Jordan, Moab and Bashan (Num. 21 : 21-35) ; the settlement of the two and a half tribes east of Jordan (Num. ch. 32 and ch. 3 : 12-20) ; the repetition of the law and renewal of the covenant (ch. 5) ; and now the farewell address of the Lesson. The scene is memorable. It was Moses' farewell. The people were soon to enter Canaan. The Lesson indicates the elements in true prosperity.

1. *Obedience to the will of God*, vs. 1, 2. This was the ideal of life. This was God's purpose in giving the law, and hence was the basis of of the national existence of His chosen people. Observe its scope : (a) It was so to control life that God would be held in proper regard. (b) It was to include obedience to all God's laws. (c) The result would be an enjoyment of the blessings God had so frequently promised.

2. *An adequate conception of God*, vs. 4, 5. This had a twofold aspect. It insisted on the unity of God. This was in striking contrast to the surrounding polytheism. It demanded a corresponding worship of the heart. Love in the fullest exercise of man's powers is the firm basis of religion and worship.

3. *Proper religious education*, vs. 6-9. Study its requirements : (a) Personal culture of the heart, v. 6. (b) Proper training of the children. Note the details mentioned. (c) Proper public recognition of God's law, to be seen on the person and dwellings. This injunction was interpreted literally and formally and led to the symbolic dress of Judaism.

4. *Proper safeguarding of the future*, vs. 10-15. The people were to be watchful lest success should lead to forgetfulness. They must give God His proper place in work and worship. They were to have a just appreciation of the holiness of God, which would not permit any sin in Israel.

This Lesson is a review and summary of the great principles underlying the revelation of God, which were being gradually incorporated by the people. As such, they are eternal. The teacher should set them in relation to the national life of Canada, and seek to guide the class into the just appreciation of their value. To take possession of our inheritance demands more obedience, more love, more religious education, more prayer.

For Teachers of the Boys and Girls

Two new things, and two old, make up this important, but not too easily taught, Lesson.

1. *A New Book*. Explain what its name means—see Exposition ; also how this second giving, this reiteration, of the law came to be made. This will lead naturally to—

2. *A New Situation*. The wilderness journey ended ; the Land of Promise in sight. See Geography Lesson for description. It is a good time to review the happenings of those 40 years now completed. Put the review into the form of a list (to be got at by questioning) of

the wonderful things God had done for the people in the lifetime of Moses, who is about to be taken from them.

3. *Old Commandments.* Picture Moses the venerable leader and teacher standing before the great congregation, who knew that they were listening to his farewell words; the solemn hush that came upon the vast assembly; the still more solemn words that fell upon their ears.

Perhaps the most effective way of presenting the "commandments, statutes," etc., is in the Ten Commandments, which are their best summary. Have the scholars give the substance of each of the Ten Commandments in a short sentence. These were what they were "to do": fear God and keep His commandments. (Have someone read the whole of Eccl. 12 : 13, 14.) Now for the promises : work these out of v. 3.

Then a summing up of all the commandments, vs. 4, 5. Show the class that, if this first and great commandment (Matt. 22 :

37, 38) is kept, the second (Matt. 22 : 39) will also be kept.

Five places these great words of God were to be : it will prove an interesting exercise to bring them out by questions—heart, mouth, hand, brow, doors. The Exposition, Light from the East, and Illustration in QUARTERLIES afford abundant material. He who obeyed this instruction, could never be anywhere or do anything without the presence of God being with him. If the children of the class have been well instructed in their homes, it is because their fathers and mothers have done, as these fathers and mothers were bidden to do.

4. *An Old Warning.* Bring the class right to the heart of it in the Golden Text, which is part of v. 12. Show the danger of their forgetting God, when all the good things of vs. 10, 11 should be theirs; and then let the warning of v. 15 fall. Have one of the scholars recite or read, Kipling's *Recessional*, as a fit ending of the Lesson.

THE GEOGRAPHY LESSON

At last Israel reached the land of Moab east of the Dead Sea. But they found that Sihon, king of the Amorites, had crossed over the Jordan from western Palestine and had driven out the Moabites and taken possession of their land. Moses asked permission of Sihon to pass through his territory, but Sihon refused. The result was a battle in which Israel was completely victorious. Besides this victory over Sihon, they won another over Og, king of Bashan.

After these battles, Israel moved across the rolling plateau, about 3,200 feet above sea level, of which Moab mainly consists, un-

til they reached the lofty headland of Nebo, nearly opposite the north end of the Dead Sea. Up to this point, the Promised Land had been shut out from their view by the western headlands, but now it comes into full sight. The wanderings of the wilderness are all behind Israel, and before lies the rich inheritance which God had promised to them. They descended to the plains of Moab, a level tract near the mouth of the Jordan, eleven miles across, from four to five miles of this breadth being on the eastern side of the river. Only this stream was now between them and their new home.

ADDED HINTS AND HELPS

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

Some Test Questions

1. What territory east of the Jordan did Israel conquer ?
2. Where were they now encamped ?
3. Explain the name Deuteronomy. Of what is this book mainly made up ?
4. What is meant by "commandments" (v. 2)? Into what two classes are these divided ?

5. On what did Moses chiefly rely to ensure the people's obedience ?
6. Upon what, is it here taught, do national and individual prosperity depend ?
7. Why is the chief stress laid upon rewards belonging to this life ?
8. What is the first duty binding on every man ?
9. What is taught here about personal religion ? About family religion ? About the duty of publicly confessing our religion ?

10. Against what danger of prosperity was Israel warned?

Something to Look Up

1. In which of the Psalms does David call upon his soul not to forget the goodness of God?

2. Paul writes to a young man who had been well instructed in the scriptures in childhood. Who was the young man? Find the passage.

ANSWERS (Lesson X.)—1. Isa. 45 : 22.
2. Heb. 9 : 4.

For Discussion

1. The advantages of memorizing God's Word in our young days.
2. The perils of prosperity.

Prove from Scripture

That we should love God's Word.

The Catechism

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

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

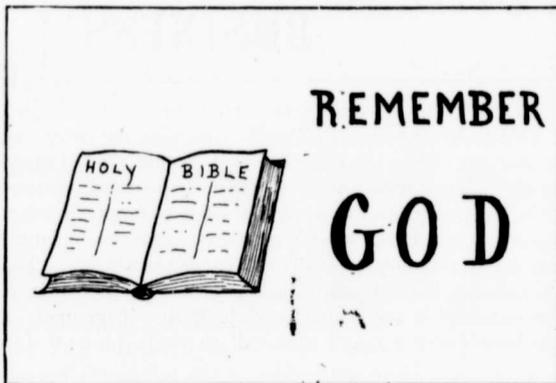
The Question on Missions

Ques. 11. Last year the Women's Home Missionary Society contributed \$1,906 for the support of seven mission fields and the partial support of an eighth. The hospital work of the society is carried on at four points, namely, Teulon, Man., Wakaw, Sask., Vegreville, Alta., amongst the Galicians, and Atlin, B. C. Mrs. Rolland M. Boswell of Elora, Ont. last year gave \$4,000 for the erection of a hospital at Vegreville. This hospital has been completed at a cost to the Society of \$6,500. The hospital at Wakaw was also completed last year at an additional expense of \$700, the amount being provided by the Sabbath School of West Church, Toronto, which had previously given a like sum, thus contributing the whole cost, \$1,400, of the building. Besides this work, the Society last year sent eighty-two bales of clothing, etc., to places where such help was needed. [Errors, from Report to General Assembly.]

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God commanding His people to study His Word.

Introduction—Do you like to come to Sunday School? Why do you come and (show Bible)? Whose book is it? About whom does this book tell us?



Now, let us look at the children of Israel again. Here is the Jordan river (line). The tents are not far away from it. The people are very near the Promised Land again, after nearly forty years wandering in the wilderness, because of their sins—(Outline tents, with the mountains of Moab in the background).

We'll make a great many strokes standing before a larger stroke. Beside this larger

Moses Pleading with Israel

stroke we'll make two more. The larger one is Moses, the other two are Caleb and Joshua. These three are the only ones now living who were grown-up people when the children of Israel came out of Egypt (Recall last Lesson). You remember our Lessons about the Commandments that God gave to Moses on Mt. Sinai. Those who were children then, are "big people" now. Moses has gathered them all together to hear the story of the goodness of God to them, and to teach them again God's laws and God's plans for them—to have a Bible lesson with them as our teachers do in Sunday School. Name some things we use in our Sunday School that they had not. The Lesson may now be read from the Bible.

Print—

| | | |
|-------------------------|---|--|
| FOR OUR OWN SAKE | { | Fear the Lord Hear " " Obey " " Love " " |
| FOR THE CHILDREN'S SAKE | { | Teach the laws of the Lord Talk about " " " " Bind upon the forehead " " " " Write upon the house " " " " |

(Explain as fully as possible these points).

The Bible on the Home—Vs. 10, 11 tell us about the homes God was going to give to His people in the land to which they were going, great and lordly cities already built, houses full of good things already gathered in them, wells of water already dug for them. Moses told them, when they got into these houses, what they were to do with God's Word (see Exposition on verse 9). We do not put these little rolls of parchment on our doors and gateways, but God wants us to have His Book in our home (Show Bible and draw outline).

The Bible in the Home—The home means so much to the little children. God loves our homes, and there He wants to be remembered. In what ways can you remember God in the home? (Prayer, Reading the Bible, Obeying, Being kind, Being true, etc.).

Golden Text—Print, BEWARE LEST THOU FORGET THE LORD THY GOD.

How can we show that we do not forget God?

Something to Think About—I should study God's Word.

| | |
|--|---------------------------------------|
| God gave the children of Israel THE OLD TESTAMENT PROMISES | God gives US THE NEW TESTAMENT GOSPEL |
|--|---------------------------------------|

FROM THE PLATFORM

GOD'S WORD

I
N

HEART
HOME
BUSINESS

The lesson tells of three places in which God's WORD (Print) should be. Get the school to tell you what these places are. First, IN THE HEART (Print). Question out what this means. It means storing it in the memory (Seize the opportunity of saying a word about the importance of memorizing scripture.) But it means more than this—to love it and prize it as a chief treasure. Secondly, in the HOME (Print). Impress the value of family worship. Picture the help it will be to young people when they leave the father's home, to remember the reading and the prayer, morning and evening. Thirdly, in BUSINESS (Print). This point is brought out in vs. 8, 9. Emphasize the strength to do the honest, square thing in business that comes from having the mind full of the principles of the Bible. Urge upon all to read regularly some portion of the Bible every day, and, above all, to put its precepts into practice.

Lesson XII.

THE DEATH OF MOSES

September 22, 1907

Deuteronomy 34: 1-12. Commit to memory vs. 10-12. Read Deuteronomy chs. 31 to 34.

GOLDEN TEXT—Precious in the sight of the Lord is the death of his saints.—Psalm 116: 15.

1 And Mo'ses went up from the plains of Mo'ab unto the mountain of Ne'bo, to the top of Pis'gah, that is over against Jeri'cho. And the Lord shewed him all the land of Gil'e'ad, unto Dan,

2 And all Naph'tali, and the land of E'phraim, and Manas'seh, and all the land of Ju'dah, unto the utmost sea,

3 And the south, and the plain of the valley of Jeri'cho, the city of palm trees, unto Zo'ar.

4 And the Lord said unto him, This is the land which I swear unto A'braham, unto Isaac, and unto Ja'cob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

5 So Mo'ses the servant of the Lord died there in the land of Mo'ab, according to the word of the Lord.

6 And he buried him in a valley in the land of Mo'ab, over against Beth-pe'or: but no man knoweth of his sepulchre unto this day.

Revised Version—¹mount Nebo; ²hinder; ³South (capital S); ⁴Plain (capital P); ⁵the; ⁶in the; ⁷hath not arisen; ⁸the; ⁹wrought.

LESSON PLAN

I. Moses' Vision, 1-4.

II. Moses' Death, 5-8.

III. Moses' Character, 9-12.

DAILY READINGS

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

M.—A sight of Canaan, Deut. 32: 44-52. T.—The death of Moses, Deut. 34: 1-12. W.—The fault of Moses, Num. 20: 1-13. Th.—Moses' desire, Deut. 3: 21-28. F.—"Face to face," Ex. 33: 7-14. S.—

7 And Mo'ses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

8 And the children of Is'rael wept for Mo'ses in the plains of Mo'ab thirty days: so the days of weeping and mourning for Mo'ses were ended.

9 And Josh'ua the son of Nun was full of the spirit of wisdom; for Mo'ses had laid his hands upon him; and the children of Is'rael hearkened unto him, and did as the Lord commanded Mo'ses.

10 And there arose not a prophet since in Is'rael like unto Mo'ses, whom the Lord knew face to face,

11 In all the signs and the wonders, which the Lord sent him to do in the land of E'gypt to Phar'ao'h, and to all his servants, and to all his land.

12 And in all that mighty hand, and in all the great terror which Mo'ses shewed in the sight of all Is'rael.

The prayer of Moses, Ps. 90. S.—Ready! 2 Tim. 4: 1-8.

Shorter Catechism—Review Questions 67-72. The Question on Missions—12. What is the Independent Greek Church? It is a church that has been formed amongst the Galicians in the West. Its ministers, of whom there are now 24, are in sympathy with our church. Manitoba College, at Winnipeg, has done much in training ministers, teachers, etc., for this church.

Lesson Hymns—Book of Praise, 313 (Supplemental Lesson); 320; 312; 53 (Ps. Sel.); 584 (from PRIMARY QUARTERLY); 100.

EXPOSITION

Time and Place—B. C. 1451; Mt. Nebo.

Connecting Links—The three addresses of Moses to Israel (Deut. 1: 6 to 4: 40; chs. 5: 1 to 26: 19; chs. 27: 1 to 30) followed by the investiture of Joshua with authority as his successor (ch. 31: 1-8); the delivery of the written law to the priests, with a charge as to its public reading (vs. 9-13); the writing of the song in ch. 32 and the teaching of it to the people (compare ch. 31: 14-23); and the pronouncing of a series of blessings on the several tribes, ch. 32: 48 to 33: 29.

I. Moses' Vision, 1-4.

V. 1. From the plains of Moab; the open plain between Jordan and the mountains of Moab, into which the Jordan valley expands immediately north of the Dead Sea. The plain is about 9 miles from north to south and 5 to 7 from east to west. Here Israel had camped. Num. 22: 1. *Nebo . . . top of Pisgah . . . over against Jericho.* See Geography Lesson. *And the Lord shewed him; caused him to see. All the land.* Most of these places can be seen on a clear day from

Nebo, so transparent is the Oriental atmosphere. Some of them, however, are not visible. Either, therefore, Moses' powers of vision were miraculously extended, or we are to understand that he saw the land as a whole, though not in all its parts. *Gilead*; the rough and rugged, yet picturesque hill country, east of the Jordan, extending some sixty miles, from the Dead Sea to the Sea of Galilee. *Unto Dan*; a city at the extreme north of Palestine. The city cannot be seen from Nebo, but Mount Hermon, at the foot of which it lies, is clearly visible.

V. 2. *Naphtali*; the region north and northwest of the Sea of Galilee. *Ephraim and Manasseh*; the central portion, from the Jordan to the Mediterranean. *Judah*; to the south. *The utmost sea*; the Mediterranean. This is hidden from one standing on Nebo, by the central range of Palestine, but is mentioned as the western boundary of the land stretching away before Moses' vision, just as Dan was mentioned for the northern boundary, v. 1.

Vs. 3, 4. *The South* (Rev. Ver.); the Negeb ("dry land"), the undulating coun-

try between the hill country of lower Palestine and the wilderness of the Sinai Peninsula. *The Plain* (Rev. Ver.); the circular (or oval) basin into which the Jordan valley expands just before the river enters the Dead Sea (see on v. 1). *Jericho, the city of palm trees*; renowned in ancient times for its palm-groves, of which not a single tree now remains. The last was seen by Robinson, the well known traveler, in 1838. *Zoar*. See Gen. 19 : 23. *The land which I swear unto Abraham*. The covenant with Abraham was the nation's charter and the ground of its hopes. *Thou shalt not go over*. Why, Moses himself tells in ch. 32 : 51 (compare Num. 20 : 1-13).

II. Moses' Death, 5-8.

Vs. 5, 6. *Moses the servant of the Lord*; the highest distinction in the kingdom of God (Matt. 23 : 11), and yet one which all may wear. *Died according to the word of the Lord*; literally "by the mouth (or, to quote the Jewish rabbis, "the kiss") of the Lord." *Buried him*; and, as quaint old Thomas Fuller says, "buried also his grave". *Beth-peor*; "the use of Peor", a Moabite idol. (See *Light from the East*.) *No man knoweth of his sepulchre*. Had the place been known, there is little doubt that it would have been made a shrine for worship by the people of a later time.

Vs. 7, 8. *An hundred and twenty years*; 40 spent in Egypt, 40 in Midian, and 40 as leader of Israel (see Acts 7 : 23, 30). *Thirty days*; the customary period for persons of high rank, Num. 20 : 29. (Compare Gen. 50 : 3-10.) Seven days was the usual period for ordinary persons.

III. Moses' Character, 9-12.

Vs. 9, 10. *Joshua the son of Nun*. See Lesson I., Fourth Quarter. *Not a prophet like unto Moses*; until Jesus came (see Heb. 3 : 2-6 and compare Deut. 18 : 18). Moses

was the great religious leader, as well as the statesman of Israel. To him they traced all their institutions and laws. *Whom the Lord knew face to face*; without the intervention of any messenger (Ex. 33 : 11), a strong way of expressing the unequaled inspiration and authority of Moses.

Vs. 11, 12. *The signs and the wonders*. The deliverance from Egypt was the great event in the early history of Israel. The prophetic writers never allowed them to forget it, or failed to urge the obligation under which it had placed them. No other miracles so great as those of the Exodus were wrought until Christ came. Moses was the agent of the Lord in it all. *Mighty hand*; the symbol of the power wielded by Moses. *Terror*; with which Moses had filled the hearts of Pharaoh and other enemies, a terror which had much to do with Israel's safety.

Light from the East

BETH-PEOR—Was a city of Moab in the territory given to Reuben, and it gave its name to a hill near it, from which Balak gave Balaam a view of Israel. The hill has been identified with the cliff Minyeh, on the edge of which are seven stone circles with central altar stones. East of it there is another remarkable circle with three standing stones, called in the Arabic, "the smeared things", evidently a very ancient place of worship. South of the cliff there is a fine ravine called "the valley of God", which is perhaps an echo of Moses' grave. "Between the streams that in these valley bottoms spring full-born from the rocks, and the merry grain fields of the Plateau of Moab above, there are a thousand feet of slopes and gullies, where no foot comes, where the rock is crumbling and utter silence reigns, save for the west wind blowing through the thistles."

APPLICATION

The Lord shewed him all the land, v. 1. A German has described a good man after his death, coming to the gates of heaven. An angel is commissioned to be his conductor. He is taken first to a point from which he could see in their most fearful aspect the eternal

consequences of sin. Singling out one of the unhappy dwellers in the regions of woe, the angel guide said, "That is what you would have become had you not repented and believed on the Saviour". Then taking him to a point from which the glories of the redeemed were visible, he showed him the highest ranks

Making Our Own Heaven

of angels, and made him hear their songs and hallelujahs. "Look higher yet", he urged. Beings more blissful, more seraphic still, shone in his ravished sight, music more ineffable flowed from their harps of gold. "That beautiful and enraptured being", continued the guide, pointing to one of these, "is none other than yourself. That is what you are destined to become. Behold the glory to which the Redeemer has exalted you". Though told thus in imaginative form, that vision of the future is strictly true. The land before us is one of weal and woe, according as we use the present opportunity.

Thou shalt not go over thither, v. 4. One sin, and that long before, shut Moses out of the Promised Land, which he saw with his eyes, but must not enter. For every sin we must suffer. The memory of a sin is a ghost which cannot be laid. The only way to escape from this long pursuit of sin, is to keep from sinning.

He buried him, v. 6. God buried Moses, His servant, but that was not the end. Long centuries afterwards, he appeared on the Mount of Transfiguration, coming from heaven in a blaze of glory. The lonely grave on Mount Nebo was but an antechamber through which he passed to the palace of the King. And we can trust our loving heavenly Father even when He leads us down to the grave. He will not leave us there; He will bring us out again, and up into His own presence where joy is full and eternal. He will never deceive us, or disappoint our hearts.

Israel wept for Moses, v. 8. A German baron stretched wires from tower to tower of his castle to make a great æolian harp. For a time, it gave forth no music, for the air was still and the wires hung silent. Then, gen-

tle breezes came, and the harp sang softly.

At length, the storms of winter broke, and in wild majestic strains the wires gave forth the full volume of their song. The human heart is such an æolian harp. In the still air of common, everyday life, it yields no music. But when sorrow stirs it, its full depths of sympathy, of love and of beauty are made known. The Israelites had often, in their wilderness journey, proved themselves ungrateful, rebellious and distrustful; but now they appreciated the leader that God had sent them and they weep. And well may we suppose that many a heart in that great multitude was stirred in that hour when grief had made it tender, with the resolve to live more bravely and nobly than in the past. Blessed is the sorrow that moves us to turn our backs on every unworthy purpose and set our faces towards the sunlit heights of holy endeavor.

The spirit of wisdom, v. 9. Among the rocky fastnesses of Mount Taurus, are found the nests of a voracious kind of eagle, whose chief delight is to pick the bones of a crane. The younger cranes are easy victims. Whenever they rise in flight, they love to cackle and make a noise. Nothing suits the eagles better. It lets them know when their foolish prey are coming in their direction. The older cranes, however, are sensible of this folly, and before taking their flight, they guard against the danger, by filling the cavity of their mouths with a good-sized stone that imposes a salutary silence on them when on wing, and thus they can pass the very haunts of their enemies unperceived. We too, have an enemy, fierce and cunning, who seeks to destroy our souls. But He who made Joshua wise, will give us, also, wisdom to escape all the wiles of Satan.

What One
Sin Did

The Palace
Antechamber

The Eagles and
the Cranes

TEACHING HINTS

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

For Teachers of the Older Scholars

This is the closing Lesson on the life and work of Moses, and should be used as a vantage ground from which to review his character as a whole.

1. Note the closing scene, vs. 1-7. Observe the following points: (a) The place of pro-

motion, Pisgah. (See Geography Lesson.) (b) Moses' preparatory work. He ordained Joshua as his successor, and caused him to be recognized as such by the people, v. 9. He blessed the people, took farewell of the leaders and friends, fully aware that his work was finished. (See Connecting Links.) (c) God's great kindness to Moses. He could not enter Canaan, for he had sinned; but God shewed

him all the Promised Land, perhaps in a supernatural way, as the land was 160 miles by 60 miles and much of it was invisible from Nebo. This was a great comfort and inspiration, and a testimony that he had not toiled in vain. God then took him, in some unknown manner, tenderly caring for the spirit and body of his servant. He was promoted in his full vigor, at one hundred and twenty years. There was no sign of decay, his powers were at their best. Think of a strong man calmly closing his record of work and going to meet God face to face! It was the triumph of faith and love.

2. *The testimony to Moses' greatness*, vs. 8, 10-12. The people wept for him thirty days. They appreciated in some manner his work on their behalf. The judgment of the scriptures as to Moses' character and position is most instructive. (a) His special intimacy with God (v. 10), who knew him "face to face". Others had occasional meetings with God; but Moses enjoyed constant fellowship. Recall some of the special occasions. (b) His pre-eminent service in delivering Israel from Egypt. Ex. 3:4; 33:18-23, etc. (c) His pre-eminent service on behalf of Israel. This is a good opportunity to review his work. Two things should be carefully emphasized: 1. He was the great leader of a new religious revival, which issued in the legislation bearing his name. In this, he showed great power as a teacher and prophet. 2. He was also the organizer of the Hebrew nations. In this he acted as lawgiver, statesman, leader, general. In addition to what he did and believed, he was the generous friend, intercessor and helper, who gave God a supreme place.

The practical lesson is, the triumphant ending of a well-lived life. A life like that of Moses must precede such a death as his. The well-lived life is the guarantee of victory and glory in the highest spheres.

For Teachers of the Boys and Girls

An old saint of God recently died at 95. He was 80 years a Sabbath School scholar, teacher, superintendent; and all his life, to the very end, a worshiper in God's house. Moses was older still—120 when the end came; and what a grand old man (see v. 7)!

What he did and said takes up almost all of four out of the first five books of the Bible. There is a very majestic Psalm of his also, Psalm 90. Now, the end has come of that wonderful life. (Have a review of its main events from the cradle in the Nile, to the ascent to the mountain on which he died—showing how God cared for him, what great deeds he wrought, and what wonderful words he spoke.) The points in the Lesson may be simply and effectively brought out on some such plan as the following:—

Where Moses went to die. God had bidden him go (Num. 27:12, 13). The Exposition, Light from the East, and Geography Lesson will help the teacher to make the place vivid and memorable—the whole land of Promise spread out before this grand old saint and leader. In what more magnificent chamber could this greatest of the ancient worthies meet his end?

What God showed him. Take the map, and outline the land as spread before Moses' eyes; describe its variety of riches and beauty. The proper names in vs. 1-3 will be a fine exercise in geography and history. It is a good place, also, to hunt up the various promises of the land to Abraham, Isaac, and Jacob (v. 4); see the Book of Genesis. Many scholars will enjoy going into it thoroughly. But there was one cloud: he was not to enter the land. Why? See Num. 27:13, 14. The whole scene is fully described in Num. 20:1-13. Moses, the "meekest" of men, lost his temper with the people, and for once did not carry out God's command as he had received it.

How he passed. Could any description be simpler? "So Moses the servant of the Lord died." So much about his life: so little about his death! That is usually the way in the scriptures; for it is vastly more important how we live than how we die.

What God thought of him. "My servant", God had often called Moses; and there can be no higher title. And then God "buried him". What infinite honor! Why He hid his burial place, we can only surmise. Perhaps, that unfriendly hand of foe might not despoil it. Perhaps, lest the Israelites might worship him.

What the people thought of him. They had known him as their leader and teacher for

40 years. Sometimes they had murmured against him. Now they weep. Nor was it formal mourning, those 30 days. It was like our mourning for the good Queen Victoria. Moses was father and friend, as well as judge and lawgiver, to the people.

What the writer thought of him, vs. 10-12. We do not know when these closing words

were written; but they were true till John the Baptist came. Why was Moses so great? Why, if not because he kept so near to God, and was so ready to obey Him?

Who his successor was to be, v. 9. In Num. 27: 18-23, there is the story of Joshua's call and designation, as the leader who was to succeed Moses.

THE GEOGRAPHY LESSON



Looking from the west of the Jordan and the Dead Sea, a "mountain-wall" rises up before the Plateau of Moab. These mountains are called Abarim, a name meaning "Those-on-the-other-side". A ridge of this range runs out at the north end of the Dead Sea, about two miles long, with a level top perhaps half a mile broad. The name of the ridge is Pisgah. Says Dr. George Adam Smith, "It is of flinty limestone, mostly barren, yet, where it breaks from the Plateau, fertile, and, on the July day we crossed, this end of it was covered with yellow corn and reapers".

The highest point on the Pisgah ridge is Nebo, a limestone knoll. It was from this peak that Moses looked across at the Promised Land.

Across the Jordan from the Israelitish camp in the Plains of Moab, "where now but a few hovels and a tower on the edge of a swamp mock your imagination, rose a strong, and stately city in the midst of a wonderful fertility of grove and garden. Jericho was the gateway of a province, the emporium of a large trade, the mistress of a great palm forest, (See also HOME STUDY QUARTERLY.)

woods of balsam, and very rich gardens."

ADDED HINTS AND HELPS

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

Some Test Questions

1. How many addresses of Moses to Israel does Deuteronomy contain?
2. Who, after these addresses, was set apart as Moses' successor.
3. To whom was the written law delivered? What charge did they receive concerning it?
4. What song was written and taught to the people? By what was this immediately followed?

5. Describe the camping place of Israel. What and where were Pisgah and Nebo?
6. What is Moses said to have seen from Nebo? How was he enabled to see all this territory?
7. What is meant by "the South"? By "the Plain"?
8. Upon what original promise did Israel's right to Canaan rest?
9. What was Moses' highest title? Tell of his death and burial.
10. In what respects was Moses greater than any other of Israel's leaders?

Something to Look Up

1. Find the farewell address which Jesus delivered to His followers before He left them.

2. In one of the Epistles we are told that there was a dispute over the body of Moses. Find the passage. Between whom was the dispute?

ANSWERS (Lesson XI.)—1. Ps. 103 : 2. 2. Timothy ; 2 Tim. 3 : 15.

For Discussion

1. How our sins follow us—as illustrated by Moses' exclusion from the Promised Land.

2. Moses' greatness—in what did it consist?

Prove from Scripture

That the righteous are blessed in death.

The Catechism

Ques. 67-72 (Review). Two points may be glanced at in connection with the Sixth Commandment. 1. Does the Commandment condemn all kinds of war? It may be said at once that all wars of ambition, oppression, revenge, injustice and the like are wrong. But, if it is lawful for an individual to defend his life, the same right belongs to a nation, and defensive wars, therefore, are not condemned by the Sixth Commandment. 2. Is it lawful for the state to inflict the punishment of death for murder? A sufficient answer is Rom. 13 : 4, which means that the magistrate has the right to punish certain

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

The Question on Missions

Ques. 12. The demand for ministers of the Independent Greek Church is greater than the supply. We have this year twelve such laborers in Manitoba, five in Saskatchewan, and seven in Alberta. There are six important districts calling for ministers, but we have none to send them. In Manitoba there are 1,123 families identified with the movement, in Saskatchewan 951, and in Alberta 225. For the purpose of supplying reading material for these people in their own language a printing press and equipment have been secured, the cost having been provided mainly by the Galicians. Arrangements are being made at present to translate the Pilgrim's Progress into Ruthenian, the language of the Galicians, and to print it as a serial in "Ranok", the religious paper which circulates amongst the Galicians in Canada and in the United States, and, when completed, to have it issued in book form. This will be the first book of its kind printed in their language. [EDITORS, from Report to the General Assembly.]

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God taking Moses to heaven.

Introduction.—A little girl was quietly walking with

her father one night. At last, looking up at the starry sky, she said, "Father, I have been thinking that, if the wrong side of heaven is so beautiful, what will the right side be?"

Should you not all like to know just how beautiful the heavenly home is? Some time we shall all know. We shall not all go at once; but one by one we shall come to the end of the journey of life, and shall cross the river into the Promised Land and live in one of the beautiful homes that Jesus has gone to prepare for those who love Him.



Moses' Last Journey—We have been hearing all this Quarter about the journey of the children of Israel. Where did they come from? Where are they going? How long have they been on the way? Some of you may print the name of their great captain, or leader (Print M-O-S-E-S).

They have almost reached the Promised Land now. You remember the spies have been sent out to see what kind of place it is. All they have to do now is to cross over the Jordan river and live in the new home God has made ready for them.

God had told Moses that he might see the new home, but could not enter it. (Moses tells us the reason in ch. 32 : 51, 52.)

A brief review of the life of Moses may here be given. A basket amongst the rushes will recall his childhood, and the outline of a palace, his home in Pharaoh's household. These may be drawn along a roadway divided into three spaces with a mile-stone marked "40 years," at the end of each space, the road ending in Mt. NEBO.

In the second space, a shepherd's crook and outline of a sheep will recall his life in the land of Midian as a shepherd. A banner marked LEADER, with a number of strokes following it, will recall the last 40 years as leader of the children of Israel in the journey from Egypt

to the Promised Land.

We'll now place the name JOSHUA on the banner, for Moses' work is ended, and God has appointed Joshua in his stead, ch. 31 : 14-23.

The End of the Journey—God has called Moses to come up on Mt. Nebo. He has said his farewell to the people and climbed the mountain for the last time, an old man one hundred and twenty years old, but still strong, and with eyes as keen as ever. There in that lonely mountain God takes Moses away to the Heavenly Home.

“ By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave ;

And no man knows that sepulchre
And no man saw it e'er ;
For the angels of God upturned the sod,
And laid the dead man there.”

Golden Text—Repeat *Golden Text*—Explain meaning of "saints". God is pleased to receive His own dear ones over into the heavenly home.

God gave
the children of Israel
the Promised Land
—CANAAN

God gives us
the Promised
Land of
HEAVEN

FROM THE PLATFORM

| |
|--|
| <p>HOREB</p> <p>“CERTAINLY I WILL BE WITH THEE.”</p> <p>PISGAH</p> <p>“I HAVE CAUSED THEE TO SEE.”</p> |
|--|

Print on the blackboard the names of the two mountains HOREB and PISGAH, and get the School to tell you where they are. At the first of these mountains, Moses received from God a wonderful promise. When the promise has been recalled by the School, with any needed help from the platform, write it down beneath the name Horeb, "Certainly I will be with thee." Ask the school to mention some special occasions when God fulfilled this great promise. The crossing of the Red Sea and the giving of manna are examples. On the second mountain God caused Moses to see a wonderful vision. The account of this will be fresh in the minds of the scholars. After a little talk about the Promised Land, write under the name Pisgah, "I have caused thee to see." That vision was the reward of Moses' loyal service. And the same faithful God will reward all His servants with, not only a far away glimpse, but with the eternal possession of the joys of heaven.

Lesson XIII.

REVIEW

September 29, 1907.

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. Let the Supplemental Bible Work be revised; also Scripture Memory Passages, Shorter Catechism (Questions 61 to 72), and the Question on Missions for the Quarter.

GOLDEN TEXT—The Lord is merciful and gracious, slow to anger, and plenteous in mercy.—Psalm 103 : 8.

Daily Readings—(Courtesy, I. B. R. A.)—M.—God feeds Israel, Ex. 16 : 1-15. T.—The Commandments, Ex. 20 : 1-17. W.—The golden calf, Ex. 32 : 1-6, 15-20. Th.—The day of atonement, Lev. 16 : 5-22. F.—Reports of the spies, Num. 13 : 17-33. S.—The brazen serpent, Num. 21 : 1-9. **S.**—Moses pleading with Israel, Deut. 6 : 1-15.

Prove from Scripture—*That God's mercy endureth forever.*

Lesson Hymns—Book of Praise, 313 (Supplemental Lessons); 90; 100; 76 (Ps. Sel.); 17; 24 (from PRIMARY QUARTERLY).

REVIEW CHART—Third Quarter

| THE BEGINNINGS OF THE HEBREW NATION | LESSON TITLE | GOLDEN TEXT | LESSON PLAN |
|-------------------------------------|---|---|---|
| I.—Ex. 16 : 1-15. | God Feeds Israel in the Wilderness. | I am the living bread.—John 6 : 51. | 1. The hungry multitude. 2. The divine promise. 3. The plentiful provision. |
| II.—Ex. 20 : 1-11. | The Ten Commandments—Duties toward God. | Thou shalt love the Lord thy God.—Deut. 6 : 5. | 1. God's love. 2. God's worship. 3. God's day. |
| III.—Ex. 20 : 12-17. | The Ten Commandments—Duties toward Men. | Thou shalt love thy neighbor.—Lev. 19 : 18. | 1. Our parents. 2. Our neighbors. 3. Our heart. |
| IV.—Ex. 32 : 1-8, 30-35. | The Golden Calf. | Little children, keep yourselves from idols.—1 John 5 : 21. | 1. The people's sin. 2. Moses' intercession. |
| V.—Ex. 40 : 1-13, 34-38. | The Tabernacle. | Then a cloud covered the tent.—Ex. 40 : 34. | 1. The tabernacle. 2. The court. 3. The priests. 4. The glory. |
| VI.—Lev. 10 : 1-11. | The Sin of Nadab and Abihu. | Wine is a mocker.—Prov. 1 : 20 : 1. | 1. A great sin. 2. A sad doom. 3. A solemn warning. |
| VII.—Lev. 16 : 5-22. | The Day of Atonement. | Wherefore he is able also to save.—Heb. 7 : 25. | 1. Sacrifice required. 2. Atonement made. 3. Sin removed. |
| VIII.—Num. 10 : 11-13, 29-36. | Israel Journeying to Canaan. | And the Lord went before them.—Ex. 13 : 21. | 1. Israel's journey. 2. Israel's guide. 3. Israel's trust. |
| IX.—Num. 13 : 17-20, 23-33. | The Two Reports of the Spies. | The Lord is with us.—Num. 14 : 9. | 1. Search. 2. Report. 3. Advice. |
| X.—Num. 21 : 1-9. | The Brazen Serpent. | As Moses lifted up the serpent.—John 3 : 14, 15. | 1. The battle. 2. The plague. 3. The cure. |
| XI.—Deut. 6 : 1-15. | Moses Pleading with Israel. | Beware lest.—Deut. 6 : 12. | 1. God's commands. 2. God's gifts. 3. God's warnings. |
| XII.—Deut. 34 : 1-12. | The Death of Moses. | Precious in the sight of the Lord.—Ps. 116 : 15. | 1. Moses' vision. 2. Moses' death. 3. Moses' character. |

THE QUARTERLY REVIEW

A NATION AT SCHOOL

Read carefully the summary of the Quarterly's Lessons in the HOME STUDY and INTERMEDIATE QUARTERLIES, under the heading, A NATION AT SCHOOL. Print this heading in large letters at the top of the blackboard, and under it Print :

I. THE NATION.

Ask, What nation are the Lessons for the Quarter about? You will be told at once, Israel. Picture the vast host of two millions of people, men, women, and children, who had left Egypt, crossed the Red Sea, and had started on their way to Canaan. These were the scholars in this great school. Print :

II. THE SCHOOL.

The classes will tell you that the school was the wilderness. Question about the journey of the Israelites in this great desert region, touching lightly on the principal points in their march. These are : For Lesson I., Marah, Elim, and the Wilderness of Sin ; for Lessons II. to VII., Mount Sinai, where the ten Commandments were given, and the golden calf was worshipped, and the Tabernacle was erected, and Nadab sinned, and the Day of Atonement was first observed; for Lesson VIII., the Wilderness of Paran; for Lesson IX., Kadesh-barnea; Lesson X., the routes from Kadesh to Canaan ; Lesson XI., the Plains of Moab ; Lesson XII., Pisgah and Nebo. (Look carefully through the Geography Lessons for the Quarter, so as to have all these places well in hand.) Print :

III. THE TEACHER.

This was, of course, as the scholars will tell you, none other than the Lord God himself, who had Moses for an under teacher. Recall some of the things God had done for His people, which should have made them very eager to listen to Him and obey Him—especially the great deliverance on the Passover night and the opening up of a way through the Red Sea. Print :

IV. THE LESSONS.

These are enumerated in the HOME STUDY QUARTERLY. Bring them out by questioning. For example, take Lesson I. Ask, What lesson was Israel taught by the giving of the quails and manna ? It will be easy to get the answer, "Trust in God." Or take the story of the brazen serpent (Lesson X.) What lesson did this teach ? With a little help, the reply will come, "God's power to save." Print :

V. THE EXAMINATION.

The true cause for testing Israel,—to see whether they had learned their lessons. Recall the events at Kadesh, and how the people failed under the test, by refusing to enter Canaan, and were turned back to wander in the wilderness for thirty-eight years longer (Lesson IX. and X.) Print :

VI. THE PRIZE.

But Israel received its prize at last. This was the beautiful land of Canaan. Recall (Lessons XI. and XII.) how Moses led them a second time to the borders of the land, and, after telling them how they should live in their new home, was taken by God to be with Himself.

If the Review is conducted in each class by itself, it would be a good plan for the teacher to arrange on the Sabbath previous, that both he himself and the scholars should have paper and pencil. Then, as the Review proceeds, each scholar may print the headings for himself, under the teacher's direction, and under them, make notes as desired.

FOR TEACHERS OF THE LITTLE ONES

Review Subject—God teaching that He is merciful.

Golden Text—Repeat Golden Text for the Quarter.

Review—All our Lessons tell us how God showed His mercy and love and patience to His people, the children of Israel, as they journeyed from Egypt to the Promised Land.

Some of you may have lived in a tent for a short time. For how many years did the children of Israel live in tents ?

We are going to draw twelve tents, and beside each tent we'll draw something that will help us to remember each Lesson. As each picture is drawn, the Lesson Thought may be repeated by the little ones.

Lesson I. Make a lot of dots beside the tent. We see the men, women and children gathering round, white seeds from the ground. We remember that God fed His people all through their long journey. With what? (God gives me my daily bread.)

Lesson II. Here is Mt. Sinai, and here is Moses going up to receive the TEN COMMANDMENTS. The Lord through Moses teaches the people their duty to God. (I should love God.)

Lesson III. The scene is the same as in Lesson II. The Lord through Moses teaches the people their duty to their neighbors. (I should be loving to all.)

Lesson IV. Draw a broken Commandment table. We see the people worshipping a golden calf. Moses comes down from the mountain and rebukes them. (I should worship God only.)

Lesson V. Now we see a beautiful tent. The Tabernacle is placed in the midst of the camp of Israel, God's house where He came to meet with His people. (God will dwell in my heart.)



Lesson VI. In this Lesson we see a censer with smoke from it, and two men punished by death for disobedience to God's orders, and we hear God's warning against strong drink. (God wants me to be pure.)

Lesson VII. An altar is what we see next, and we remember the Sin Offering and the Scapegoat. (God will take away my sins.)

Lesson VIII. Look at this great Procession (strokes) continuing their journey to the Promised Land, God himself leading in the pillar of cloud and of fire. (I am safe when God is leading me.)

Lesson IX. Here are twelve spies returning from Canaan, bearing a great bunch of grapes; and we remember that only two of them felt able to overcome their enemies. (God will help me to do hard things.)

Lesson X. What is this pole with a serpent coiled about it? We remember that God provided a sure cure for the bite of the serpents. (I need healing from sin.)

Lesson XI. See this open Bible, and remember God's ^{LOVE} LAWS. (I should study God's word.)

Lesson XIII. Here is Mt. Nebo, and we see Moses climbing the mountain. He says good-by to his people. Then he goes up the mountain side, never to come down again. His long journey is ended. God takes him to the Promised home in heaven. (I have a home in heaven.)

Sing Hymn 581, 583, or 589, Book of Praise.

Repeat in Concert—"God will lead me through my life journey, and be merciful to me. (God will be merciful to me.)"

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[For additional information in regard to certain of the Places, see Geography Lessons.]

Aa'-ron. The elder brother of Moses and the high priest of Israel, who sinned in making the golden calf at Mount Sinai. He died at Mount Hor.

A-bi'-hu and **Na'-dab.** Sons of Aaron, and priests of Israel. They offered strange fire before the Lord, and were stricken with death.

A'-bra-ham. The first ancestor of the Hebrews.

A-mal'-ek-ites. A desert tribe descended from Esau. At Rephidim, west of Sinai, they engaged in battle with the Israelites, and were defeated.

Am'-o-rites. One of the tribes which inhabited Canaan before its conquest by the Hebrews.

A'-nak. Collective name of the Anakim, a stalwart race settled about Hebron and elsewhere, in the hill country in the south of Palestine.

Ar'-ad. A city and district ruled by one of the petty kings of the Canaanites.

Ca'-leb. The son of Jephunneh, and one of the twelve spies.

Ca'-na-an. The name given to all the lands west of the Jordan.

Ca'-na-an-ites. Inhabitants of Canaan.

Dan. The tribe descended from Dan, son of Jacob and Bilhah.

E'-dom. A mountainous and rugged country, extending southward from the Dead Sea to the Gulf of Akaba. It was inhabited by descendants of Esau.

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

El-e-a'-zar and **Ith'-a-mar.** Younger sons of Aaron.

E'-lim. A beautiful oasis between Marah and the Wilderness of Sin. It had twelve springs of water and seventy palm trees.

El-za'-phan and **Mi'-sha-el.** Sons of Uzziel, Aaron's uncle, who removed the dead bodies of Nadab and Abihu from the camp of Israel.

E'-phra-im. Younger son of Joseph. The tribe descended from him settled in central Palestine.

Esh'-col. A valley near Hebron celebrated for its large clusters of luscious grapes.

Gil'-e-ad. A mountainous country east of the Jordan.

Hit'-tites. A powerful nation, which occupied the region extending from Northern Palestine to the Euphrates.

Ho'-bab. The son of Reuel or Jethro and therefore the brother-in-law of Moses.

Hor. A mountain on the border of Edom, where Aaron died and was buried.

Hor'-mah. A place about 25 miles south of Beersheba, where Israel defeated the king of Arad.

I'-saac. The son of Abraham and Sarah.

Is'-ra-el. The name given to Jacob, son of Isaac and Rebekah, on his return from Laban's home, and afterwards to his posterity.

Ith'-a-mar. See Eleazar.

Ja'-cob. See Israel.

Jeb'-u-sites. A mountain tribe dwelling at Jebus, that is, Jerusalem.

Jer'-i-cho. An important city in the valley of the Jordan, west of the river at the foot of the ascent to the mountainous table land of Judah.

Jor'-dan. A swift, tortuous river, rising in the snows of Hermon, and flowing through Lakes Merom and Galilee into the Dead Sea.

Josh'-u-a. The son of Nun, chief attendant and successor of Moses. He led the Israelites to the conquest of Canaan.

Ju'-dah. The tribe descended from Judah, son of Jacob and Leah.

Ka'-desh-bar'-ne-a. Now 'Ain Kadis, a charming oasis 77 miles south of Hebron and 51 miles south of Beersheba.

Ma-nas'-seh. The elder son of Joseph and ancestor of one of the twelve tribes of Israel.

Mid'-i-a-nite. Member of a roaming tribe in northern Arabia.

Mi'-sha-el. See Elzaphan.

Mo'-ab. A country lying to the east of the Dead Sea.

Mo'-ses. The great Hebrew leader and lawgiver.

Na'-dab. See Abihu.

Naph'-ta-li. The tribe of Israel descended from Naphtali, son of Jacob and Bilhah.

Ne'-bo. A summit of the Pisgah ridge of the Abarim range of mountains, in the land of Moab.

Nun. The father of Joshua.

Par'-an. The barren desert in Arabia, in which the children of Israel wandered for 40 years.

Phar'-a-oh. A title used as the general designation of the sovereigns of Egypt.

Pis'-gah. A ridge of the Abarim range of mountains near the northeastern end of the Dead Sea.

Ra-gu'-el. The same as Reuel, Moses' father-in-law.

Sin. A wilderness through which the Israelites passed on their way from Elim to Rephidim and Mount Sinai.

Si'-nai. The famous mountain in Southern Arabia where the Ten Commandments were given to Israel.

Uz'-zi-el. See Elzaphan.

Zo'-ar. A city at the southern end of the Dead Sea, where Lot sought refuge when he fled from Sodom.

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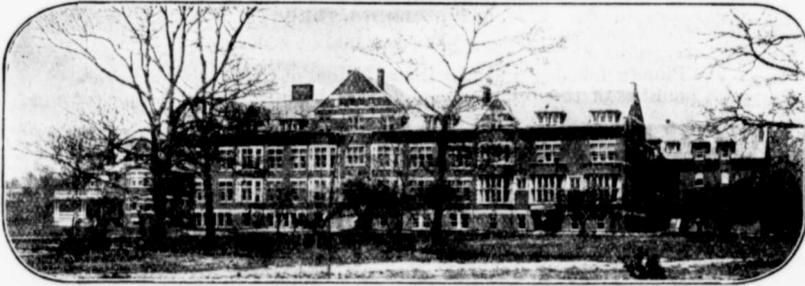
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THE BOOK PAGE

Books for review to be sent to the EDITORS OF THE TEACHERS MONTHLY, Confederation Life Building, Toronto.

Henry Frederick Cope is the General Secretary of the Religious Education Association, whose object is to make a study of education in its application to religion, and of religion in its application to education. We therefore expect a well informed book in **The Modern Sunday School in Principle and Practice**, just published by the Fleming H. Revell Company, Toronto (206 pages, \$1.00 net.) And we are not disappointed. It is a study of the Sunday School under modern conditions, as to organization, curriculum, and management, and gives the results of all the newest experiments with primary, adolescent and adult grades. The somewhat novel point of view adds to the interest and value of the discussion. The Sunday School Chronicle styles it an excellent "refresher" for officers and teachers.

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Blindloss. These at 35c. At 50c. such favorites as: **Clive Forrester's Gold**, a Yukon Story, by Charles R. Kenyon; **Roger Davis, Loyalist**, by Frank Baird (appeared originally in EAST AND WEST); **The Story of a Log House**, Mary F. Outram. At 75c., amongst others: **Snowshoes and Canoes**, by W. H. G. Kingston; **The Romance of Commerce**, Oxley; **The Young Ranchman**, Kenyon. And at \$1.00: **Duck Lake**, by E. Ryerson Young; **North Overland with Franklin**, by Oxley; **Athabasca Bill**, by Bessie Marchant. With the "Canada" Series at such reasonable prices and so excellent in every way, no library will be able to complain of want of good Canadian stories for the young people, and for old people as well. The Musson Book Company has shrewdly discerned the demand for tales of this class, and is deserving of credit for so fully responding to it.

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highest honor to serve. In, **The Church and the Changing Order**, Professor Shailer Matthews gives a clear and comprehensive view of the social situation, while every page is vibrant with the summons to service. In the closing chapter there is a sane and convincing discussion of the problem of obtaining men for the ministry. (The Macmillan Company of Canada, 255 pages, \$1.50 net.)

From Opium Fiend to Preacher (The Musson Book Company, Toronto, 181 pages, 75c.), is altogether an unusually interesting bit of work. The story is a remarkable one: how Cheng Ting Chiah, an abject opium smoker, became a Christian and a preacher. It is well told. Mr. A. P. Quirnbach, the writer, is a missionary of experience in China. It is abundantly illustrated by half tones and pen and ink drawings, the latter quaint and original. Sunday School scholars and young people interested in missions will snap at the book.

A "devotional commentary" which has run into its third edition must have proved helpful to a large number of readers. One needs only to dip into Rev. F. B. Meyer's, **The Epistle to the Philippians**, to recognize it as worthy of the favor it has won. Portion by portion, it takes up the letter of the apostle to the church which was his "joy and crown," and penetrates to the very heart of the joving message. (The Religious Tract Society, London, U.C. Tract Society, Toronto, 261 pages, 70c.).

Whatever Kate Douglas Wiggin writes has the

vital touch. She knows the Eastern coast and its "characters." Her **New Chronicles of Rebecca** (William Briggs, Toronto, 278 pages, 8 full page illustrations, \$1.25 net) is a delightful delineation of a half-grown school-girl, with an overflowing imagination, and an insatiable desire to write down her thoughts in prose and poetry, but with the budding shrewdness and humor of the down east Yankee; her sayings and doings, and those of her friends, young and old. A book of wise nonsense—one feels better as well as happier for the reading of it.

Polly Pat's Parish—Is the alliterative title of a new book by Winifred Kirkland (Fleming H. Revell Company, Toronto and New York, 224 pages, \$1.25). The Parish is Forrestdale, a New England town, with its quarter where the "old families" lived and its factory end. "Polly Pat" herself was the unconventional, sixteen-year-old, motherless daughter of the rector of the parish, with her father and a "raft of youngsters" under her care. How a long smouldering feud between the two sections of the community at last blazes out into a strike, which is ended by the drawing together of employers and employed through the efforts of the rector, with Polly as his shrewd assistant and counsellor, is told in a vivacious style, and with a keen and humorous appreciation of New England character and life.

From the U.C. Tract Society comes also, **Elms of Life: And Other Sermons**, by Rev. J. D. Jones, of Bournemouth. (Same publishers, 256 pages, \$1.00 net).

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