

Vol. XXV., No. 3

March, 1919

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Series

• Presbyterian Publications •

\* Presbyterian Church in Canada \*

Rev. R. Douglas Fraser,

Editor & Business Manager,

Church & Gerrard Sts., Toronto

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### PUBLISHERS NOTICE

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# The Teachers Monthly

R. Douglas Fraser, J. M. Duncan, Editors ; John Mutch, Associate Editor

Vol. XXV.

Toronto, March, 1919

No. 3

## EDITORIAL

### Getting Ready for the Reopening

There are some Sunday Schools which are open only during the months of spring and summer and early autumn. The time for the reopening of these Schools is close at hand. Much depends on their getting off to a good start. A little careful preparation, well in advance, will count for much in making the season's work a real success.

All the scholars should be rounded up. Every one of them who was in attendance last year should know just when the School is to begin its work, and any new arrivals in the neighborhood should be looked up and invited to join the School. Some specially attractive feature may be arranged for the first session, so that the largest possible attendance may be secured.

An adequate staff of teachers should be secured. Every class, on the opening day, should find a teacher waiting to welcome its members, ready to teach the lesson of the day in so interesting a fashion that the scholars will look forward to succeeding sessions with eager delight.

No pains should be spared in securing the sympathy and cooperation of the home. The success of that teacher is practically assured whose work is reinforced by the influence and effort of parents and other older members of the family.

It should be seen to, in good time, that a supply of Lesson Helps and Illustrated Papers shall be on hand when required. The supply should be sufficient for the number of teachers and scholars. It should also be suitable. The Help and Illustrated Paper provided for each scholar should be that prepared for boys and girls of his age.

The good effect of well considered preliminary plans will be felt all through the season. And when the plans are carried out with energy and enthusiasm, it will be found, in many cases, when autumn comes, that the School, instead of being closed, can be carried on during the winter.

### The Forward Movement : Just Where the Sunday School Comes In

We have written it "just where" because it is so easy to forget the Sunday School in a great Movement, where the older people and the great missionary and other "schemes" of the church have necessarily so large a part.

But a moment's thought brings the "just where" into the spotlight, for the heart of the Forward Movement is the deepening of the spiritual life of the church : and every child in the church is a member of the church : besides, if spiritual life is to be quickened, childhood is

the most favorable soil : you may quicken the spiritual life of an adult, but it is an uphill task,—to quicken the spiritual life of a child is as natural and simple a process as that the child's body should grow quickly, with the proper sort of food and care.

It behooves the leaders of the Forward Movement to "put their back into" the promoting of the religious education of the children ; and answering to the call of the leaders, the Sunday School teachers will find an attractive and well worth while task in bettering their teaching, and seeking by the fresh consecration of their own lives, to lift the lives of these growing children into closer relations to God : and that is "religious education."

On the side of effort, also, the children are pursuing "prospect." There are some three hundred thousand of them in our Canadian Presbyterian Sunday Schools ; let one and all of these give their little mite, do their little bit of work, and the Movement is already half achieved.

And this practical effort on the part of the children is itself a powerful factor in their religious education. A congregation we know of was building a new church. The land on which it was to stand was mapped out into inch squares, the number of bricks requisite for the building was reckoned, each child in the Sunday School was asked to take up as many inches, or as many bricks as he thought he could manage to pay for. The consequence was that, when the church was completed, every child felt that he or she *owned* part of the structure and of the ground on which it stood. They were in a very real sense partners in the concern, partners, indeed, with God and in God's work. That effort to help, that partnership in a good work, was as truly a part of their religious education as lessons taught, or verses memorized, or as the songs and the prayers of the School.

Let there be no doubt as to just where the Sunday School stands in the Forward Movement to deepen the spiritual life of our church and to increase its givings and labors.

### How the War Memorial Fund Goes On

The War Memorial Fund aimed at \$300,000. At the date of this writing, toward the end of January, it has reached \$30,000, and this from some 450 Schools.

That is a fine record, considering that it was late in being launched, just on the edge of the Victory Loan drive with which it is linked up : remembering, also, that, no sooner was it launched than the Flu spread like a devastating wave across the whole Dominion, closing up churches and schools by the hundred, some of them for many weeks. The wonder is that so much has been accomplished towards the reaching of the \$300,000 objective.

If all the Schools that have not as yet contributed will set themselves to do as well by this fund as those which have contributed, the whole amount aimed at will be realized.

Now that the Flu has spent itself, and conditions are again normal, every School that has not yet done its share should at once set about doing it. Rev. Robert Laird, the secretary of the Movement, will be delighted to give all necessary information as to plans and as to the object of the Movement. His address is 256 Confederation Life Building, Toronto. The plans are simple ; even the smallest School can carry them through.

In the months of April and May there are about 1,000 of our Schools that have been closed during the winter months, and reopen in the spring. One of the first things that they should do is to get the required information and "set up" their little campaign to raise their share of the Fund. Subscription for a Victory Bond of \$50, or \$100, or as many fiftys or hundreds as they can manage, is the way to contribute.

The War Memorial Fund is for the building of School Homes for non-English speaking boys and girls in Canada ; the building and bettering of Schools in our Mission Fields abroad ; and the extension and improvement of our Sunday School work throughout all Canada. It will be the fault of their leaders, if any of our Sunday Schools fail to give to this Fund, for the objects are just the objects that will attract children and young people to save and give.

### The "Memento of the Great War"

Oddly enough, the first order for the Memento came from the interior of the State of Pennsylvania, probably for some American boys, who, out of love for righteousness and freedom, had enlisted with the Canadian forces, before the United States entered into the War. It has of course been taken up widely in Canada. Churches and Sunday Schools and Young People's and other organizations have felt it to be a gracious act to present to the men who have served in the great War, this beautiful recognition and remembrance, and the officers and men have received it with delight.

Two questions have arisen. "Shall the Memento be sent to the boys who are still overseas?" and "May it be used in the case of the heroes who will never return?"

To the both of these questions, the answer is "Yes." To the men overseas it will be a gracious welcome reminder that their church at home has not forgotten them, and appreciates the service they are still rendering, when the rendering of that service is really harder in some ways, than when the War was actually going on. In the case of those who have given up their lives it will be esteemed by their loved ones a precious possession.

The "V.C.," the highest decoration that is given for gallantry in action, is frequently bestowed in the case of men who have actually fallen, and prized beyond measure by their homes and friends. In like manner the Memento will be a valued recognition and remembrance.

### Turning the Flu to Account

This is an incident, with a "moral," and a moral of wide application.

When the dreadful epidemic closed the Sunday School of St. David's in St. John, New Brunswick, as it closed so many Sunday Schools all over Canada, the superintendent bethought him as to how the work of the School might still go on.

With assistance that he summoned, he worked out a schedule of the home addresses of all the teachers and scholars by convenient districts, and summoned the boys and others to distribute the Lesson Helps and Illustrated Papers to the teachers and scholars at their homes. The task was taken up with a will by all concerned. Indeed, it proved a welcome activity when the closing up of everything left so many Sunday School people with nothing to do. And the receipt of the Sunday School literature was greatly appreciated. The School was, of course, not living its full life; but it was living, and that counted for much.

Incidentally the distributing, once done, proved a convenience to the church treasurer of the contribution envelopes, and was otherwise utilized.

The "moral" evidently is, if ordinary methods in any part of the church's work are from any cause, interrupted, fit a new method to the occasion,—look out for the main thing, the carrying on, whether or no, of the work.

### The Board of S. S. and Y. P. S.

At the meeting, last January, in Toronto, of the General Assembly's Board of Sabbath Schools and Young People's Societies, three phases of the great task of religious education received special emphasis.

There was the fundamental place of the home in religious education. Family life, with its familiar and loving intercourse of parents and children, brothers and sisters, furnishes the environment for the development of personality into the image of Christ, at which religious education aims. The Board is earnestly planning, in cooperation with other agencies, to help the home to perform more effectively its divinely appointed function of spiritual nurture.

Much solicitous thought was given to the great areas, especially in the newer provinces of Canada still unreached by the Sunday School. A large place will be given, in the plans of the Secretaries and other workers, for the coming year, to field work, that, so far as may be possible, there will be a Sunday School within reach of every boy and girl for whom our church is responsible.

And, of course, no such Board could meet without having the need of trained teachers and other leaders thrust upon its attention. Without hesitation, it may be said, that in no way can a more needy or inviting field of service be found than that which lies before those who will give themselves to the work of teaching and training children and boys and girls in the Sunday School.

The future of the work under the care of the Board is bright with promises. A great host of consecrated and enthusiastic workers are giving themselves unsparingly to this service. The number of these workers is constantly growing and their effectiveness is constantly increasing. The harvest is assured, and it will be abundant.

### The R. E. C. C.

These four cryptic letters are likely to be much heard of in Canada in the coming years, for they represent the largest and completest cooperation in Christian education which this continent, or indeed the world, has ever seen.

The cryptic initials stand for the Religious Education Council of Canada. This newly formed organization is the result of the growing cooperation of the various bodies in Canada responsible for Sunday School and Y.P.S. work, and is the bond and guarantee for the continuance and widening of that cooperation. The membership of the R.E.C.C. is made up of (to copy the Constitution) the Sunday School Commission of the Church of England in Canada; the Boards of Sunday Schools of the Baptist Conventions in Canada; the General Board of Sunday Schools and Young People's Societies of the Methodist Church; the Board of Sabbath Schools and Young People's Societies of the Presbyterian Church in Canada; the Canadian Council of Provincial Sunday School Associations; the Boards or Committees of Sunday School Publications of the cooperating units; and the Boards and Committees of the Young People's Societies of the cooperating units. Each of the units is represented in the Council by a specified number of its members.

The object of the Council is "to advance the work of Religious Education by: (1) Confering and advising on matter of common interest; (2) Giving expression to common views and decisions; (3) Cooperation in matters common to all, each cooperating body retaining complete supervision of its own work." In other words, the R.E.C.C. is a working organization to unify the spirit, plans, and work of the various units represented in it. When it is remembered that the Church Boards and Committees enumerated have direction of the Sunday School and Y.P.S. work of from 90% to 97% of the Protestants of Canada, and that now for the first time these Boards and Committees are organically linked up with the Provincial Sunday School Associations, it will be realized how very long a step has been taken in the direction of complete economy and efficiency of effort and in Christian unity. In other words, *the denominational and inter-denominational forces of Canada are to be one*; for, following on the organization of the R.E.C.C. for the Dominion, a suggested form of similar Provincial organization was adopted.

Already, whilst in process of organization, the R.E.C.C. had prepared and issued a Programme of Wartime Activities for Sunday Schools, taken over the work of the special Sunday School Committee for Armenian and Syrian Relief, helped to promote the Teacher Training Drive, launched at the suggestion of the Sunday School Council of North America, and has inaugurated special campaigns, (1) in the interest of Teacher Training in the Higher Institutions of Learning, (2) training for service amongst the soldiers overseas, and (3) Religious Education in the home.

### A Still Larger Movement

The R.E.C.C. may well be considered the precursor of movements for the unifying of the Sunday School forces as represented by the Church Boards of the Protestant Churches of the whole of North America and the International Sunday School Association.

This movement is, as yet, in its preliminary stages. The Sunday School Boards have



been for several years united in the Sunday School Council of Evangelical Churches of North America, some thirty denominations being members thereof. Committees of the Sunday School Council and of the International Association have been appointed for conference as to the unifying of the efforts of all concerned. At the date of this writing the conference was in near prospect, and the hope was strongly entertained, that, in this time of coordination and cooperation, this effort toward unity of plan and programme and effort may result in a junction of forces that will give the Sunday School work of the whole continent a mighty forward impulse. A high Sunday School authority has declared that, reckoning up all the work that is now being carried on, not one-tenth of what ought to be done, for the betterment and extension of the Sunday School, is being done. It is surely a time for the joining of forces.

To remember what unity of effort *and of leadership* did for the Allied Forces in the later months of the War, should make the way easier for such a one-en-ing of the Sunday School hosts as would take away all reproach of failure arising from their present divided condition.

### **A Home Reading Circle**

The Sunday School and Y.P.S. Board of our Church has prepared a neat little card, on one side a list of books on child nature and the duties and privileges of the parents and big brothers and sisters, and a little pledge of membership in the Circle, and on the other a Prayer.

The special object, at the present time, is to test the utility of the plan outlined. Cards will be sent, without cost, to any parents or others who desire to fit themselves for the better keeping and guiding of the growing children. The address to be written to is the Secretary of the Sunday School and Y.P.S. Board, 411 Confederation Life Building, Toronto. The expectation of the Board is, that those who thus receive the Home Reading Circle cards will write later, telling what they think of the plan and of the books recommended.

### **On the Lookout for Mother's Day**

It comes in May. It has grown to be a favorite day. The return of our soldier boys to their homes will give it a new and intenser flavor this year. We have already in hand the Mothers' Day Service for 1919, of which we shall announce more particulars in the April issue of the *TEACHERS MONTHLY*. It ought to be of universal observance. Everyone, old and young, has a mother; in the case of most, thank God, still here; in the case of many, gone to a world where those sweet mothers have not forgotten sons and daughters that were once at their knees.

There should be no more compelling privilege to us all than to remember the mothers who bore us, and who first showed us the way to God.

### **Teacher Training in Spring and Summer**

It is not easy to keep up the meetings of a Teacher Training Class during the spring and summer months. But the temporary disbanding of a class is no sufficient reason why these months should not be utilized in the interests of Teacher Training.

A hint may be taken from the practice in schools and colleges of assigning to students a definite course of summer reading in line with their winter's work. The members of a Teacher Training Class, which is obliged to discontinue its meetings, may, with great profit, undertake to do a certain amount of work before the meetings are resumed.

This work may be a review of some portion of the Course previously studied. By such a review, what has been learned will be fixed more firmly in the mind and become a more enduring and usable possession.

Or, it may be the preliminary study of some new part of the Course, which is to be taken up when the class resumes in the autumn. This will enable the class to proceed more rapidly and thus cover more ground during the months of fall and winter.

The fact is that, instead of the spring months being a period in which little or nothing can be done in the way of prosecuting the Teacher Training Course, it is a time in which some of the most valuable work of the year may be accomplished.

## WITH OUR CONTRIBUTORS

### The Teaching Process

*By Professor L. A. Weigle, D.D.*

[The third of a series of twelve articles by the author of *The Teacher*, one of the books in the New Standard Teacher Training Course, discussing more fully some points dealt with in the book.—Edrons.]

Three weeks after the opening of college one year, a Senior of high standing presented

himself at the office of the Dean, with the request that he be permitted to drop a certain course and substitute another in a different department. "But I thought you had spoken to me last year of how happily you looked forward to that course," objected the Dean. "What is the matter?"

"I still want the subject," was the answer; "and I think that Professor So-and-so is the most brilliant man I know; but honestly, Dean, he is the poorest teacher I know too."

The Dean decided to attend a few sessions of that class. At the end he felt much as the student did. Professor So-and-so was a brilliant man, there was no denying that; perhaps the best scholar on the faculty. But he was not a good teacher. He did all the talking himself; and what he said was richly suggestive, often profound, at times sparkling with the wit that was native to the man, and always abounding in allusions and side references that bore evidence to the encyclopaedic scope of his knowledge. But his material lacked organization and adaptation.

He did not begin at a natural beginning, lead out into a well-ordered body of exposition, and drive through

to a conclusive end. He never seemed clear as to just what he might presuppose his pupils to know. He made no effort apparently to put himself upon their level and to adapt what he said to their interests and needs; he frequently dived straight into whatever phase of the subject chanced at the time to be uppermost in his own thinking or investigation.

If occasionally he became uneasily conscious that perhaps not all of his audience had been able to dive with him, he began to flounder. He lugged in stories, he multiplied explanations, laborious and out-of-place, he backed and turned and filled in, all with an air of the utmost patience and with a trace of condescension. He entertained the superficial; he mystified the earnest; the best students took him as a sort of condiment, and mastered the subject almost as much in spite of him as because of him.

The exhibition that Professor So-and-so gave before his classes, in short, was not *teaching*. He went about it as though he were put there to get the lesson *out* of his system, rather than *into* the pupil's.

His procedure was mistaken in two fundamental respects. First, he assumed that *telling* things to pupils is teaching them. Now telling undoubtedly has its place in the teaching process, at times when the teacher finds it best to tell facts to his pupils which they cannot find out

for themselves, or would find out only at the expense of too much time and effort; when he is called upon to explain some difficult

### BOYS' WORK AMONGST THE SOLDIERS

*By Captain (Rev.) John Mutch*

The soldiers in Seaford Camp, Sussex, England, were recently visited and addressed by Mr. Taylor Statten, the well known worker amongst boys. Five crowded meetings were arranged in five different places. After the talk of the evening, Mr. Statten, in each case, called for volunteers for Boys' Work in Canada; and a goodly number responded.

Those who responded were organized into groups and made acquainted with the plans and methods of the Canadian Standard Efficiency Tests. These groups meet on a week night for discussion.

To take one such group as an example. Some 20 young Canadian soldiers met with a padre on a week night. It was decided to have five meetings. The first was to explain the "charting" system. The second discussed the "intellectual standard." The third took up the religious standard. And the fourth and fifth nights were devoted to the "physical" and "social" standards. The text book was the Tuxis Boys' Manual. A few "first copies off the press" were left by Mr. Statten; and

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point, to illustrate some principle, or to clear up some obscurity that they cannot of themselves understand; when he seeks to awaken desirable emotions and to arouse right attitudes within them by the concrete and stirring presentation of some story or poem, bit of history or biography.

But such telling is more or less incidental; it is part of a larger teaching process. To teach is to arouse the pupils themselves to mental activity, and to direct and guide that activity. The teacher who tells everything to his class is not apt to stir them to think for themselves. They will sit more or less inert, receiving impressions but not digesting them. And he has no way to check up what is happening within them. He cannot tell whether they are getting right or wrong impressions. He is so busy pouring in that he does not stop to draw out. For all he knows, they may be acquiring ideas that are oddly distorted or almost wholly false.

Yet how often one meets a Sunday School teacher who says with a certain air of pride: "You know, my class wants me to do all the talking. They say that they enjoy it so." Of course they do, because that is the lazy, happy-go-lucky way for them. They need do no work if the teacher will do it all. The poor misguided teacher follows them along the line of least resistance, and accepts it as a tribute to his ability as an attractive, interesting talker!

Professor So-and-so's second fundamental mistake was his failure to adapt his teaching to the knowledge and experience, the interests and purposes, of his pupils. He kept handing out to them what was in his head, without

taking account of what was in their heads.

He was essaying an impossible thing. No teacher can simply take an idea out of his own head and put it into a pupil's head, un-

changed, as though it were a sort of brick. All that the teacher can do is to express, in words and in his control of the pupil's experiences, what his ideas are, and thereby to stimulate and guide the pupil to formulate adequate and true ideas for himself. The pupil makes his own ideas; no one can do that for him. And he always makes his ideas in part of old material. He understands the new only by associating it with the old; he grasps the hitherto unknown only in terms of its relations to what he has already known. This is the familiar, elemental principle of *apperception*.

One of the first essentials of good teaching, therefore, is that it begins at the level of the pupil's knowledge and experience. The teacher should seek to understand, as fully as possible, what his pupils already know; and he should come into living, sympathetic touch with their aspirations and interests. This previous knowledge, these aspirations and interests, constitute the stuff with which he has to help them build the new structure of ideas and purposes at which he aims. Unless he knows that stuff and how to use it, there will always remain an element of uncertainty about his work. He cannot be quite sure that his pupils are going away

with just the ideas that he wanted them to get. One of the most remarkable things about Jesus' teaching is the way that he used the stuff that was already in the minds of his

(Continued from opposite page)

in this way the men acquired some definite knowledge as to the working of a group on a week day. Some time and thought were also given to the group's Sunday meeting, and references made to the Graded Lessons.

There are in this area, seven Y.M.C.A. officers. At the suggestion of Mr. Statten, they meet with one of the padres who has had some experience with the C.S.E.T. programme twice a week to discuss Boys' Work. At the first meeting, a bird's eye view was given of the Tuxis programme. It was decided to meet together five more times, and at each meeting discuss two chapters of the eleven in *The Religious Education of Adolescents*, a new book of great importance by Professor Norman E. Richardson.

At the time of writing this article one of these discussions, lasting one hour, has taken place; and the prospects for the other four meetings look good.

The Boys' Work has made a touching appeal to the soldier. Quite a few are going into it. At one group meeting last night some 40 men were present and were coached by one of our Y.M.C.A. officers.

It is also noteworthy that the whole subject of Religious Education, its present state and its prospects, is being earnestly considered by the chaplains and Y.M.C.A. officers in this area, who believe that there is a real future of inestimable value for this most vital science and art.

Seaford Camp, Sussex

hearers. He never taught abstractly. He was constantly asking questions that drew men out. He was always ready with some concrete case, some figure of speech, analogy or story that made his teaching clear to the common run of folk. It is important, moreover, to note the sort of things that he told stories about,—about fishermen and their nets, a shepherd and his sheep, a sower and his seed; about the weeds that grow up to choke the grain; about sons, obedient and disobedient, stay-at-home and prodigal; about a woman and her yeast; about another woman, her money and her broom; about wedding feasts and marriage processions; about debtors, thieves and judges; about an absent landlord and a cheating rent agent; about a man, even, who gets out of bed at midnight to lend a neighbor three loaves of bread, lest his continued knocking upon the door should wake the children.

These are stories of ordinary, every-day life; things like these were happening all the while among the people to whom he spoke. And that is just why he was able to turn these stories to such splendid account, and to convey through them the most profound of spiritual truths. He was using the material that was at hand. "The common people heard him gladly." That was in part, at least, because they could understand him. His teaching was put in terms drawn from

their experience, and answered to their needs.

Here are two principles, then, that are in the nature of the case fundamental to the teaching process. The teacher must rouse the pupil to think and do for himself; and he must help the pupil to use what knowledge he already possesses as a basis for his understanding of new experiences and his construction of new ideas.

There is a simple test which any teacher can apply, to learn whether or not he is doing these two things. Do your pupils study their lessons? Or do they simply come to class and expect you to entertain them or to direct their study for the hour that you are together? If you have not succeeded in creating within them, not simply a willingness, but a desire, to do something upon their lessons between meetings of the class, you may be sure that your teaching is not getting into them as it should. Many Sunday School teachers resign themselves too readily to the idea that "You can't get pupils to study their Sunday School lesson any more." It is harder, of course, than it was in days less full of distractions than these. But it can be done. And it depends, in the main, upon the teacher himself and upon the character of the process that he conducts under the name of teaching.

Yale University, New Haven, Conn.

## The Quarterly Review

By REV. J. M. DUNCAN, D.D.

The most effective review of the lesson for the Quarter should be that conducted by the teacher in his or her own class. It is the teacher who knows best what the scholars have been taught during the Quarter, and who, therefore, is best qualified to frame such questions as will fairly and thoroughly test the scholars' knowledge and deepen the impressions made by the teaching of each Sunday. The one who told the stories or guided the studies or led the discussions, week by week, is the one who can make the Quarterly Review the climax and the crown of the Quarter's work.

Of course, the review lesson, just as carefully as the ordinary lessons, must be adapted to the interests and needs of the scholars. The review plans,—and every review must be planned if it is to be successful—must vary with the ages and attainments of the boys and girls in the different Departments.

Take, for example, the lessons of the present Quarter, and begin with the children in the Primary Department week by week, the stories in the lesson material have been told to them. They have learned about the baby

Moses and the crossing of the Red Sea and the giving of the manna and all the other wonderful happenings in God's leading of his people out of Egypt. On Review Sunday, some of these stories,—those which the tiny tots love best and are closest to their childish experiences—may be retold, the purpose being constantly kept in view of getting them to realize that the heavenly Father is caring for them as really and as wonderfully as he cared for the children of Israel in the days of old.

In the teaching of the Quarter's lessons to Juniors, it may be supposed, stress has been laid upon the mighty power manifested in the dealings of God with his people and their foes. Now is the time to gather up into one view all the marvels of that great deliverance, so that the scholars of this age, with its admiration for power, may be made to realize how abundantly able God is to provide for and protect them.

The interest of the Intermediates, during the Quarter's teaching, has naturally been centred about the personality of Moses and Joshua. They have studied incident after incident in the careers of these two great ser-

vants of God. Review Sunday brings the opportunity of looking back over the life and work of these two leaders of Israel, so that their biographies may be an enduring mental and spiritual possession of the scholars.

In classes of Seniors and Adults, the method commonly followed in taking up the weekly lesson, is that of discussion or debate, with the teacher as a leader. On Review Sunday, some of the main teachings or most interesting problems suggested by each lesson may be

selected for consideration. Some of these may have been dealt with previously, while others may be raised for the first time.

The teacher should keep the Quarterly Review before his mind from the very beginning of each three months' period. Each lesson should be so taught that it will be a real preparation for the review. When this is done, Review Sunday will bring the most interesting lesson hour of the whole Quarter, both for teacher and scholars.

## What are You Trying to Accomplish?

BY ALFRED WHITE

When you meet that class of yours, what is it exactly that you are wanting to achieve? Have you put this question fairly to yourself and tried honestly to answer it? In a broad, general way, what results do you expect to get by your efforts week after week through the year?

It is of vital importance that every teacher should be able to answer these questions very definitely and specifically for unless he can his teaching is apt to be somewhat pointless and ineffective. Let us, then, try and find an answer that will be sound and will show us how we may give that point and definiteness to our teaching so essential to real success.

First, let us consider it from a negative point of view. With all reverence, let it be said that we do not go to Sunday School primarily to teach the Bible. This may sound startling, but let us consider it fairly.

When you do this, you will realize that, while we use the Bible regularly in our Sunday Schools—in fact it is almost the only material that we do use for our instruction work—it must be understood that it is used as a means to a greater end, and not as an end in itself. That greater end we shall consider later.

Neither do we go to Sunday School to teach children specifically how to be good and do good under particular circumstances, although we hope that as a result of our work this may be accomplished.

Let us grip this essential principle, that all true teaching centres not around the material, but around the child, and in a very special way. In our classes, we are face to face not with full grown, mature lives, but with living, growing children, who need our help to develop their plastic lives aright.

This is the purpose for which we meet them Sunday after Sunday to teach them certain truths and train them in certain habits. By these means we hope that their personalities, their character, their souls may be developed in the right direction, so that they may grow as the boy Jesus did, "in favor with God."

In trying to achieve this great end, we make almost exclusive use of Bible material because it is the best, and, further, we try to present it in a way that will accomplish the end that we have in view, the development of a personality that is thoroughly Christlike.

Mere Bible knowledge, therefore, is not necessarily profitable for the end that we have in view. Some agnostics have, we know, a very wide acquaintance with the scriptures. So a child may know scores of Bible facts, may even be able to recite whole chapters and yet the teaching may have been quite ineffective. Unless the facts influence the life, unless the memory verses mould the character, of what value are they in the religious development?

The supreme purpose for presenting any fact, teaching any lesson, learning any memory verse, should be to nurture and build up the religious life of the child. If it fails in this, it fails altogether.

It is very evident, therefore, that you must get to know the children whose lives you desire to enrich. You need to know, as a principal in a public school does before he grades a child, just how advanced they are in their religious life, so that you will know where to start in.

A child from a home of godly parents may have received not a little religious education and for his age be well advanced in practical Christian living. Another child may be quite undeveloped religiously and will need more elementary instruction and training.

This is the problem every teacher faces. Living, growing children are depending upon his teaching for the guidance that will enable them to grow aright. No two of them are alike in their needs or in their stage of development. Every individual child presents a separate problem. They are all becoming something. What will they become? Will it be worthy Christian citizens or not? It may depend upon you.

Brandon, Man.

### Open Letters to a Sunday School Superintendent

LETTER NO. III.

Dear Fellow Worker :

As "General Manager" of this Sunday School business, responsible to one who looks for dividends, just as surely as do shareholders, it is essential that we get results. This is expected of us. Our efficiency is evidenced just by this. The results aimed at, however, are much more difficult to measure. It is hard even to estimate them. We are, however, assured of adequate results, if we faithfully do our part. There is no gamble about it, there is no danger, no possibility of bankruptcy. If we obey orders from headquarters, we are guaranteed success. This is mightily encouraging, and should hearten us wonderfully.

We superintendents need, I am convinced, one quality of mind especially: the ability to use others wisely. There is abundant latent talent going to waste in most Sunday Schools, for lack of being used. Most superintendents either do too much of the work, and take too much of the responsibility upon themselves, or they go to the other extreme and it is not done at all. How few of us study, plan and work to develop and use the talents of those who form our staff or of the older boys and girls.

It is a big man's job to work this out. It is a harder job for him than doing it himself, but the ultimate results cannot be compared.

Those of us who take the easier course and undertake to do more than we should, rather

than direct others in the doing of it, lose a magnificent opportunity, the opportunity of training others in efficient service. Schools controlled by such superintendents tend to become one-man Schools. They may apparently flourish under his direction, but when he goes, there is a terrible falling away, until another leader has developed who can take his place.

Our work ought to be so planned that any officer might be called away for a month or two and the School would continue to "carry on" just as if he were present. That is the climax of good government.

How does this idea appeal to you? To me it is vitally important, so important that I hardly like to leave it. Think it over and tell me frankly if you know of any way in which we superintendents can use our opportunities more effectively.

Of course, in the working out of such plans there is abundant need of that sixth sense, so called, namely, "common sense." Some people call it tact. Good, sound common sense is surely a divine gift and thankful may a superintendent be to possess it in full measure. We all have some of it, at least I hope so, and it is up to us to develop what we have by constant use.

Don't you think that the two points I have advanced to-day are really worthy of consideration in the interests of our work? However, I must not be puffed up about them as if they were original. But even the old things need re-emphasizing now and again.

Yours for service,

A FELLOW SUPERINTENDENT

## THE DEPARTMENTS

### Teaching Beginners to Pray

By Mrs. W. J. Jamieson

Probably the great majority of little children in most of our Sunday Schools come from so-called Christian homes. In the hearts of many of these little ones have been awakened feelings of reverence, love and gratitude to their heavenly Father. One writer says, "A feeling is occasioned by the touch of an impression on the soul." Reverence, love and gratitude, then, are but the natural result of the impressions we expect a child to receive in a truly Christian home.

Doubtless these impressions date back to the very earliest moments when the child's attention is fixed, it may be, on his mother

kneeling in prayer at his bedside and on through the months when he is held or quietly kneels with the other members of the family, while father commits them all to God's keeping. And what of the genuine expressions of gratitude to God that fall naturally from father's or mother's lips in speaking of the common, daily mercies or of some special token of God's care? The hymns of praise, sung in the family circle? The moments when parent and child watch the falling rain, the opening flower, the nesting birds, or wait for the curtain of night to fall and the twinkling stars to appear? It is in just such ways that, all unconsciously, day by day the child's heart is being drawn to love and adore God the creator and father of all.

As soon as the little one is able to understand, it is the mother's privilege to offer, in a few simple words or phrases a prayer, to which the child can, in some measure, give loving assent. Any form of prayer he may be taught, should be so simple and so related to his experience, that it is an expression of his own feelings and desires. That this is possible those who have been privileged to share and nurture the prayer life of little children, can testify, and we have often been constrained to say, "Out of the mouths of babes . . . thou hast perfected praise."

The next step is in the Sunday School. Here the children are taught to pray with others. "I," "me" and "my" are changed to "we," "us" and "our." Whether the prayer is offered by the class together or by the teacher alone, it should be simple, concrete and one the children can understand and echo in their hearts. Then teach them to make their prayers real by carrying the spirit of them into their daily life.

Little children are easily distracted and need the help that comes with the right atmosphere and preparation for prayer. Did

you ever see, yes feel, the atmosphere of reverence replace noise, restlessness and inattention, through the singing of a hymn such as :

"Holy, holy, holy,  
Holy is the Lord.  
Holy is his dear name,  
Holy is his word?"

If the lesson story, or anything that may have been said, has roused a feeling of gratitude for any particular pleasure, as, for instance, the sunshine, the birds or God's care, one little sentence of thanks for that particular pleasure will be meaningful and an expression of what the children really feel. Often a word of explanation before prayer will help the children to realize that they are going to speak with a definite purpose to their loving Father and friend and with the expectation that they will receive help to do those things that are pleasing in God's sight.

In conclusion, if we would teach others even the Beginners, we ourselves must be learners in Christ's school of prayer.

Simcoe, Ont.

## The Importance of the Child's World

By Mrs. C. M. HINCKS, B.A.

"When I was a child, I spake as a child, I understood as a child, I thought as a child : but when I became a man, I put away childish things."

I wonder into how remote corners of our memories we teachers have put away childish things—not so remote, it is to be hoped, that we cannot remember the thoughts and experiences of our childhood, else we shall make poor teachers of little children.

Do you remember how frightened you used to be of the dark? Do you remember how your feelings were hurt by your being laughed at, when some one discovered that you used to watch the telegraph wires for the bits of yellow paper slipping along with messages? Do you remember how unfair it seemed that you had to help make your bed, when the little girl across the road did nothing but play? Do you remember how you used to go off and sob with loneliness when mother was away, and the aunt who looked after you thought you were stubborn and sullen? Do you remember how your imagination used to carry you away and you proudly boasted that your father was a millionaire?

If we stop thus to think of our own childhood, we shall understand better the world of the little children with whom we come into contact on Sundays; and it is absolutely essential that we do understand their world, or rather worlds, for no two children have

worlds just alike. Our dealings with them are only effectual in so far as they understand us, and respond to us; and they will only respond if we understand them.

Jesus, the master teacher, knew the world of his hearers, whether they were shepherds, or fishers, or rich young men, and he used his knowledge by drawing his illustrations from the experiences and interests of these men. Thus his hearers understood him and responded to him. We should not think of going to teach a foreign people, without first carefully studying their customs and ideals; neither should we think of sitting down to instruct a group of little children, without first seeking to understand their point of view.

The child's world is almost a foreign world to us. His point of view is so fresh and new, because there is so much that is unknown to him. We are apt to forget his inexperience, to expect too much of him, to condemn as faults, actions which are most natural. It is hard for him to understand why mother wants him to be more careful of his clothes on Sunday than on Monday; why he can whistle on the street, and not in school; why his questions are encouraged at one moment, and stopped abruptly the next; why he should stand up to sing, when he feels like sitting down; why he should listen to a story, when he wants to see the soldiers parading in the park.

The child lives intensely in the present. He does not pause to think of the results of actions, to look ahead as older people do. He is more open to suggestion, more ready to believe all that he is told, more eager to be active. His griefs and joys are evanescent, but they are very keen while they last. His imagination is usually much more vivid than ours; he is more ready to wonder at things and to admire. He has ideals, but often very strange ideals, from our point of view.

Now, how are we to know the child's world, how are we to get his point of view? First, as suggested, by harking back to our own childhood; then by getting to know our boys and girls in their homes and in day school; by reading their books and playing their games. What a delight it is at times to sit

back quietly and watch them at their work or play, in the schoolroom, in the playgrounds and parks, on the street cars, in their homes! How fascinating to study their behavior, to wonder what they will do next; why they do such things, things which we shouldn't think of doing now, but which perhaps we did long ago!

Then, too, we can read books about children, and it will be impossible to lay them down if we get hold of the right kind,—such books of child study as Edith Mumford's "Dawn of Character," or Mrs. Lamoureaux's "Unfolding Life;" or such fiction as "Helen's Babies," or H. G. Wells' "Joan and Peter." These books will help us to get close to our real children.

Toronto

## How to Utilize the Love of Sport

BY REV. WILLIAM SCOTT, B.D.

A missionary home on furlough from China made this remark one day: "My big job in China is to teach the Chinese to play." Here was a man whose business was to teach religion to the Chinese, making this statement, that to make the Christian religion effective, he must first teach the people how to play. No doubt his deductions were correct. Play has real value in the development of manhood and womanhood, and the agencies which are primarily concerned with the development of character, the home, the school, and the church, must make large use of it, if they are to succeed in their tasks. It is well for the Sunday School teacher to recognize what a large place play occupies in the lives of his pupils, and to seek to bring all his work into relation to this God-given instinct.

In the present article, we are concerned with the play life of the early teens. What particular forms of play does the Intermediate pupil enjoy best. If we observe carefully, we will notice that most boys of this age are breaking away from the interests which claimed them at ten or eleven and developing an interest in organized games like their older brothers. Moreover, they are acquiring considerable ability with ball and bat and hockey stick, and are rapidly gaining in physical strength and coordination of muscles which makes the young athlete. While they still have difficulty in adjusting themselves to team play, it is beginning to make a strong appeal to them.

It is no accident that the boys' notion of sport undergoes a transition at this period of his life. It corresponds to a change that takes place in his entire physical and mental make-up. The intense individualism of childhood is giving way to a consciousness of being

a member of a group of other boys like himself. In the years when the boy changes most to the outward eye, an inward change of still greater importance is going on, for the boy's mental horizon is rapidly widening, and he experiences in a very acute form for the first time the inward promptings to set for others. Playing in a team is the mutual expression in his play life of his advancing outlook upon life. Subordinating his individual aims to the common purpose of the team, he learns in a concrete way, the great lesson of life, that self-fulfilment is found only in self-effacement.

Group and team games teach the boy not only to realize himself as a member of a group but also to emulate many qualities of character, which are most valuable, such as courage, promptness, obedience, initiative, keeping one's temper, honesty and perseverance. The religion of Christ, with its challenge to do hard things for the great captain, with its high moral ideals and its appeal to sacrifice oneself in worth-while tasks for God and the race, is exactly fitted to meet and satisfy the expanding ideals of early adolescence. As the boy gradually approaches manhood, he can be shown that the highest attainments of manly character are intimately associated with Christ who stands at the head of the human race.

Remembering always that a large percentage of a boy's interests at this period are physical, what are some of the definite things that a practical and sympathetic teacher may do to win the boys of his class? The following are a few methods that have been tried:

1. A mid-week meeting every week in which group games or other group contests shall have a prominent place. It is of advantage



to have these meetings frequently at the home of the teacher for the sociability of the home promotes good fellowship and understanding between teacher and scholar. It is, moreover, easy and natural in such an environment to speak earnestly about Christian ideals.

2. The teaching itself should be carefully related to the interests of this period. It is easier for adults to talk above the heads of pupils of this age than directly to them. Biblical biography should be largely used to impress upon the pupils the Christian ideals of right living, and also material outside the Bible showing how the spirit of Christ has manifested itself in all ages in the lives of men of courage, vision, consecration and action, may be used.

3. A Sports' Day for the Sunday School or a group of Sunday Schools.

4. Inter-Sunday School League Games.

5. An Aquatic Meet in July.

6. A Training Camp in summer for a week or ten days. There is nothing that the boys will like better than to go camping with their teacher and nothing that will assist the teacher more to an understanding of each individual in his class. With a good programme of supervised sport each day and classes and sing songs in the evenings, a strong impetus can be given to the desire for clean, manly sport, and the vision of an unsullied, courageous life can readily be impressed upon the boys' wakening minds.

Moose Jaw, Sask.

## The Older Boy and His Religious Needs

BY REV. C. A. MYERS, M.A.

### III. THE BUNCH

"The gang instinct itself is almost a cry of the soul to be influenced."—G. Stanley Hall.

Just as it is impossible to deal with any one phase of a boy's life, physical, intellectual, religious or social without also considering every other phase, so it is impossible to deal with any one boy without also taking into consideration the bunch of boys to which he belongs. For we may take it for granted that if he is a normal boy he belongs to some bunch.

During the first ten or twelve years of his life, the boy is content with his playmates and his individual chums, but along about the beginning of the teens, as every observer of boys knows, the so-called gang instinct begins to show its presence, just as a few years later the sex instinct also begins to assert itself.

The gang instinct is, of course, just the social nature of the boy beginning to manifest itself. Hitherto he has been largely individualistic, but now he is coming to know himself as a member of society,—his society to be sure, that is, the boys of his bunch, his peers in his social world. This is not something to be deplored, but rather something to be encouraged; for, if the boy is to take his place as a good citizen of the state and an efficient member of the kingdom of God when he becomes a man, he must begin to learn how while yet a boy.

This desire on the boy's part for social intercourse with others and the companion desire, to be considered later, of helping others through service, and, if need be, sacrifice, are natural and God-given impulses, which must at all hazards be encouraged.

If proper provision is not made for this necessary "group contact," which every boy should have, then we may be sure that the boy will find it for himself, and too often a

bad gang takes the place of what might have been a good gang of Christian boys in the Sunday School under right leadership, living out a part of their normal lives together, and, as a group, by work and play, studies and activities, preparing themselves for citizenship in a larger group in state and church later on.

We must no longer be content with posting black lists of places our young people cannot go and things they cannot do, but rather make plans for places they may go, service they can render and people they should meet for the development of their characters through social intercourse and service.

Perhaps no greater movement has ever come to the church than that now being promoted to take advantage of this creative social instinct through organized groups of older boys in the Sunday School. No other organization is needed than the church's own organization, the Sunday School class. This is the natural group. All that is necessary is to organize it, to make it democratic, and self-governing, so that it will be the boys' very own, to give it strong adult leadership, so that it will be guided into right channels, and provide for it a worthy programme of all round development through studies and activities such as is outlined in the Canadian Standard Efficiency Training.

An organized class of this sort should have an appropriate name, motto, emblem, colors, etc., to assist in developing loyalty and class spirit. If possible, the membership should be limited both in numbers and scope. The small group (7 to 12 members), especially for early and middle teens is best, and the scope should not exceed 3 years in each class. Ages 12 to 14, 15-17 and 18 up work best together.

Toronto

# THE S. S. AND Y. P. S. BOARD

*The space in this department is at the disposal of the General Assembly's Board of Sabbath Schools and Young People's Societies, of which Rev. J. C. Robertson, D.D., and Rev. C. A. Myers, M.A., Confederation Life Building, Toronto, are the Secretaries, and is devoted to the plans, policies and work of the Board.*

### The Religious Education Council of Canada

The first regular meeting of the Religious Education Council of Canada was held in Toronto, January 17, 18, with about 50 members present, representing every Province in Canada. The purpose of this new organization can best be stated briefly by quoting the first resolution of the Council itself:

"While recognizing the right and responsibility of each denomination or Association, through its own properly constituted authorities, to direct its own work of religious education, yet believing that much of this work is common to all, we, representing the Boards, Committees or Commissions which have the supervision of Religious Education in Canada for the following units, namely, the Anglican, Baptist, Methodist and Presbyterian churches and the Canadian Council of Provincial Sunday School Associations, for the sake of greater efficiency, economy, and Christian fellowship, organize ourselves as the Religious Education Council of Canada with the object of advancing the work of Religious Education by cooperating in matters common to all."

It was also unanimously agreed that any other denominations desiring to do so have the right to appoint representatives and thus at any time to become members of this Council.

Two additional resolutions also approved unanimously are of special importance to all Sunday School workers:

1. That each Provincial Sunday School Association and Provincial Sunday School Federation, with such modifications in its constitution as may be necessary, be recognized as a Provincial Religious Education Council, and as the organization through which the common promotion work of all denominations desiring to do so would be carried on in the respective Provinces.

2. That provision be made in the constitution of each Provincial Religious Education Council, so that on its governing body there shall be representatives officially appointed by any denominations desiring to do so and also representatives appointed by a Provincial Convention representing all the Sunday Schools of the Province.

It is confidently expected that the Religious Education Council of Canada and of each of its various Provinces will ultimately be one

## Home Reading Circle

The Board of Sabbath Schools and Young People's Societies recommends the forming of a Home Reading Circle in every congregation, under the supervision of the Session, or Home Department, or Adult Class, or similar organization, and suggests the following list of books, which may be obtained through local book-stores; or from PRESBYTERIAN PUBLICATIONS, Toronto, at the prices indicated:

	\$	¢	Postage
QUIET TALKS WITH THE FAMILY.....	1 00	6c	
(Rev. C. E. Jefferson).			
RELIGIOUS EDUCATION IN THE FAMILY..	1 25	10c	
(Dr. Henry F. Cope).			
CHILD NATURE AND CHILD NURTURE...	0 50	5c	
(Professor E. P. St. John).			
BECKONINGS FROM LITTLE HANDS.....	0 85	5c	
(Patterson DuBois).			
A STUDY OF THE CHILD NATURE.....	1 10	8c	
(Elizabeth Harrison).			
HOW TO TELL STORIES TO CHILDREN...	1 10	6c	
(Sara Cone Bryant).			
THE DAWN OF RELIGION IN THE MIND			
OF THE CHILD.....	0 50	4c	
(Edith E. R. Mumford).			
THE BOY PROBLEM IN THE HOME.....	1 00	8c	
(Dr. W. B. Forbush).			
THE GIRL AND HER RELIGION.....	1 00	8c	
(Margaret Slattery).			
THE CHILDREN'S GUIDE TO CHRIST AND			
THE LORD'S SUPPER.....	0 10	postpaid	
(Rev. Robert Pogue).			

Desiring to fit myself better for my task, I hereby enroll as a member of the Home Reading Circle of ..... Church, for promotion of the reading of books dealing with questions of homes in which there are growing children, and I undertake to read at least ..... of the above books during the next year.

NAME.....  
DATE.....

of the great factors in unifying and in securing larger interest in this work which its importance demands.

Further plans of the Board will be taken up in succeeding numbers of **TEACHERS MONTHLY**.

### A Home Reading Circle

Special attention has been given by the Board during the past year to the question of religious nurture in the home, and to the value of certain suggested plans for helping the home in this work. One of the plans is made clear in a little card which has been prepared and a reproduction of which appears here. Any one willing to help by a practical testing of the value of this plan can have sufficient copies of this card on application to the office of the Board.

### The Annual Meeting of the Board

The Annual Meeting this year, on January 15, 16, was the best in attendance, in interest and in work done of any yet held. Six busy sessions were required to complete the work, which was all planned along the line of the Forward Movement.

During next summer, very special attention will be given to the carrying on of Extension Work, with the aim of establishing many new Sunday Schools and strengthening many more which are weak and struggling.

In the early autumn, the plans under consideration during the entire past year for helping the home to do its work of religious instruction more effectively will be presented and vigorously promoted.

For the following year, it has been decided to make a careful study of the question of religious instruction and the public school.

### The Teacher

The following examination paper was one of those used by the Board during 1918. Would it not be well worth while for every

Sunday School teacher to be able to answer these and any similar questions on this subject? A careful study of the prescribed textbook will make this easily possible. Full information may be had at any time on application.

### EXAMINATION PAPER

NEW STANDARD  
TEACHER TRAINING  
COURSE

*The Teacher*

(One hour and a half)

1. Discuss fully this statement: "The teachers should choose an aim for the teaching of the lesson."

2. Why must the teacher enlist the activity of the pupil? How may this be done for (a) Beginners, (b) Primary, (c) Junior pupils?

3. State and explain five general principles which apply to all illustrations used in teaching.

4. What is the value of the story in teaching? Indicate the chief ways in which stories may be effectively used.

5. What are the functions of the examination? Should there be written examinations in the Sunday School? Why?

6. Should the teacher state the practical conclusion of the lesson and make the application for the pupils, or should the pupils do this for themselves? Answer fully.

## A Prayer

O Lord our Father who hast formed man in thine own image and who hast made the home to receive Thy children, we look to Thee for help to train up in the way they should go those whom Thou hast placed under our care.

For their sakes may we sanctify ourselves.

Grant us through Thy Spirit that humility which will make Thee great in their eyes.

May we have the wisdom which will enable us to live right lives before them.

Give us strength that we may with joy bear life's burdens and overcome temptation.

Let us have the patience which Thou bearest toward us.

But chiefly, O God, impart unto us Thy Spirit of love that we may daily tell our little ones of Thee, and show forth the beauty of the Christ life.

May we rejoice in this our privilege of being co-workers with Thee in the fulfilment of Thy purpose in these young lives, that Christ may be formed in them.

O God our loving Father bestow upon us every needed grace that we may so nurture our children in the discipline and admonition of the Lord, that they may increase in wisdom and stature and in favor with God and man.

All this we ask in the name of Jesus Christ our Lord and Saviour. Amen.

## RESULTS OF TEACHER TRAINING EXAMINATIONS

DECEMBER, 1918

## I. NEW STANDARD TEACHER TRAINING COURSE

*Arthur, Ont.*—Rev. Will J. Taylor, Minister. *The Pupil*: Ida Yeomans, Hazel Howes, Christena Johnston, Mrs. R. Rutherford, Mrs. Mary A. Taylor.

*Ventnor, Ont.*—Rev. A. W. Drysdale, Minister. *The Teacher*: Mrs. Wallace Davidson, Lola A. McKee, Margaret Gillespie, Art M. Gillespie, Grace Burnie, Elizabeth Johnston, Bertha Lockerbie.

*Lougheed, Alta.*—Rev. W. Eakin, Minister. *The Teaching Values of the Old Testament*: Rev. W. Eakin.

**N.B.**—Those interested in the work of Teacher Training should take notice that a new Course has been arranged, with new textbooks. It is strongly recommended that all beginners should take up the new Course, rather than the Courses formerly recommended; and that those who have covered part of the old Courses should transfer to the new. Arrangements have been made, however, to furnish examinations on the old Course for all who wish to complete it, and to give ample credit for work done on the old Course to those transferring to the new. Leaflet giving full information in regard to the new Course may be obtained by writing the General Secretary, Rev. J. C. Robertson, D.D., Confederation Life Building, Toronto.

## A WORD FROM THE BUSINESS MANAGER

## A MEMENTO OF THE GREAT WAR

Every Sunday School, every Young People's Society or Club, every congregation will want to present a Memento to the "boys" who have been in the Army, overseas or on this side, when they come back to their homes. Our returned Chaplains tell us that the "boys" have kept a very warm spot in their hearts for the home Church and it remains for the Church fittingly to recognize them, not alone for the sacrifices they have made, but for their loyalty to the Church which they love.

OUR MEMENTO OF THE GREAT WAR, for presentation to the men who have been in the Canadian Forces, is a beautiful four-page folder, 8½ x 10½ inches (when folded) with rich and appropriate full page design, embodying a figure of Victory and the Allied flags, splendidly reproduced in full colors on heavy, high grade antique stock. There is space for the name of the recipient, the Church or Society making the presentation, the representative who signs on its behalf, and the date. The wording is as follows:

"IN RECOGNITION OF SERVICE IN THE  
MAINTENANCE OF RIGHT AND THE  
DEFENCE OF LIBERTY AND IN THE  
CAUSE OF LASTING PEACE."

Each is enclosed in an envelope ready for presentation.

At some time or other every Church will hold a reception to its gallant "boys." No more fitting time can be imagined for presenting a Memento than at such a gathering. The "boys" who have been overseas will not readily forget the "eats," etc., which they have received from home friends from time to time, but after all these are but memories and the one thing which will always remind them of the appreciation of those who were left behind is a MEMENTO such as we have prepared.

Order a copy for each of your members who has served in the Forces. The price, in envelope ready for presentation, is 50c. postpaid. In lots of 10 to 49, less 5%; 50 or more, less 10%. Send to-day to PRESBYTERIAN PUBLICATIONS, Church and Gerrard Streets, Toronto.

## OUR LIST OF PERIODICALS

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THE LESSON ON MISSIONS. A 4 page monthly for teachers of Uniform and Departmental Graded Lessons—whole School and Bible Classes. 10c. a year, 3c. a quarter.

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PRIMARY QUARTERLY. 5 or more to one address, 20c. per year, 5c. per quarter.

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INTERMEDIATE LEAFLET. 5 or more to one address, 9c. per year, 2½c. per quarter.

JUNIOR LEAFLET. 5 or more to one address, 9c. per year, 2½c. per quarter. (Begins Jan., 1919.)

PRIMARY LEAFLET. 5 or more to one address, 9c. per year, 2½c. per quarter.

COLORED LESSON PICTURE ROLL, \$3.50 each per year, \$1.00 each per quarter. (Includes American postage.)

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STUDENT'S TEXT BOOK (any one of the Courses), 50c. one year, 12½c. each Quarterly Part.

## Lesson Calendar : First Quarter

1. January 5.....Pharaoh Oppresses Israel. Ex. 1 : 8-14 ; 2 : 1-8.
2. January 12.....Moses the Leader of Israel. Ex. 3 : 1-12.
3. January 19.....The Passover. Ex. 12 : 1-14.
4. January 26.....Israel Crossing the Red Sea. Ex. 14 : 21 to 15 : 2.
5. February 2.....The Giving of the Manna. Ex. 16 : 11-18, 31-35.
6. February 6.....Jethro's Counsel. Ex. 18 : 12-26.
7. February 16.....The Ten Commandments. Ex. 20 : 1-17.
8. February 23.....Moses Praying for Israel. Ex. 32 : 7-14.
9. March 2.....The Report of the Spies. Numbers 14 : 1-10.
10. March 9.....Joshua, Patriot and Leader. Josh. 1 : 1-9.
11. March 16.....The Cities of Refuge. Josh., ch. 20.
12. March 23.....Israel Warned Against Compromise. Josh. 23 : 1-13.
13. March 30.....REVIEW—God's Hand in a Nation's Life. Read Josh. 24 : 14-18.

## \*AN ORDER OF SERVICE

## Opening Exercises

- I. SILENCE.
- II. OPENING SENTENCES. Psalm 24 : 3-5.  
*Superintendent.* Who shall ascend into the hill of the Lord? or who shall stand in his holy place?  
*School.* He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.  
*Superintendent.* He shall receive the blessing from the Lord, and righteousness from the God of his salvation.
- III. SINGING. Hymn 360, (315), Book of Praise.  
God reveals His presence—  
Let us now adore Him,  
And with awe appear before Him.  
God is in His temple—  
All within keep silence,  
Prostrate lie with deepest reverence.  
Him alone  
God we own,  
Him our God and Saviour :  
Praise His name forever.
- IV. THE LORD'S PRAYER. All stand and repeat together.
- V. SINGING. Hymn 484, (694), Book of Praise.
- VI. PRAYER.
- VII. SINGING. Hymn 111, (272), Book of Praise.  
Our blest Redeemer ere He breathed  
His tender, last farewell,  
A Guide, a Comforter, bequeathed  
With us to dwell.
- VIII. READ RESPONSIVELY. See SPECIAL SCRIPTURE READING in the TEACHERS MONTHLY, in connection with each lesson.
- IX. SINGING. Psalm or Hymn selected. (This selection should usually be one adopted specially to the little children.)
- X. READING OF LESSON PASSAGE.
- XI. SINGING. Psalm or Hymn selected.

## Class Work

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

- I. ROLL CALL, by teacher, or Class Secretary.
- II. OFFERING; which may be taken in a

Class Envelope, or Class and Report Envelope. The Class Treasurer may collect and count the money.

III. RECITATION. 1. Scripture Memory Passages. 2. Catechism. 3. THE LESSON ON MISSIONS. 4. Memory Hymn.

## IV. LESSON STUDY.

## Closing Exercises

I. SINGING. Hymn 304, (781), Book of Praise.

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.

*Brightly gleams our banner,  
Pointing to the sky,  
Waving on Christ's soldiers  
To their home on high.*

II. REVIEW FROM SUPERINTENDENT'S DESK; which, along with the Blackboard Review, may include one or more of the following items: Recitation in concert of Verses Memorized, Catechism, Memory Hymn, Lesson Title and Golden Text. THE LESSON ON MISSIONS may also be taken up, if this has not been done in the class. In any case, the Lantern Slide on Missions suggested for each Sunday may be shown.

III. RESPONSIVE SENTENCES. Matt. 7:21, 24.

*Superintendent.* Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

*School.* Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.

IV. SINGING. Hymn 493, (607), Book of Praise.

V. BENEDICTION.

\* The numbers of the Praise Selections in brackets are those of the new Book of Praise.

## Lesson IX.

## THE REPORT OF THE SPIES

March 2, 1919

Numbers 14 : 1-10. Study Numbers 13 : 1 to 14 : 38. Scripture Memory Verses.

**GOLDEN TEXT**—This is the victory that hath overcome the world, even our faith.—1 John 5 : 4 (Rev. Ver.).

1 And all the congregation lifted up their voice, and cried ; and the people wept that night.

2 And all the children of Is'rael murmured against Mo'ses and against Aa'ron : and the whole congregation said unto them, Would God that we had died in the land of E'gypt ! or would God we had died in this wilderness !

3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey ? were it not better for us to return into E'gypt ?

4 And they said one to another, Let us make a captain, and let us return into E'gypt.

5 Then Mo'ses and Aa'ron fell on their faces before all the assembly of the congregation of the children of Is'rael.

6 And Josh'ua the son of Nun, and Ca'leb the son of Jephun'neh, which were of them that searched the land, rent their clothes :

7 And they spake unto all the company of the children of Is'rael, saying, The land, which we passed through to search it, is an exceeding good land.

8 If the LORD delight in us, then he will bring us into this land, and give it us ; a land which floweth with milk and honey.

9 Only rebel not ye against the LORD, neither fear ye the people of the land ; for they are bread for us : their defence is departed from them, and the LORD is with us : fear them not.

10 But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Is'rael.

**THE LESSON PLAN**

I. A Cowardly Panic, 1-5.

II. A Brave Protest, 6-10.

**HOME DAILY BIBLE READINGS**

M.—The spies sent out, Num. 13 : 17-25. T.—The report of the spies, Num. 13 : 26-33. W.—Why Israel failed, Num. 14 : 1-10. Th.—Shut out by unbelief, Heb. 4 : 1-7. F.—Our refuge and strength, Ps. 46. S.—Victory through faith, 1 John 5 : 1-12. S.—More than conquerors, Rom. 8 : 31-39.

**Primary Catechism**—*Ques.* 17. *What are God's works ?* A. The world and everything in it, the sun, the moon, and the stars.

**Shorter Catechism**—*Ques.* 48. *What are we specially taught by these words [before me] in the first commandment ?* A. These words [before me] in the first

commandment teach us, That God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other God.

**Lesson Hymns**—Book of Praise : 116, 262, 246, 273, 583, 250.

**Special Scripture Reading**—Rom. 8 : 31-39. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

**Lantern Slide**—For Lesson, B. 256, The Return of the Spies. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

**THE LESSON EXPLAINED**

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

**Time and Place**—About B.C. 1220 : Kadesh-barnea on the southern boundary of Palestine.

**Connecting Links**—The Lesson is taken from the Book of Numbers, so designated from the two numberings of the people in chs. 1 and 26. After nearly a year spent at Sinai, the Israelites set out on their march to the Promised Land. In the lesson we find them at Kadesh-barnea, 160 or 170 miles from Sinai. In Deut. 1 : 2, the distance is said to be an eleven days' journey. The Israelites, however, were about two months on the way, from the middle of May (see ch. 10 : 11, "the twentieth day of the second month") to the middle of July, "the time of the firstripe grapes," ch. 13 : 20. By way of Kadesh-

barnea was the nearest and easiest way of entering Palestine.

From Kadesh, Moses, at the suggestion of the people (Deut. 1 : 22) and with the divine approval, sent twelve men, one from each tribe, "to spy out the land," with a view of discovering : (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. After an absence of 40 days the spies returned and made their report. Ten of them, while bearing testimony to the fertility and beauty of the country, declared that its inhabitants were so powerful and warlike, that the Israelites could never take the territory from them. Two of them, on the other hand, stoutly affirmed that Israel

was well able to overcome the dwellers in Palestine and take possession of the land. Ch. 13.

#### I. A Cowardly Panic, 1-5.

V. 1. *All the congregation*; a title for the people of Israel, indicating that they were under the rule and protection of God and therefore should not have been terrified before any foe. *Lifted up their voice . . . cried . . . wept*; in utter dismay at the report brought back by the ten spies. Ch. 13 : 33 draws a terrifying picture of "the sons of Anak," literally, "the sons of neck," the "long-necked people," a description of the nations of the Negeb or southland of Palestine, who were very tall and lanky. The ten spies had said that before their fierce enemies the people of Israel would be "as grasshoppers," that is, utterly insignificant and helpless. *That night*. The darkness fell and the dawn rose upon a weeping camp.

V. 2. *Murmured against Moses and . . . Aaron*; and, in doing so, murmured against God, who had spoken to them through these servants of his. Faith in God, for the Israelites, was faith in Moses, and when they began to doubt the authority and power of Moses, it was the same as doubting God himself. So in our day, doubt of the Bible, the book in which God has spoken to us, is practically doubt of God. *Would . . . that we had died in . . . Egypt* ("God" does not form part of the Hebrew expression). They had quickly forgotten the hard labor and cruel oppression from which they had been delivered. *In the wilderness*; the counsel of despair; they were completely hopeless of being able to overcome the foes who had been described to them and whom their imagination had pictured as so much more terrible than they really were.

Vs. 3-5. *Wherefore hath the Lord, etc.* In Deut. 1 : 27, Moses represents the people as going so far as to say that it was because the Lord hated them that he had brought them out of Egypt. *Our wives and . . . little ones . . . a prey* (Rev. Ver.); to the terrible dwellers in Palestine. *Better . . . to return into Egypt*. Faith in their divine leader gone, they were afraid to go forward. *Let us make a captain*; as if Moses, their divinely appointed leader, had not brought them across the Red Sea

and guided them in safety through the wilderness. *Return into Egypt*; confessing themselves failures when they might have gone forward to assured success. *Moses and Aaron*; the leaders of the people. *Fell on their faces*; beseeching the people not to turn aside from their confidence in God.

#### II. A Brave Protest, 6-10.

V. 6. *Joshua the son of Nun*. Joshua's name probably means, "Jehovah is salvation." He had commanded the Israelitish army in battle with Amalek (Ex. 17 : 8-16) and acted as Moses' attendant, Ex. 32 : 17, 18 ; 33 : 11. *Caleb the son of Jephunneh*; a representative amongst the spies of the tribe of Judah (ch. 14 : 6) who had joined Joshua in advocating an immediate attack upon Palestine. For the promise given to him as the reward of his faith and fidelity (see v. 24), and for the fulfilment (see Josh. 14 : 6-15). *Of them that searched the land*; of the company of the twelve spies. It may be that this band was divided into three parts, one to explore the south, another the centre and a third the north.

Vs. 7, 8. *An exceeding good land*. For the description of its fertility see vs. 23, 24, 27, and for the denial of this, see vs. 32, 33. "We can easily understand how those who looked for smiling valleys and fruitful fields would find them, while others saw only the difficulties and dangers that would have to be faced." *If the Lord delight in us*; if we act in such a way as to please him. *He will bring us into this land*; and no enemy, however fierce and powerful, will be able to stand against him. *Floweth with milk and honey*; a description of Palestine as abounding in the necessities and delicacies of life.

Vs. 9, 10. *Only rebel not ye*. Those who would enjoy God's protection and care must obey his bidding. *Neither fear ye*. The fear of God drives out every other fear. *Bread for us*. We shall be able to swallow them up, annihilate them. *Their defence*; literally, "shadow," a protection against the hot Eastern sun. Here the defence or protection of the Canaanites is most probably the native deities. *Is departed*. Their power is at an end. *The Lord is with us : fear them not*. "The passage means that the gods in whom the Canaanites trust will be powerless against



Jehovah, the God of Israel." *Bade stone them*; Joshua and Caleb, and perhaps Moses and Aaron. *The glory of the Lord*; the visible manifestation of his presence in the form of fire. Compare Ex. 24 : 16 ; 40 : 34, etc. "The 'Glory' came to be considered almost as a representation of God, and was known as the Shekinah, 'that which dwells among men.'"

The Lord threatened to destroy Israel. Moses, by his intercession, obtained their pardon, but the present generation, with the exception of Caleb and Joshua, were not allowed to enter Canaan. All the people, save these two, were condemned to wander for 40 years and die in the desert. The spies who brought an evil report died by a plague. Vs. 15-38.

### Light from the East

By Rev. Professor E. Davidson, D.D., Toronto

Italy and Turkey were at war when I traveled in Palestine, and I was frequently taken for an Italian spy. The least embar-

assing incident happened on June 18th, 1912. I had come across Mount Carmel to the spot where tradition says Elijah slew the priests of Baal. In all that plain which stretches east nearly 20 miles, there is scarcely a village, but everywhere signs of human life. Fields of wheat and barley had just been harvested, the threshing floors were full and beside me stood a solitary tent, perhaps for the Turkish tax-collector who would stay on the spot till the eighth of the produce of the land was paid over. Here and there you come across a group of Bedouin tents,—they were there as in the days of Gideon—and many flocks of sheep and goats and herds of black cattle. An hour up from the Priest's Mound, I saw a dozen dark brown tents on one side and a garden and orchard on the other. Among the fig trees and pomegranates some boys were hidden and they began to sing out : "O you Italian, you son of a dog ! who told you to come down to war ? O you Italian, you son of a dog ! who told you to shoot with powder ?" and more of the same.

### THE GEOGRAPHY LESSON



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 wandering 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.

### THE LESSON APPLIED

By Rev. Professor J. M. Millar, D.D., Edmonton, Alberta

The Israelites fell into a mood of utter hopelessness as the result of the depressing speeches of the fainthearted spies who magnified the difficulties of taking Canaan. *Notice the tendency of the crowd to fling the blame on their leaders, and not satisfied with that, to declare that the Lord had blundered also.* How prone we are to blame our circumstances for our failure, when, as a matter of fact, the cause is not in our stars, but in ourselves, that we are underlings. We blame the minister if the church is not going well, or the minister blames the people for their indifference. We blame our political leaders for corruption, and yet we can hardly persuade ourselves to vote against them. Let us examine ourselves more closely and critically.

*The root of pessimism is unbelief.* The Israelites lost their sense of a divine purpose in their long campaign. They lost faith in their leaders who had proved to be worthy of all confidence in the past. They lost faith in their Lord. The Allied nations kept a stout heart during these four years because they had faith in their cause; they believed in one another; they had faith in the stability of the moral universe, and in the reign of God on the earth. "True religion helps a man to look facts in the face, and assures him that, no matter how terrifying these facts may be, all will be well when the long day ends."

*God cannot use* those who concede that the battle is lost even before it is begun, who play the coward and run away from the strife. It took a generation to infuse courage into the Israelites, but without that element of character they would be like pulp in the hands of the enemy. We are afraid of a host of things, and fear always weakens us. We may be afraid of a crop failure, afraid of the opposition of others, afraid of new light on the scriptures or a simpler gospel than we have been accustomed to cherish,—there is no end to our fears. Yet why should we fear? There is nothing to be afraid of. Jesus said,

"Be not afraid of them which kill the body, and after that have no more that they can do." And what a host of gallant souls have had just this sublime courage in these eventful years. It fills one with confidence in the future of the world. The nation that has done wrong is the only one that need fear for the future.

What removes fear from our hearts? *It is the sense of right and the presence of God.* "John Rothermel drove an American ambulance into the very mouth of hell, and amid the torrent of shell fire knew that God was with him, and sang out joyfully and triumphantly amid the crashing thunder of the guns, 'The Lord is the strength of my life; of whom shall I be afraid?'"

The fight is long, the triumph slow,

Yet shall my soul stand strong and straight;  
There is a light where'er I go

There is a Splendor where I wait.

One thing the Israelites feared most of all—death, vs. 2, 3. Our generation is learning to condemn death. Our youth defy it. Dr. Hillis says that he met a fine young American soldier in France, who confessed to him that he had suffered agony through his imagination. He thought himself crippled, gassed, blinded, maimed in horrible fashion. He said: "I have died a thousand deaths; but now for the first time I understand. Let me think my way through what you have said." Later he met him after he had been under fire and the soldier was transformed. He said, "I front these dangers of death with a physical shrinking because one does not like pain; but as to dying and death they are beneath my heel."

Paul's victorious faith found vent in his mighty challenge: "O death, where is thy sting?" For Jesus, too, death was a "going unto the Father," not "the dark," as Tennyson says, but "the Father."

Think of the task of the Christian Church.

*It is to possess the world for Christ.* Many say that the project is visionary, and if they do not stone the leaders who call for an advance, they treat them as empty dreamers, and pass on. But these days of war are compelling all of us to see that there is only one thing that

can save the world. That is the Christian religion, as the editor of the Louisville Courier-Journal has said recently. The condition of success is that we be filled with courage and with the conviction that the Lord's cause cannot fail.

### FOR TEACHERS IN THE ADULT DEPARTMENT

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

Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY of the PATHFINDER.

At the time of our last lesson the children of Israel were still at Sinai. Let the teacher make use of a map to point out the situation of Sinai, its relation to Egypt from which the people had journeyed, and its relation to the wilderness of Paran which they have reached in our lesson to-day. Our lesson is from the Book of Numbers. Point out that this title comes from the two numberings of the people, one near the beginning, and the other toward the close of the sojourn in the wilderness. (See ch. 1 and ch. 26.) The book covers a period of about forty years, and contains the record of eight occasions when the people murmured or rebelled. Our lesson tells of the fourth of these murmurings.

1. *The return of the spies*, ch. 13 : 27-33. While these verses are not part of the passage printed for study, they are necessary for an understanding of the situation. Why were the spies sent out? Why were there twelve chosen? What had they to report concerning the natural advantages of the land of Canaan? What had they to say about the difficulties in the way of a conquest of the land? Call attention to the different tribes mentioned by the spies, and use a map to illustrate the situation of these tribes,—the Canaanites along the sea and in the Jordan valley, the Hittites and Jebusites in what was afterwards Judea, the Amoritee, or Highlanders, in the mountain country, and the

Amelekites in the south. What was the tenor of the report of the majority of the spies? Find out whether the class thinks that the spies simply presented the facts of the case, or whether they definitely tried to influence the people to view the conquest of the land with disfavor.

2. *Threats of revolt*, ch. 14 : 1-5. Whatever the spies intended, what was the result of their report upon the people? Why did they blame Moses and Aaron? Call attention to the grounds of their complaint. How did the people propose to deal with the situation? Get the opinion of the class as to the wisdom of this proposal. Would they have improved their case by returning to Egypt? Suggest, however, that before we blame these people of long ago, we should do well to think whether we have not often acted like them, exaggerating difficulties and forgetting the call of God to face them in the strength he promises to impart.

3. *Two courageous men*, vs. 6-10. Point to the encouraging fact that there are nearly always a few men who have the faith to look through and beyond the evident difficulties. Are majorities always right? How did the future justify the stand of Caleb and Joshua? Call attention to the force of their arguments. What facts did they take into consideration which the others neglected? What results from forgetting God?

### FOR TEACHERS IN THE SENIOR DEPARTMENT

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

Teachers in the Senior Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY.

Take time to get the situation of Kadesh-barnea fixed in the minds of the scholars (see Geography Lesson), pointing out the importance of the place as the centre of Israel's desert

wanderings for thirty-eight years.

Bring out the account of the sending of the twelve spies into Canaan, ch. 13 (see HOME STUDY QUARTERLY, LESSON Foreword). In-

dicating that the lesson describes the effect produced on the Israelites by the report brought back by these spies. Suggest that the lesson presents two pictures: I. A PICTURE OF COWARDICE. II. A PICTURE OF COURAGE. These may be taken up in succession.

I. A PICTURE OF COWARDICE, vs. 1-5. The features of the picture to bring out are:

1. *The weeping multitude*, v. 1. What made them weep? They responded (see HOME STUDY QUARTERLY) to the pessimism (ch. 13:26-29) of the ten spies, who saw only the might of the people to be overcome and the strength of the cities to be taken. Dwell on the contagion of cowardice.

2. *The murmuring against Moses and Aaron*, v. 2a. Had the people forgotten all that God had done through these leaders?—the deliverance from Pharaoh's power, the crossing of the Red Sea, the sweetened waters of Marah, the quails and the manna, the water from the rock at Meribah, the defeat of Amalek. How great are the trials of leaders (see QUARTERLY).

3. *The longing to return to Egypt*, vs. 2b-5. Bring out how the despairing thought of v. 2b issued in the desperate policy of vs. 3 and 4. Dwell on the attitude of Moses and Aaron. They would not command, or consent to, a retreat. They knew, with the insight of true

leaders, that the only safe way was forward.

II. A PICTURE OF COURAGE, vs. 6-9. Bring out the features of this picture as follows:

1. *The inducement to go forward*, v. 7. "An exceeding good land,"—that is what Joshua and Caleb had to say about Canaan. It was a land worth fighting for.

2. *Confidence in God's power*, vs. 8, 9b. With God on their side, they need not fear to go forward. No might could avail against him. And he would surely be on their side, so long as they were on his side.

3. *Assurance of victory*, v. 9b. "They are bread for us,"—we are able to destroy them as we eat bread. A victory is half won when we are sure that it will be ours.

Help the scholars to picture vividly the scene described in v. 10. The people, in the madness of their despair, are ready to stone the two brave spies, are turned from their purpose by the sudden appearance of the divine glory. Follow out the sequel of the story,—how for their cowardice the people were kept thirty-eight years out of Canaan, so that only Joshua and Caleb, of those who left Egypt, entered the Land of Promise. Impress the need of courage in daily life and point the secret of it,—confidence in divine power and the assurance of victory under his leadership.

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

By the Late Rev. N. B. Robson, B.D., Hamilton, Ont.

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY.

Israel had reached the southern border of Canaan and the long, dangerous journey seemed to be ended. A man from each tribe was sent to spy out the land. They brought back thrilling stories about the fertile fields and vineyards. But they had received a great fright.

1. *Cowards Whining*, vs. 1-3. Ten of the men could talk of little else than the giants at Hebron and the mighty sons of Amalek. The other two urged the people to attack at once. A surprise assault would easily succeed. But the voice of the ten prevailed. All the camp began to murmur. Discontent and cowardice spread like measles. It was sheer nonsense to say that they were better off in Egypt. They did not stop to think

Show that the Israelites had not been defeated and would not be defeated if they would only stand up and fight. Of course when they lay down any one could walk over them. If they only had confidence in God and in themselves to go forward all would be well.

2. *A Different Leader*, vs. 4-5. This was a further step in their folly. Not only were they cowards themselves but they must have one of their own stripe as a leader! Moses must be pushed aside. What was the matter with him? Show that it was simply his bravery. A recent example of this temper is found in those Russian soldiers who killed their officers who urged them to fight against

the invaders. Picture Moses and Aaron before all the people praying for God's help.

3. *Brave Words*, vs. 6-10. Of the others, Caleb and Joshua alone were filled with courage. They had seen as much of the dangers as the other spies, but they trusted in God to help Israel. They were certain that having God with them they must conquer. What do the class think of the motto on the German helmets, "God with us?" Does the fault lie in the motto itself or with those who use it? The brave words thus spoken fell on deaf ears. This was the last step of Israel's folly. They refused to listen to sane advice. The panic in their hearts was so great that they would not heed any appeal to their courage and faith. They wanted to

stone these two men. However, the stones were not thrown. Why not?

How clearly this lesson shows the senseless folly of cowardice. Trace its growth beginning with the false report of the spies. Each stage has its own folly. Emphasize what Israel lost that day. Only Caleb and Joshua of all that host ever put foot in the Promised Land. They lost all through cowardice. The guaranteed cure for cowardice is, "Trust in God, and do the right." The Bible promise is "to him that overcometh." Our courage will be often tested. May it never be said of us that having Jesus for our captain and the sword of the spirit for our weapon, we turned back like cowards when we were called to go "forward."

### FOR TEACHERS IN THE JUNIOR DEPARTMENT

By Mrs. Mabel Crews Ringland, B.A., Toronto

Teachers in the Junior Department should study carefully the scholars' materials in the JUNIOR QUARTERLY.

Frequent reference to the class map of the Peninsula of Sinai will be found necessary during the progress of this lesson, in order that the scholars may form an intelligent idea of the position of the Israelites at this stage of their journey, and the location of the Promised Land. Have some one indicate the ground covered by the travelers since last Sunday's lesson, tracing their wanderings from Mount Sinai in the southern end of the Arabian peninsula up, through the vast wilderness of Paran, to Kadesh-barnea, on the borders of the land of Canaan.

Picture the delight of the Israelites, fresh from the terrors and trials of the desert, when coming upon this beautiful green stretch of country, well watered and abounding in vegetation. But the Promised Land which they were to possess lay beyond. Ask what seemed the sensible thing to do before the vast multitude of people went into Canaan and how many men were chosen to act as spies (one from each of the twelve tribes). Have the class pick out from ch. 13 : 17-20, the features of the land to which the spies were to pay special attention, and what they were to bring back to show the people.

Suggest that the twelve spies must have scattered in various directions throughout Canaan in order to make a thorough survey,

as well as to avoid arousing the suspicions of the inhabitants, also that their search must have been pretty extensive, for they were gone 40 days, ch. 13 : 25. Picture to the Juniors, on the one hand, the interesting and exciting experiences of these explorers in a strange and beautiful country, and on the other hand, the suspense of all the rest who stayed in the camp at Kadesh-barnea, wondering what sort of country this Promised Land would be after all and what the chosen few would find there.

Read v. 1 of the printed passage and call for an explanation of this demonstration of sorrow. What discouraging news had the explorers brought home that saddened the people (ch. 13 : 28, 29, 32, 33), so that they forgot the good points and the wonderful big cluster of grapes which was only a sample of the abundant growth of that country? Have the class read the complaints of the Israelites and what they threatened to do that greatly grieved Moses, vs. 2-5.

Ask who were the only ones who looked on the bright side and had faith that God would still be with them (v. 6). Choose two of the best readers to represent Joshua and Caleb and have them read their words of cheering encouragement, vs. 7-9. Discuss why the

people refused to believe them and ask how God showed his approval of their courage and faith. Ask the scholars which they would

prefer to be, pessimistic like the ten spies or optimistic like Caleb and Joshua, even though it means standing alone.

## FOR TEACHERS IN THE PRIMARY DEPARTMENT

By Alice S. Brown

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY

**AIM OF THE LESSON.** To show the children a contrast between a lack of trust in God and its accompanying lack of courage, and a faith which is an inspiration to dare all for the right.

**INTRODUCTION.** What could be the matter? The children of Israel crowded together crying! Moses and Aaron, their wise leaders, lying face downward on the ground!

Just this: the people were afraid. They had come at last after their hard two years of wandering to the very edge of the Promised Land, and now they were afraid to go on. They grew so afraid that they forgot entirely that it was God's PROMISED LAND (Print). God had promised (point) that it should be a goodly land, a land flowing with milk and honey, and that he himself would give it to them.

**LESSON TAUGHT.** In order to remove the fears of the people and answer all their questions about Canaan, Moses chose twelve men and sent them forward to spy out the land. One was named Caleb and another Joshua. "Go and find out all about these strange people," Moses bade them, "and bring me word."

The twelve spies set out and after some days came marching back. I suppose the children saw them first and called: "Here they come! Here they come! Look what they're bringing!" Open your books to the *handwork* and you may look, too. Yes, a huge bunch of grapes, so large that it was carried on a long pole between two men. The other spies also were bearing their share, ripe figs and juicy pomegranates.

"It is a rich land," they said as the people gathered round to listen, "and surely flowing with milk and honey and every good thing just as the Lord promised. But the people who live there are strong and warlike."

Then brave Caleb, who, you remember, was one of the spies, sprang forward, crying,

"But let us go forward and take the land!" And Moses said to the great throng that had gathered by this time, "Yes, go up and take it as God has commanded you."

But now the other spies broke in, and how foolish they were and how cowardly! "We cannot take it!" they declared. "The men we saw there were giants. Why, we seemed like grasshoppers beside them! And think of their high walled cities! We cannot fight such men!"

And then that whole crowd of people joined in. "We cannot! No, we can never do it!" And they began to weep with anger. They wept all that night, raising their old cry which they knew was displeasing to God. "Why did Moses bring us out of Egypt? Why did he not let us die in the wilderness? It would be better than to die by the swords of these giants!"

And then it was that Moses threw himself upon the ground. His people afraid to go forward! Afraid even when God had promised to go with them! And after all the years and years when his blessings and love and mercy had been poured out upon them! How angry and disappointed God would be!

But there were two brave hearts in that foolish, cowardly throng. In an instant Caleb sprang forward again—Joshua, too. "The land is a fair and good land!" they cried once more. "Fear not, for the Lord is with us! He bids us start! Fear not, but go!"

Yet those foolish people would not; they were still afraid. And because they were afraid they lost a great prize; they lost years and years of happiness in the Promised Land. (Explain.)

But God did at last forgive them. He helped them in a most wonderful way. Come next Sunday and hear.

(Class may draw a large bunch of grapes with colored crayons.)

## FROM THE PLATFORM

# THE TWO <sup>+</sup> <sub>-</sub> TEN GOD

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.

## JOSHUA, PATRIOT AND LEADER

March 9, 1919

Joshua 1:1-9. Scripture Memory Verses.

**GOLDEN TEXT**—Be strong and of a good courage.—Joshua 1:9.

1 Now after the death of Mo'ses the servant of the Lord it came to pass, that the Lord spake unto Joshua the son of Nun, Mo'ses' minister, saying,

2 Mo'ses my servant is dead; now therefore arise, go over this Jor'dan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Mo'ses.

4 From the wilderness and this Leb'anon, even unto the great river, the river Euphra'tes, all the land of the Hit'tites, and unto the great sea toward the going down of the sun, shall be your coast.

5 There shall not any man be able to stand before thee all the days of thy life: as I was with Mo'ses, so I will be with thee: I will not fail thee, nor forsake thee.

6 Be strong and of good a courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them.

7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Mo'ses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.

**THE LESSON PLAN**

- I. Joshua's Promotion, 1, 2.
- II. Joshua's Prospect, 3, 4.
- III. Joshua's Power, 5-9.

**HOME DAILY BIBLE READINGS**

M.—Joshua a patriot and leader, Josh. 1:1-9. T.—Joshua's first battle, Ex. 17:8-16. W.—Joshua, Moses' minister, Ex. 24:12-18. Th.—Joshua's consecration, Num. 27:15-23. F.—Moses' charge to Joshua, Deut. 31:1-8. S.—Joshua warns the people, Josh. 1:12-18. S.—The Lord with Joshua, Josh. 5:10-15.

**Primary Catechism**—Ques. 18. *What do God's works tell us about him?* A. God's works tell us of his wisdom, his power, and his love.

**Shorter Catechism**—Ques. 49. *Which is the second*

*commandment?* A. The second commandment is Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

**Lesson Hymns**—Book of Praise: 216, 256, 252, 245, 255, 582.

**Special Scripture Reading**—Ps. 91. (To be read responsively or in concert by the whole School.)

**Lantern Slide**—For Lesson, B, 777, Joshua Succeeds Moses. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

## THE LESSON EXPLAINED

**Time and Place**—About B.C. 1180; the Plains of Moab, east of the Jordan.

**Connecting Links**—The Book of Joshua continues the history embodied in the Pentateuch, without any break. The book consists of two parts: 1, Chs. 1-12, which narrate the conquest of Canaan; 2, Chs. 13-24, recording the distribution of the conquered territory amongst the twelve tribes of Israel.

### I. Joshua's Promotion, 1, 2.

V. 1. *After the death of Moses.* For thirty days the camp had been full of weeping and mourning for the great law giver, Deut. 34:8. *The servant of the Lord*; a title, the highest possible in a God-governed nation (theocracy) like Israel, specially applied to Moses, marking him out as superior to even the greatest prophets (Num. 12:7, 8), and afterwards the peculiar designation of the Messiah, Isa. 42:1. *The Lord spake*; as Israel's true leader and guide. *Joshua.* His original name was Oshea, meaning "salvation." This was changed by Moses to Joshua, meaning "Jehovah is salvation," Num. 13:16. In its Greek form it becomes Jesus (see Heb. 4:8). He belonged to the tribe of Ephraim (Num. 13:8), and was therefore descended from Joseph, Gen. 41:50-52. At Rephidim, in the fight of Israel (Ex. 17:8-16), he had shown himself to be a brave soldier, and a skilful general. Thirty-eight years before, he, along with Caleb, had urged Israel to go forward from Kadesh-barnea, to the possession of the land, in spite of the adverse report of the other ten spies, Num. 14:6-9. *Moses' minister*; Moses' attendant, companion, adjutant, or aide-de-camp, for well nigh forty years, Ex. 24:13; Deut. 1:38. Joshua had been born in slavery, and was now over eighty years old.

V. 2. *Moses . . . is dead*; and the vacancy must be filled, since God's work must go on. *Now therefore arise*; to take Moses' place. The appointment of Joshua as Moses' successor (see Num. 27:15-23; Deut. 31:3-7, 23) is thus divinely confirmed. *Go over this Jordan*; "the Descender." From its source at the foot of the mountains in the north of Palestine to its entrance into the Dead Sea,

the fall is 1,292 feet. Between the Sea of Galilee and the Dead Sea, about 60 miles, the river, in its windings, traverses 200 miles. The command to cross this river was a severe test of Joshua's faith and courage, since, on the other side, were numerous and powerful foes. *Land . . . I do give.* Canaan was God's gift to Israel. Without his help they could never have conquered it; but with him as protector and leader, no foe could stand before them.

### II. Joshua's Prospect, 3, 4.

Vs. 3, 4. *As I said unto Moses.* See Deut. 11:24. *From the wilderness*; in which Israel had been wandering for nearly forty years on their way to Canaan. This was to be the southern boundary of the Promised Land. *This Lebanon*; "White Mountain," the snow-clad range 150 miles to the north, which yet could be seen from where Joshua stood,—the northern boundary. The river, Euphrates; "the good and abounding river," the largest, longest, and by far the most important of the rivers in western Asia,—the boundary to the east. *The land of the Hittites*; a powerful nation to the north of Palestine. *The great sea*; the Mediterranean,—the western border. *Coast*; boundary.

### III. Joshua's Power, 5-9.

V. 5. *Not any man be able to stand before thee.* Behind every promise of God are all his infinite power and wisdom and love. With these resources pledged for his help, Joshua could not fail. *As I was . . . so I will be.* God has placed his people under a new leader, and brought them into a new situation; but his care and purpose for them was the same. *Not fail . . . nor forsake.* Many and varied were the difficulties which Joshua had to face. But he would never come to one in which he would not find God's help present and sufficient.

V. 6. *Be strong, etc.* True faith in God's promises is shown by earnest effort to secure the blessings they offer. Like ourselves, Joshua needed moral courage always to do the right, even more than physical courage to meet his enemies.



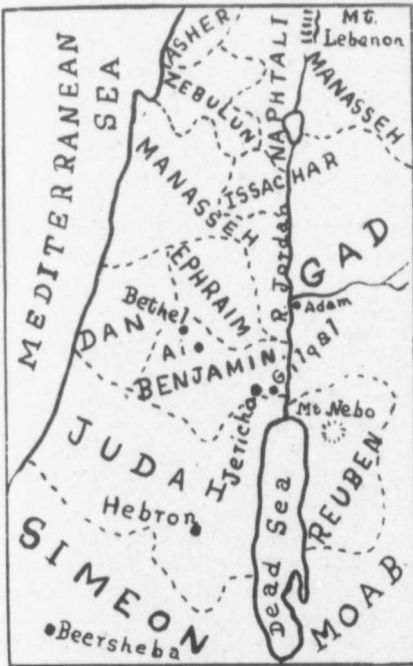
Vs. 7-9. *Only*; a word pointing like an index finger to the one necessary condition of success. *Do according to . . . the law*. So, in Deut. 17:19, kings, and here Joshua, are bidden to obey God's law, that they may prosper. *This book*, etc. This shows that Moses had left the law in written form. *Not . . . out of thy mouth*. He was to read and talk about it. *Meditate*; study and ponder (compare Ps. 1:2). *Do*; obey its commands; this was the most important of all (compare Matt. 7:21). *Prosperous . . . good success*. Obedience to God is sure to bring real success. Character, more than numbers or strategy, is to be the key to Joshua's victories. *Be not afraid*, etc. Israel's resources might seem small in comparison with those of the Canaanites, but God had already shown what he could do against the even greater power of Egypt.

Light from the East

The Jew has always been a man of the law. The Word of God,—not law in its narrowest

sense—occupied his thought constantly; in his daily employment and during his manifold activities; when at work and when at rest. And by law in the narrow sense his life was regulated. As if the 613 precepts which he counted in Holy Scripture were not enough, he has added code to code through the Christian centuries. First came the Mishnah about A.D. 200, a great mass of legal detail sifted in the Jewish schools of two hundred years. Then came the Talmud, much more elaborate than the Mishnah and embodying the whole of theological and legal learning down to A.D. 500. From that time on the Geomin, or head of Rabbinical colleges in Persia, kept on analyzing and defining. Isaac of Fez in the 11th century, and Maimonides in the 12th, left their mark on Jewish law. But the final touch—and a memorable touch it was—was given by Joseph Caro in the century of the Protestant Reformation. His great formulation of Jewish law—the Table Prepared—teaches to almost every Jew today "what duty God requires of man."

THE GEOGRAPHY LESSON



V. 4 gives the boundaries of the Promised Land, and of the territories assigned to the various tribes of Israel. In teaching the Lesson, begin with the boundaries of the whole land. First, to the south, there is the "Wilderness," that is, the great Arabian desert, in which the Israelites had been wandering for forty years. A question or two will recall the character of this region. Next, comes "this Lebanon," clear away to the north, some 150 miles. Its snow-clad summits, which gave its name to this range (Lebanon means "white mountain") could be seen from where Israel was encamped. There were two Lebanon ranges, known as Lebanon and Anti-Lebanon, running north and south, with a deep valley between. Galilee owes its fruitfulness to the Lebanons. They are great storehouses for the moisture brought by the westerly winds, and they pour it down with unflinching regularity the year round. The Jordan rises in these mountains, and amongst their valleys are wells in large numbers. From the Lebanons, Israel's northern boundary was to run to the Upper Euphrates,

which, with the desert to the south, was to be the boundary to the east. Westward, the and was to be bounded by the Mediterranean,

known to the Hebrews as "the Great Sea." For the tribal boundaries, see the dotted lines on the Map.

### THE LESSON APPLIED

Let us notice first some essentials of successful leadership. *Experience.* The training that comes through experience is invaluable. Many lives have been lost in the War because our soldiers were often led by inexperienced and untrained officers. Put a city man who has never known anything about a farm, on the land, and see what blunders he will make if left to himself. Again, put a farmer in a bank or at the head of a business firm, and if he has had no previous training, the chances are that he will wreck the institution in a short time.

We recognize how important training is in the teaching profession, and we insist on many years of study and practical experience before we permit a man to take the office of a minister.

Joshua was trained under a fine teacher, Moses. He observed Moses' methods, and felt the contagion of his noble and patient character. So as Elijah's mantle fell on his pupil Elisha, so the mantle of Moses fell on Joshua. He was prepared to carry on the programme of his master. Every man has a part to do. Moses could not do it all. Joffre beat back the Germans at the first battle of the Marne, and for long afterwards steadied the allied forces. Then Foch carries the glorious work to a completion. So is it always. Even Jesus commits his programme of redemption to his disciples, and we must "carry on."

*Courage.* The passage emphasizes this with great earnestness. The leader must be courageous if he is to inspire his followers to heroism. A regimental commander wanted a certain bridge held at all costs. He confided the task to a captain, who selected fifty men. The German rush began, but the Canadians held them back. The Germans formed and reformed only to be defeated. Finally they brought their artillery to play on the Canadians. At last only a corporal and ten men remained. The corporal said: "Men, we must either get out of here or die; as for me, I prefer to die."

Every man stayed with him. The last lone soldier managed to turn a machine gun on the enemy, and held the bridge until reinforcements arrived. He was wounded eight times, and died in a short time. The captain had courage; he transmitted it to his officers, and they in turn filled their men with unconquerable bravery.

Captain Carpenter, the hero of Zeebrugge, in his account of the famous operation by which the entrance to the German naval base was blocked, says that just before the *Vindictive* started on that dangerous enterprise, her 600 men,—volunteers, every one of them, and 20,000 could have been got from the British navy—were called together, and each man was given the opportunity of returning on another ship, with the assurance, that no reason for his doing so would be asked. Quite in accord with the traditions of the navy, not one took advantage of this permission. "The men", says Captain Carpenter, "were splendid," and the success of the undertaking,—one of the most daring in the history of the navy—was made possible by their wonderful courage.

In the calmer walks of peace there is the same demand for bravery on the part of those who lead us. They may be very much afraid, but none the less resolved that they will do their duty. Joshua was urged again and again by the Lord to "be strong and of a good courage."

A colonel of a Czecho-Slovak regiment on the Western front said to his soldiers facing a very dangerous and difficult task, "The Czecho-Slovak nation has its eyes upon you. Be of stout heart and—forward march." They swept through death to their first victory in France.

*Faith.* Joshua was reminded that the Lord would be with him as he had been with Moses, and that he would never forsake him if he was obedient to the divine law. It is one of the most heartening facts in the War to observe what noble Christian men stand

in the high places of leadership. Think of Lloyd George, President Wilson, Beatty in the navy, Pershing, Haig, and Foch (the last spoken of as a "deeply religious man with almost childlike simplicity"). Is not this very significant? Who is the safe leader? Surely it is the man or woman who is animated by pure and unselfish motives, whose own life is spotless, and who has faith in the justice and righteousness of his cause. Faith in God is the key to leadership. The writer of the Epistle to the Hebrews in the eleventh chapter leaves no room to doubt that. What a list of heroes he gives, and the secret of every conquering life was faith.

There is another fact to be noted. The story of Joshua's triumphs was written down long after the events of his great drive into

Canaan. But the author was imbued with the sense of a divine purpose in the origin and history of Israel, and he was at pains to make his meaning very plain—that *God's hand was in Israel's history*. It may be that he felt that God was not concerned about others, but in any event our thought is broader than his. Jesus has taught us to find the divine providence everywhere, it extends over all nations, and over the very sparrows that fly through the air. Let us endeavor to find God not alone in the past history of Israel, but in the history of the whole world. Particularly let us be very sure that this War is not a vulgar scramble, but that it is the only way by which the world could be purged of sin, and set again on the way to God. His hand is in the present as well as in the past.

### FOR TEACHERS IN THE ADULT DEPARTMENT

Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY OF THE PATHFINDER.

At this point in our study it would be well to review briefly the character of Moses, and to recall some of his achievements. Say a few words about the close of his career. Remind the class that he was denied the joy of seeing his great task crowned with success. Is this a common experience? What does the Bible mean by saying that one soweth and another reapeth? Emphasize the fact that what is expected of us is that we should carry our tasks as nearly to completion as possible.

1. *Marching Orders*, vs. 1-4. Point out that a critical time has come for Israel now that the strong hand of Moses has been removed. Was there not a danger that the twelve tribes might break up into warring factions? But a man has been in training as a leader for the new period. Suggest that while the qualities of Moses peculiarly fitted him for the work of a legislator and nation-builder, the qualities of Joshua peculiarly fitted him for the task of a military leader. So God brings the task and the man together, provided the man is willing. Bring out by questioning the details of the marching orders given to Joshua. Call special attention to the great prospect which was opened up before the people, the boundaries assigned to them being greater than those which Israel ever occupied save for a brief period under David

and Solomon. Is it true that the task which God gives us is generally big enough to demand the consecration of all our talents?

2. *The promise of God's presence*, v. 5. God has given to Joshua a great task, but he links to it a great promise. Is that not typical of God's method always? When Christ sent his disciples into all the world to preach the gospel, what promise was coupled with the task? Point out the hopeless position of the man who would attempt tasks like these without the consciousness of the divine presence and help.

3. *The need for courage*, vs. 6-9. How often in these four verses is the command to be strong and courageous given? Can the class suggest reasons for its repetition? What would the feelings of Joshua likely be when called to succeed such a man as Moses, one who had probably overshadowed him, and to whom he had gone for counsel? Remind the class of how often we find the command to be courageous given in the scripture. Speak of the fact that while Christ calls us to a life of wonderful peace, he calls us no less to a life of warfare, a life which demands courage. Secure from the class illustrations of the need which the Christian has for courage. Call attention to the fact that Joshua was to find encouragement by meditating upon the law of God.

### FOR TEACHERS IN THE SENIOR DEPARTMENT

Teachers in the Senior Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY.

Begin by referring to the phrase which was so often on the lips of our soldiers during the great War,—“Carry On.” Remind the scholars how, when a leader fell, he would shout to his followers, “Carry on!” Or, how, when things were going badly, our brave lads would grimly set their teeth, and, from one to another, would pass the words of unflinching resolution, “Carry on!” Point out that it was the work of Joshua to “carry on” the work begun by Moses.

Turn attention to our duty of carrying on the work begun by our soldiers at so great a cost. They fought, and many of them died, to keep our country free,—free not only from the tyranny of a foreign oppressor, but free from all the evils that make people slaves? Discuss with the scholars what we can learn from this lesson on Joshua about how we can serve our country.

Take up, first, the duty (suggested in vs. 1, 2) of *keeping in mind all that God has done for our country in the past*. For how many years did he keep our land in peace, giving us abundant harvests and crowning us with goodness. Our churches and schools and good laws,—point out how all these grew up in our country under the guiding hand of God.

Another duty to discuss, amongst those we owe to our country, is *constantly to acknowledge God's authority in our national life*. Just as truly as he gave Canaan to the Israelites (vs. 3, 4) has he given Canada to its people, and we are debtors to him for all that we enjoy in this goodly land. How can we pay our debt to him? We can do this by striving to be good citizens. Take time to discuss what this involves,—willing obedience to the laws of the land, a cheerful bearing of such burdens

as paying taxes and the like, justice and truthfulness in all our dealings, etc., etc.

We can serve our country again, by *maintaining our confidence in God's unfailing help*. God was on Israel's side (v. 5), and therefore, no matter how many or how powerful were their foes, God's people were sure of victory. How can we be sure that every good cause in our day will triumph,—the fight against strong drink, against dishonesty in business, against graft in politics—is sure to win? Just because God is on the side of right in all these matters, and nothing can withstand his power.

A fourth way in which we can serve our country is by *practising and promoting fairness between man and man*. The inheritance of Canaan was to be divided amongst the people of Israel, each was to get his fair share of the land. So in our country, every one should have a “square deal,” a fair day's pay for a fair day's work, the chance to make an honest living. These are some illustrations; the teacher should seek others.

Once more, by *being strong and brave* (v. 7), we can serve our country. Our soldiers have shown what it is to be strong and brave in battle. So we should all seek strength and courage to fight the evils in our own lives and in our country.

Lastly, by *honoring God's word* (v. 8) we can serve our country. Point out how nations like Britain and the United States, where the Bible has been given its true place, have become great.

Impress the duty of carrying our patriotism into our every day life, striving to be good citizens ourselves and to help others to be good citizens.

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY.

As a result of cowardice, Israel had to remain in the wilderness many years. At last they again approached Canaan from the East. When in sight of the land, Moses, their faithful leader, died and was buried in Mount Nebo.

1. *A New Leader*, vs. 1, 2. Refer to the inscription on John Wesley's tomb: “God Buries His Workmen, But Carries On His Work.” So Joshua is called to fill Moses' place. There are never two persons of quite the same powers. Joshua was a different

man and a different leader from Moses. He was first and foremost a soldier. His strong point was fighting. Moses had been a wise leader and organizer. God has the right man in the right place at the right time. Joshua's first step was to cross the Jordan. Explain the difficulty and meaning of this bold advance. It meant war!

2. *A New Country*, vs. 3-5. Safely across the river they would be in a new country. Have the scholars mark the boundaries on the map. Canaan was to be theirs. God had given them the right to it. How were they to get possession of it? Those strong and warlike tribes would not be so obliging as to pack up and move out, leaving Israel to settle down comfortably and undisturbed in their homes. They were not more willing to leave than the Turks were to give Palestine over to the British. Joshua and his men had to fight for it as Allenby and his troops did.

3. *Courage and guidance*, vs. 6-10. This would not be a battle of a few hours as it was when they fought the Amalekites at Rephidim. It would be a long, weary and discouraging campaign. The foes were strong and numerous. Joshua would need all the courage and endurance that he had. It was in no sense a triumphal march over the country. Perseverance won out finally. There were two things for him to observe:

"First, be strong and of good courage."

Insist on the duty of being strong, of developing our physical strength by exercise, good food and rest. Along with strength of body there must go courage of mind. No one is fit to lead others who is discouraged. Joshua must be brave and fill others with his confidence.

In the second place, he was given a book as his guide. This book of the Law was God's word to Joshua, as the Bible is his word to us to-day. A few weeks before his death, Lord Roberts wrote of it, "You will find in this little book, guidance when you are in health, comfort when you are in sickness and strength when you are in adversity."

Joshua was brave in the face of powerful foes and in the hour of danger. His bravery stood the stiff test not of a single hour only, but of long years of bitter and weary fighting. The scholars are beginning a battle to possess their hearts: to drive the enemies out of their life and to take possession of it in the name of Jesus their captain. Their warfare will be as long and as weary as Joshua's. They will need to be brave when they stand before the city of ridicule. So many turn cowards there and retreat. They will need to be strong when climbing the mountains of pain and difficulties. When called to pass through the thick forests where danger lurks, they will need him who said: "Be not afraid . . . for the Lord thy God is with thee."

### FOR TEACHERS IN THE JUNIOR DEPARTMENT

Teachers in the Junior Department should study carefully the scholars' materials in the JUNIOR QUARTERLY.

To bridge the space between last Sunday's lesson and to-day's, ask who can tell what the Israelites had been doing during the period of almost 40 years since they had sent out their spies to explore the Promised Land and why they had not entered it long ago. Make sure that the scholars understand that it was as a punishment for the lack of faith shown in our last lesson that none of those who left Egypt, except Joshua and Caleb, were permitted to enter Canaan. Discuss the justice of this treatment, which, however, allowed their children to have a chance at what their fathers had failed in.

Have the class point out an important event reported in v. 1 of the lesson passage and see if any one knows how old Moses was

when he died (120 years). Refer to the fact that even Moses, the faithful leader, had to miss going into the Promised Land because he had disobeyed God (Num. 20:12), but he had the satisfaction of seeing it from Mount Pisgah (Deut. 3:27), and of knowing that God would give it to his people.

Develop a picture of the new leader Joshua, who had been Moses' general and helper through all their wanderings,—a fairly young, energetic, fearless man, full of the spirit of God and love for the people. Point out that his name meant, "Jehovah is salvation."

Have the class read in unison God's words to Joshua (vs. 2-9), pausing after each verse

for discussion. Choose a scholar to indicate on the map of Palestine the place where the Israelites were encamped at the time—at Shittim, north of the Salt Sea, on the east side of the Jordan River, Canaan proper being to the west of the river, which explains, "Go over this Jordan," v. 2. Point out that the divine message deals with God's part, in vs. 2-5, and with what was expected of Joshua as his share of the enterprise, in vs. 6-9. Draw out the details of what God promised to do towards their gaining possession of the land, and have the boundaries of v. 4 indicated on the map, the desert to the south of Palestine, the mountain range of Lebanon on the north, the river Euphrates in the east,

the Mediterranean Sea to the west.

Ask if God usually expects men to do their share towards helping themselves, and what conditions he imposed on Joshua as his part of the contract: he must be strong and very courageous (vs. 6 and 7); he must study and know the Book of the Law given by God to Moses (v. 8); he must never be afraid of or discouraged by anything, for God would be with him everywhere he went, v. 9.

What command was repeated by God three times, so that Joshua would not be likely to forget it as long as he lived? Suggest that this would be a good motto for any Junior who wants to develop the characteristics that made Joshua a great hero.

### FOR TEACHERS IN THE PRIMARY DEPARTMENT

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

**AIM OF THE LESSON.** To show how the children of Israel, with the help of their leader, Joshua, eventually overcame their inclination to cowardice, and to tell of the reward they received.

**INTRODUCTION.** General Joshua was the new leader of the Israelites. Moses had gone home to heaven to live with God and God had chosen Joshua to take up Moses' work.

God told Joshua at the very beginning just what he was to do, and how he was to do it, how he was to become a good leader. "BE STRONG AND OF A GOOD COURAGE" (Print), God said. "Be strong and very courageous (that means very brave), so that you may be able to keep my rules." God meant The Ten Commandments and the other rules which he had given for the people and which were set down in the Book of the Law. Joshua would need to be brave in order to keep those commandments. They are not easy to mind.

But God did not just say to Joshua, "Be brave." He told his new general just exactly what would make him brave, How to BECOME BRAVE (Print). He told him to go to the Bible and study it—(Print STUDY THE BIBLE)—not once, not twice, nor three times, but over and over. God said study it night and day. If Joshua did that, if he read and learned and then obeyed the rules there, he would become a brave, wise, good general.

A rule that is good for soldiers and generals

would be a good one for boys and girls. Don't you think so? How can little boys and girls read and learn the Bible? When? Where? Do you?

**LESSON TAUGHT.** And at last the forty years of wilderness wandering (recall last lesson) were up. God's people had learned many things during that time; they were braver now. And so God was going to give them another chance. He had commanded Joshua: "Go over the Jordan, thou, and all this people. AND I WILL BE WITH THEE. "Every place whereon thou shalt walk, that land I will give thee and thy people." That was a wonderful promise—worth working for, wasn't it?

Joshua chose spies, just as he himself long before had been chosen by Moses. The spies set out and by and by came to the walled city of Jericho, which the Israelites under General Joshua must conquer before they could enter the Promised Land. The spies went to a house that belonged to a woman called Rahab. (Tell the story of ch. 2.)

And now General Joshua gave his commands. He bade the people march closer to the River Jordan. They obeyed. It was spring and the waters were deep and wild and rushing. There were no boats nor bridges and it was dangerous. But this time the Israelites did not falter at what was to come next. They had learned how foolish it is to be afraid.

Twelve priests went on ahead bearing the precious Ark. The Ark was the beautiful golden chest in which God's Ten Commandments were kept. General Joshua said to the priests, "Thus saith the Lord, 'March out and pass over Jordan.'" The host of people were to follow.

The priests started. They reached the river's edge. They stepped into the water. And behold, at that very instant the waters were parted. A wide, dry path appeared straight through the foaming Jordan. And the people marched over, men and women and children. When all were safe on the other

side God caused the waters to flow back into their place.

At last God's people had entered the Promised Land. They had won because their leader had obeyed God's commands and they had followed him bravely.

Continue by letting the children turn to the handwork, pages 32 and 33. The teacher reads aloud and then guides the children to the conclusion that the success at Jericho also was due to obedience.

The class may cut out soldiers, horns. Paste on a large sheet to make a class poster something like the picture in the handwork.

### FROM THE PLATFORM

# A FORWARD MOVEMENT

Much is being said, in all parts of the church, about THE FORWARD MOVEMENT. Everywhere, people, old and young, are being called to serve Christ more faithfully and to do more for his kingdom. Now the lesson for to-day tells us of A FORWARD MOVEMENT (Print), which is full of instruction for us in any forward movement we are called to make. What was the forward movement of the lesson? The crossing of the Jordan by the Israelites under Joshua's leadership. Who commanded it? God. What promise was given to the people? The promise that the land of Canaan should be theirs (see vs. 3, 4). What made it certain that the Israelites would succeed and prosper? God said that he would be with them to help them? What was required of Joshua and his followers? That they should "be strong and of a good courage." Emphasize the teaching that all our forward movements should be undertaken in obedience to God's command, trusting in his promise, depending on his presence and help and in the spirit of courage and hope.

Lesson XI.

## THE CITIES OF REFUGE

March 16, 1919

Joshua, ch. 20. Scripture Memory Verses.

**GOLDEN TEXT**—Blessed are the merciful: for they shall obtain mercy.—Matthew 5:7.

- 1 The Lord also spake unto Josh'ua, saying,
- 2 Speak to the children of Is'rael, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Mo'ses:
- 3 That the slayer that killeth any person unawares and unwittingly may flee thither; and they shall be your refuge from the avenger of blood.
- 4 And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that

city, they shall take him into the city unto them, and give him a place, that he may dwell among them.

5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime.

6 And he shall dwell in that city, until he stand before the congregation for judgment, and until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and

unto his own house, unto the city from whence he fled.

7 And they appointed Ke'desh in Gal'ilee in mount Naph'tali, and She'chem in mount E'phraim, and Kir'jathar'ba, which is He'bron, in the mountain of Ju'dah.

8 And on the other side of Jor'dan by Jer'icho eastward, they assigned Be'zer in the wilderness upon the plain out of the tribe of Reu'ben, and Ra'moth in Gil'

ead out of the tribe of Gad, and Go'lan in Ba'shan out of the tribe of Manas'seh.

9 These were the cities appointed for all the children of Is'rael, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

#### THE LESSON PLAN

- I. The Manslayer's Peril, 1-3.
- II. The Manslayer's Protection, 4-6a.
- III. The Manslayer's Privilege, 6b-9.

#### HOME DAILY BIBLE READINGS

M.—Cities of refuge appointed, Num. 35: 9-21.  
T.—Ruler for refugees, Num. 35: 22-34. W.—The cities of refuge, Josh. 20: 1-9. Th.—A life lost through disobedience, 1 Kgs. 2: 36-46. F.—A refuge of lies, Isa. 28: 14-22. S.—A sure refuge, Heb. 6: 13-20.  
S.—Jehovah a refuge, Ps. 91: 1-16.

**Primary Catechism**—*Ques. 19. Who takes care of the world?* A. God watches over all his works, and

provides for the wants of every living thing.

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

**Lesson Hymns**—Book of Praise: 263, 293, 162, 151, 560, 152.

**Special Scripture Reading**—Rev. 7: 9-17. (To be read responsively or in concert by the whole School.)

**Lantern Slide**—For Lesson, B. 783, *Fleeing to the City of Refuge*. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

#### THE LESSON EXPLAINED

**Time and Place**—Perhaps about B.C. 1180; Shiloh, a town 10 miles northwest of Bethel.

**Connecting Links**—The division of the land amongst the twelve tribes was made by lot, under the direction of Joshua and Eleazar, the high priest, ch. 14: 1. Two urns, say the Jewish rabbis, were chosen, in one of which were placed little tablets with the names of the tribes, and in the other similar tablets with the names of districts, and one tablet was drawn from each at the same time. The tribe of Levi, since they had special charge of the tabernacle and its services, and were therefore to be supported by the whole nation, received no separate inheritance by themselves; but forty-eight cities with lands in the immediate vicinity were assigned to them (Num. 35: 2, 7), so that they were scattered throughout the tribes and thus enabled to act as instructors for them all in religious matters. Certain of these Levitical cities, according to Moses' directions (Num. 35: 6), were to be set apart as Cities of Refuge for the protection of the unintentional manslayer against the hand of the "avenger of blood," until he could obtain a fair trial.

#### I. The Manslayer's Peril, 1-3.

Vs. 1, 2. *The Lord spake unto Joshua* (Rev. Ver.); immediately after the division of the land amongst the tribes. The arrangements for the government of Israel in Canaan were

made by divine authority. *Assign you* (Rev. Ver.); from among the Levitical cities (see *Connecting Links* and compare ch. 21: 1-3, 13, 27, 32, 36, 38). *The Cities of Refuge* (Rev. Ver.). Detailed instructions regarding the selection of these cities had been given in Num. 35: 9-15.

V. 3. *Manslayer . . unwittingly and unawares* (Rev. Ver.); literally, "by error, without knowing," that is, by mistake or accident, with no intention of killing. The distinction between the wilful murderer and the accidental slayer is carefully drawn in Num. 35: 16-24; Deut. 19: 4-13. *Unto you for a refuge* (Rev. Ver.); but only for the unintentional manslayer. One who had killed another intentionally was to be punished by death, Num. 35: 31, 32. *From the avenger of blood*. Amongst all Semitic nations, that is, those descended from Shem (Gen. 10: 11), to whom the Hebrews belonged, the nearest relation of a murdered man, called the "goel," inherited his property, and had laid on him by custom the duty of avenging his death. This was certainly not a desirable method of administering justice; but it was so firmly established that it could not readily be changed. The provision of the Cities of Refuge was to regulate it, so as to protect innocent victims of the system, and especially those who had unfortunately slain any one by accident, without hatred or malice, until



they had had a fair trial. The practical effect of this was to secure a trial for all manslaughterers, even the most guilty, before being punished.

### II. The Manslayer's Protection, 4-6a.

V. 4. *He shall flee* (Rev. Ver.) ; pursued by the enraged avenger. *Stand at . . . the gate* ; in the public square, near the city gates, used as a place for meetings and trials at law (compare Ruth 4 : 1, 2). *Declare his cause* ; state his case. *The elders* ; the magistrates. The manslayer must show to their satisfaction that the killing had been purely accidental. *Give him a place* ; receive him, care for him, and assign him a residence if they were convinced by his statement.

Vs. 5, 6a. *Avenger of blood pursue* ; doing what it was held to be his duty to do. *Not deliver the slayer up* ; but keep him securely until he should have a fair trial, at which he and the avenger of blood would be brought face to face and each receive a just hearing. *Before the congregation* ; that is, the local court representing the people of the city. It is not stated where the trial was to take place, but probably it was in the City of Refuge, so that these cities would become the centres of justice for the trial of the more serious forms of crime. In the event of the manslayer being found guilty of murder, he would be put to death, probably by stoning, in which execution the avenger would have a part, but would not act alone.

### III. The Manslayer's Privilege, 6b-9.

Vs. 6b-9. If innocent of wilful murder the manslayer was to reside in the City of Refuge, where alone he would be safe, until the death of the high priest, when he was allowed to return home, and any attempt to molest him would be punished as a fresh crime. *And they appointed*, etc. The six cities chosen were selected so as to have three on each side of the Jordan, and were so distributed that hardly any place in the country would be more than thirty miles from one of the cities. It was required by Deut. 19 : 3, that roads should be built to these cities. Later Jewish writings give regulations for keeping the roads

in good condition and well marked with guide posts, so that the fugitive might have a better chance to escape being overtaken by the avenger.

The inhabitants are said to have made it a point to treat the innocent manslaughterers confided to them with special consideration, providing them the means of earning a livelihood. The family of the high priest also showed them special kindness, lest they should pray for his death to hasten their release. Cities of Refuge are not again referred to in the subsequent scripture history, and we do not know when they ceased to be needed, owing to the rise of a better system of law.

### Light from the East

THE PROTECTION OF A SANCTUARY—In primitive life a holy place where a god dwells protects all within the area of the god's ownership. To-day a plough will lie safe under a tree protected by the spirit of the tree, if left in the open field over night the owner might never see it again. At a sanctuary wild animals, and even domestic animals that strayed near, might not be slain with impunity ; they belonged to the god. Thither the innocent man who was wrongfully accused might flee and be safe ; criminals also, and debtors and fugitives from justice would find an asylum there. As justice came to be regulated by law the abuses of these old practices were set aside, but the protection of a sanctuary remained a real fact as long as the old custom of blood-revenge persisted. Of course, sanctuaries varied ; some were safer than others. Sometimes the sanctity extended over a whole city. Sometimes only over a small area. In any case the altar was the most sacred spot ; it was greater sacrilege to strike down a refugee at the altar than at the edge of the holy precincts. Jewish scholars claimed that 44 Levitical cities had also besides the 6 the right of asylum ; and in the centuries just before Christ many more Syrian cities had some such sanctuaries.

### THE GEOGRAPHY LESSON

In teaching this Lesson, locate, first of all, the Cities of Refuge (see map). Bring out—(1) that they were so situated that no district

was far from one or other of these cities (not more than thirty miles in any case), and (2) that they were Levitical cities, each having a



### THE LESSON APPLIED

This passage gives us a glance into the state of society in far-off days, and the picture is encouraging. The law of revenge, an eye for an eye, and a life for a life, is a very ancient tradition, and we are now at the stage in Israel's history when the people felt that the pitiless rigor of the old custom must be modified. What was uppermost in the minds of these people was the healthy conviction that every man was entitled to fair play. Hence the establishment of the "Cities of Refuge." Here the innocent might find protection from the wild fury of the avenger.

*The passage is rich in suggestiveness as to our proper treatment of those who are really innocent although outward appearances would pronounce them guilty.* The surroundings, the ancestral blood, the ruinous education derived from parents, may account for many a young boy or girl's downward career. We cannot free the person who has wilfully done the evil thing from responsibility, but we should be ready to look for all the factors that may have entered into his downfall. Then our blame will be tempered with mercy.

suburb of 2,000 cubits or a little over half a mile (Num. 35 : 5), so that the refugees were not absolutely confined within the city walls.

Dr. Mackie gives the following interesting account of an Oriental city. "The chief feature was its wall. This gave it the right to be called a city, Lev. 25 : 30. The wall had one or more gates, which were closed from sunset to sunrise. The newspaper office and court of tribunal were found at the city gate by which strangers entered and the habitants went out to their daily occupations in the fields. Domestic news circulated round the fountain while the women waited their turn to fill the water jar. The bank was represented by the seat of the money changer."

Another writer says, "The plan (namely of Cities of Refuge) did not result, as might be supposed, in giving these places a bad character by filling them with murderers. On the contrary, these six cities were of the highest rank in every way : they were all Levitical cities—Shechem and Hebron being royal cities, and Hebron, in addition, being a priestly city."

It will be remembered that Shylock stood on the letter of the old ruling of Venice, and claimed the "pound of flesh" nearest Antonio's heart, because the latter could not pay his debt of money. The picture of the old Jew is repulsive because Antonio's intention was manifestly honest ; he intended to pay, but he lost all his treasures at sea, and was reduced to beggary. But Shylock is repulsive for another reason. The death of Antonio would do no good ; it would only glut the fierce appetite of the tyrant. Shakespeare, therefore, draws a portrait of Shylock at which we shudder.

*The law of the "Cities of Refuge" was after all a very elementary regulation.* It suggests, however, especially in these days, another and deeper matter : *What should be our attitude toward the intentional criminal, the person or nation that deliberately sets out on the wrong career?* Here we land in the science of criminology, we must ask : Do our prisons and penitentiaries exist merely to punish men for their evil, or is the restraint which must be exercised with a view to their ultimate

redemption? Surely the latter. As these notes are being written, the kaiser is a refugee in Holland. What shall be done with this troubler of the world's peace? Some people cry out, "Hang him." We have to ask ourselves as Christians whether the whole cause of human happiness and goodness will be advanced by this treatment or not. It is quite possible that it would be, but in any event it must not be prompted by the bloody and bestial passion of vengeance. Even the pagan Brutus said when plotting the assassination of Cæsar: "Let us be sacrificers, but not butchers."

*The commentary of Jesus on the old law of revenge should be noted.* He tossed it aside as belonging to an outgrown stage of human history. In the Sermon on the Mount he declared that the savage decree, "an eye for an eye, and a tooth for a tooth," belonged to the past. Men's actions are to be governed by love if they would be his followers. This does not mean that evil is not to be "resisted," and that we are to turn the other cheek to the

cruel smiter. These expressions of Jesus were simply the emphatic and rhetorical means by which he made plain to his hearers that the supreme law of conduct in our relation to others is to be love. It may well be that love often requires very stern measures of punishment. Our perplexity in reading Jesus' renunciation of the law of revenge springs from our failure to seize on the spirit of his message instead of the dead letter.

Lastly, the old story of the Cities of Refuge gives us just a hint of the attitude which the *nations of the world are adopting toward one another.* The great War had this principle at its heart: the strong nation will be the refuge of the innocent and weak. Serbia and Belgium were in the way of the brigand Central Powers, and were trampled into dust. But the Entente stood for their defence. More and more this principle of justice and helpfulness will pervade life. The Christian church will come to feel the far-reaching character of this principle also, and the missionary cause will enlist fresh enthusiasm.

### FOR TEACHERS IN THE ADULT DEPARTMENT

Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY OF THE PATHFINDER.

Take a few minutes in order to bring out the outstanding events of the conquest of Canaan,—the crossing of the Jordan, the capture of Jericho, the first repulse at Ai owing to sin in the camp of Israel, the final capture of Ai, the campaign first in the south and then in the north. Review the victories of Moses and of Joshua, as they are summed up in Josh., ch. 12. Remind the class of the division of the land among the twelve tribes. Now turn to the lesson.

1. *The case of the unintentional offender, vs. 1-4.* There is one fact to be remembered if we are to understand the purpose of the setting aside of these cities of refuge, and that is the existence of the law of blood-revenge, going back to the earliest days. According to that law, when a man was killed it became the duty of the relatives of the man to slay his slayer. Point out that there were cases where grave injustice might easily be done. Every instance of one man slaying another is not an instance of wilful murder. Call attention to the distinction made in our own

day between wilful murder and manslaughter. The institution of the cities of refuge gave an asylum for the man who had killed another unintentionally. Lay some emphasis upon the wisdom and humanity of the provision.

2. *The escape of the unintentional offender, vs. 5, 6.* Call attention to the details of the procedure by which the unintentional offender secured his safety, the restraining of the avenger by the authorities, the provision by which the offender was to establish his innocence, his sojourn in the city until the death of the high priest. Point out that the inference is that if a wilful murderer tried to take advantage of the Cities of Refuge, his guilt would be proved at the trial before the congregation when he would be handed over to the avenger.

3. *The cities selected, vs. 7-9.* Let the teacher make use of a map in order to make clear to the class the situation of the six cities, two in the north, two in the south, two in the centre; three to the west of the Jordan, three

to the east. Have some one read Deut. 19 : 3, and point out the suggestion that the roads to these cities were to be kept open. Remind the class that the distance to be covered by any offender would hardly exceed thirty miles. Point out, also, that this wise provision was evidently not abused, as none of these six

cities came to have an evil reputation. Ask the class whether they can find any lessons for our day in this ancient arrangement. This, at least, is to be emphasized,—that the community must be willing to recognize its responsibility for those who have offended against the law.

### FOR TEACHERS IN THE SENIOR DEPARTMENT

Teachers in the Senior Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY.

The lesson may be introduced by some account of the custom of blood revenge, according to which, if a person was killed, it was the duty of his nearest male relative to avenge his death. It was to prevent evils connected with this custom that the Cities of Refuge were provided.

After this introduction, the facts of the lesson may be elicited by taking up the following questions :

1. *Who could find protection in the Cities of Refuge ?* Vs. 1-3. Call attention to the words "unawares and unwittingly," making clear that the reference is to one who had killed his neighbor without having any intention of doing so. Show from Num. 35 : 31, 32, that there was no shelter for a deliberate murderer ; he must be put to death as a punishment for his crime. Discuss this method of securing justice, not hesitating to admit that it was crude and semi-barbarous. Show that God took peoples and customs as they were and gradually made them better.

2. *How was the manslayer admitted to the City of Refuge ?* Vs. 4, 5. These two verses contain a series of four moving pictures. Each of these should be described by the scholars in succession : (1) The manslayer fleeing for his life from the avenger of blood. (2) His breathless arrival at the city gate and his statement of his case to the elders of the city, who were to be found assembled in the open space within the gate. (3) What they did for him. (These three pictures are all in v. 4.)

(4) The hot pursuit of the avenger ; his demand for the giving up of the refugee, and the refusal.

3. *How long did the manslayer remain in the City of Refuge ?* First, until there was time for him to have a fair trial before the "congregation" or representatives of the people, to be set free, if found innocent of wilful murder, to be delivered up for punishment if found guilty. Next, after the trial, if it was found that the slaying was accidental and unintentional, until the death of the high priest. It was fair to punish the man, by keeping him away from his home and business for a time, because at least, he must have been guilty of passion or carelessness. At last, however, he was permitted to return.

4. *Where were the Cities of Refuge ?* They should be pointed out on the map. The point to emphasize is, that there was a City of Refuge in every part of the country, so that no person, probably, lived more than 30 miles distant from one or other of them. It will be an interesting little bit of work for the scholars to draw a skeleton map of Palestine, with the Cities of Refuge located on it.

It would be sadly missing the opportunity of the lesson if the teacher did not treat the Cities of Refuge as a picture of Christ and his redeeming work. He is our refuge from the punishment justly due to our sin. Hymn 162, in our Book of Praise, is one of the best comments on the lesson.

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY.

Though several walled cities were still held by the Canaanites the long campaign was ended. The land was divided and the Tabernacle was erected at Shiloh. Cities of Refuge

were chosen in different parts of the country.

1. *A Way of Escape*, vs. 1-3. Explain to the class the Eastern custom of blood revenge. It was a real step toward law and order. But

it often caused grave injustice. Especially was this the case when a man killed another unintentionally. Did he thereby commit murder? The avenger did not stop to ask any questions. At the first opportunity he drew blood for blood. To prevent this a way of escape was provided by these Cities of Refuge.

2. *Within the Gate*, vs. 4-6. When the slayer reached a City of Refuge, he was at once brought before the judges. Describe a city gate with the seats on either side where the elders sat to judge all cases. Before this impartial court the man's story was heard and judgment given. How could the man prove that he had not meant to kill? If guilty of murder, he was delivered to the avenger. Otherwise, he was received into the city. How long must he remain there? Ask the class how this would make the man see how serious it was to take life even by accident. Impress on the class the need of the greatest care with rifles, etc.

3. *Where to Go*, vs. 7-9. As the journey had to be made on foot it was necessary to have a city within reach. The cities were chosen so that it was not more than 20 or 30 miles from any corner of the land to a place of refuge. Show the reason for choosing

cities on both sides of the Jordan valley. Some of these cities, Shechem and Hebron, figure prominently in later history.

The custom of blood revenge illustrates one way of dealing with injuries. Emphasize the difference between this and the way in which Jesus would have us treat those who injure us. Explain what the Fifth Petition of the Lord's Prayer requires of every one who really means what he says. Some are always finding slights and injuries where none were intended. Remember that most people however rough in manner are kindhearted and are more ready to help than to hinder others. We should be ashamed to play "cry baby" every time we feel hurt by the words or actions of others. Ten chances to one there was no intention to hurt us at all. Very few are bent on slighting others and hurting their feelings. Most people have enough to do to attend to their own business. If we are oversensitive and finding offence, where none was intended, we are handicapping ourselves. Who, starting a race, would think of carrying a heavy club to keep others from treading on his toes! Why then do we handicap ourselves in the race of life through foolish fears of others treading on our toes?

### FOR TEACHERS IN THE JUNIOR DEPARTMENT

Teachers in the Junior Department should study carefully the scholars' materials in the JUNIOR QUARTERLY.

Question the class on the main points of last Sunday's lesson, and supply the events leading up to to-day's—how Joshua led the children of Israel into the Promised Land, how he had conquered numerous powerful enemies and divided the land among the twelve tribes of Israel.

Ask the scholars how many have ever taken part in a race and suggest the difference it would make if the race were a matter of life and death. Picture a wrongdoer running at full speed for a certain spot, with an angry pursuer trying to catch him in order to kill him and "get even" for the wrong he had done. Question as to the lawfulness of this sort of revenge and explain that in the early days when people lived in scattered tribes and without any general government to enforce law and justice, this was the only way in which crime could be punished. Hence it was the

custom in Joshua's time for some relative of a man who had been killed to pursue the murderer and kill him in punishment.

Discuss the disadvantages of this hasty method of revenge and see who can tell what better way was established at God's command. Have the Cities of Refuge explained and the fact made clear that they were for the protection, not of deliberate wrongdoers, but of any who might have killed some one accidentally, as v. 5 says, "unwittingly (explain), and hated him not before time." Ask if it makes any difference whether a wrong is intentional or accidental, and point out that what is in the heart is what really counts. If the heart is full of hateful, mean thoughts towards any one, we are guilty of wrong even though we do not actually do them any harm.

Juniors, who are so often misjudged, can also appreciate the other side of the question,

that God holds us responsible for our thoughts and intentions and overlooks our mistakes and accidental misdeeds. Ask if this means that we can be careless and irresponsible. Point out the statements of v. 6, that the accused man should answer to the charges against him at a fair trial, and that even if innocent he should not be allowed to return to his own home until after the death of the high priest then in authority. Show the wisdom of this rule, which would tend to make the people more careful and less likely to

have accidents happen that would endanger any one's life.

Have the scholars locate on the map of Palestine the six Cities of Refuge, three on the west side of Jordan and three on the east, and comment on the advantage of choosing places almost equi-distant from one another, so that some one would be readily accessible to the people of each part of the country. Ask the scholars to take special note of the locations so they can place them correctly on the maps in their notebooks.

### FOR TEACHERS IN THE PRIMARY DEPARTMENT

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

**AIM OF THE LESSON.** To inspire the children to be themselves citadels of helpfulness.

Write these lines of Dr. Van Dyke's upon the blackboard :

Blessed is the way of the helpers :  
The companions of the Christ.

**INTRODUCTION.** The picture in the Roll will furnish an excellent introduction for this lesson. Arouse the children's interest by means of a brief conversation, pointing out the priests waiting in the gateway, the fugitive and his pursuers. In some such way as the following describe the man's frantic efforts to reach his haven :

**LESSON TAUGHT.** One more hill ! If he can only make it ! If his breath will only last ! Gasping and panting the man struggled on. He could hear his pursuers shouting behind him, and knew that they were gaining. But he would make it yet. He must.

Over the rocks—his head bent almost to his knees. But he was nearly there—ten more strides.

One—two—three—four—five—six ! Four more now ! And his breath was going ! Seven—eight—nine—and he threw himself inside the gates ! He was safe in the city of refuge. No one could touch him.

That was one of the rules God gave the children of Israel. Six of the cities in their new land should be set aside and called cities of refuge, cities of help. If a man did wrong, but did not mean to do it, he might run to one of those cities, and then he would be safe. Once inside, his pursuers could not touch him until it had been proved that he had done something wicked.

Dr. Van Dyke says, in his *Out-of-Doors in the Holy Land*, that on the way to Shechem, nestled away among the hills, he came across many beautiful flowers, mignonette, cyclamen, hollyhocks, all growing wild.

The children's imagination will readily picture the fields of flowers, the ripening grain, the olive orchards. Explain that it was the law in those days that the roads to the cities of refuge should always be kept in excellent condition so that nothing would hinder the fugitive. The children will be interested to know also that these six cities were so situated that some of them might be reached by a man in trouble after one day's journey, no matter in what part of the country he might be at the time.

**CONCLUDING THOUGHT.** To-day God wants every city in the world to be a city of refuge, a city of help. He wants us to be just and kind. Indeed each one of us might be like a city of help in our own selves. You know that Jesus, God's Son, said : "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

We are to remember, too, that, in time of trouble, God is our best help, the very best Refuge of all.

**BIOGRAPHICAL ILLUSTRATION.** Once upon a time Abraham Lincoln was out walking with some friends. Presently they missed him. When he rejoined them, they found that he had stopped to pick up two fledglings that had fallen out of their nest. He found the nest and put them carefully into it. "I couldn't have slept if I hadn't," he said sim-

ply as he came hurrying back to his friends.

The following verses may be written on slips of paper and given to six children who come to the front of the room and stand in a row to read. Or, as time will probably not permit the carrying out of all the suggestions given in this lesson, the teacher might select three or four of the verses and place on the blackboard to be read responsively by teacher and class :

FIRST CHILD : "God is our refuge and strength, a very present help in trouble." Ps. 46 : 1.

SECOND : "Oh, how great is thy goodness, which thou hast laid up for them that fear thee." Ps. 31 : 19.

THIRD : "O Lord, my God, in thee do I put my trust." Ps. 7 : 1.

FOURTH : "Our fathers trusted in thee : they trusted, and thou didst deliver them." Ps. 22 : 4.

FIFTH : "In thee, O Lord, do I put my trust." Ps. 31 : 1.

SIXTH : "For thou art my rock and my fortress." Ps. 31 : 3.

### FROM THE PLATFORM

# CHRIST OUR REFUGE

Tell the story of Luther's agony on account of his sin, and his longing to be saved from its guilt and power. Recall his visit to Rome and his climbing of the Holy Staircase, said to have once formed part of Pilate's house. Freedom from penance for a thousand years is promised to pilgrims who climb it on their knees. Luther began the ascent, repeating the usual prayers and hoping in this way to find peace ; but when he was half way up, he remembered the text, "The just shall live by faith" (Rom. 1 : 17). He rose from his knees, stood erect a moment, and then went down the stairs again. Like the manslayer, fleeing from the avenger of blood, he had found a REFUGE (Print) from his sins in CHRIST (Print). He saw, that by simply trusting in Christ, he could be saved. Press home the truth that Christ is OUR (Print) Refuge, that we, too, are saved by trusting in him. Sing, "Just as I am without one plea" (Hymn 151, Book of Praise).

## Lesson XII. ISRAEL WARNED AGAINST COMPROMISE March 23, 1919

Joshua 23 : 1-13. Study Joshua 23 : 1 to 24 : 28. Scripture Memory Verses.

**GOLDEN TEXT**—Evil company doth corrupt good manners.—1 Corinthians 15 : 33 (Rev. Ver.).

1 And it came to pass a long time after that the LORD had given rest unto Is'rael from all their enemies round about, that Josh'ua waxed old and stricken in age.

2 And Josh'ua called for all Is'rael, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age :

3 And ye have seen all that the LORD your God hath done unto all these nations because of you ; for the LORD your God is he that hath fought for you.

4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jor'dan, with all the nations that I have

cut off, even unto the great sea westward.

5 And the LORD your God, he shall expel them from before you, and drive them from out of your sight ; and ye shall possess their land, as the LORD your God hath promised unto you.

6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Mo'ses, that ye turn not aside therefrom to the right hand or to the left ;

7 That ye come not among these nations, these that remain among you ; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them :

8 But cleave unto the LORD your God, as ye have done unto this day.

9 For the LORD hath driven out from before you great nations and strong : but *as for* you, no man hath been able to stand before you unto this day.

10 One man of you shall chase a thousand : for the LORD your God, he *it is* that fighteth for you, as he hath promised you.

11 Take good heed therefore unto yourselves, that ye love the LORD your God.

12 Else if ye do in any wise go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages with them, and go in unto them, and they to you :

13 Know for a certainty that the LORD your God will no more drive out *any* of these nations from before you ; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.

#### THE LESSON PLAN

- I. Israel's Dominion, 1-5.
- II. Israel's Duty, 6-11.
- III. Israel's Danger, 12, 13.

#### HOME DAILY BIBLE READINGS

M.—Israel warned against compromise, Josh. 23 : 1-13. T.—Defeat through compromise, 1 Sam. 15 : 10-23. W.—Warnings against evil companionships, Prov. 1 : 7-19. Th.—Results of evil companionships, Judg. 3 : 1-8. F.—A call to decision, Josh. 24 : 14-23. S.—The decision on Mt. Carmel, 1 Kgs. 18 : 30-39. S.—

A prayer for deliverance, Ps. 3.

**Primary Catechism**—*Ques.* 20. *What does God do for you?* A. God cares for me, and gives me all the good things of life.

**Shorter Catechism**—Review Questions 48-50.

**Lesson Hymns**—Book of Praise : 264, 110, 255, 260, 552, 251.

**Special Scripture Reading**—Ps. 1. (To be read responsively or in concert by the whole School.)

**Lantern Slide**—For Lesson, B. 1021, Joshua Makes a Covenant with God. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

### THE LESSON EXPLAINED

**Time and Place**—Some years after Israel's settlement in Canaan ; at Shechem, between Mts. Ebal and Gerizim.

**Connecting Links**—For a number of years after the division of the land, the people are represented as living under the rule of Joshua in peace and quiet, interrupted, however, by occasional wars with the native Canaanites. These wars, for a time, were practically at an end, ch. 21 : 43-45. The tribes of Reuben and Gad and the half-tribe of Manasseh were sent back to their territory on the east side of Jordan, ch. 22. When Joshua, who had grown to be a very old man, felt his end approaching, he summoned first the elders of the people, and then a public gathering of all, in order that he might speak to them his parting words, as Moses had done before him, chs. 23, 24. On each occasion he recalled the great things Jehovah had done for them, and urged them to remain true to him alone as their God. The lesson is taken from the first address.

#### I. Israel's Dominion, 1-5.

Vs. 1, 2. *A long time* (Rev. Ver.) ; "many days." In 11 : 18 the same phrase implies a period of five or seven years. *When the Lord had given rest* (Rev. Ver.) ; from conflict with the Canaanites for the possession of the land. (Compare Ex. 33 : 14 ; Deut. 3 : 20 ; 25:19.) *Joshua was old and well stricken in years* (Rev.

Ver.) ; Hebrew, "advanced in days." In ch. 24 : 29, Joshua is said to have been 110 when he died. *Called for all Israel* ; represented by their rulers who are here enumerated. *Elders . . heads . . judges . . officers* ; the men of position and influence in the religious and civil affairs of the community. Where the gathering was held we are not told. It may have been at Tim-nath-serah, the city given to Joshua (ch. 19 : 50), where he was buried, ch. 24 : 30. Or it may have been at Shiloh, where the Israelites assembled at the completion of the conquest of Canaan and erected the tabernacle, ch. 18 : 1. *I am old*, etc. Joshua was "on the edge of the future life, on the eve of giving in his own account, in the crisis when men are more disposed to utter the truth, the whole truth, and nothing but the truth."

Vs. 3-5. *All that the Lord your God hath done*. The modest hero makes no mention of his own merits and exploits. *All these nations* ; the nations inhabiting Israel, whom the Lord had driven out before Israel. *Hath fought for you*. The victories gained by Israel were due to the fact that God was their leader. *I* ; as the representative of Jehovah. *Have divided unto you by lot*. See ch. 18 : 10. *The nations that remain*. Not only the nations which had been conquered, but also the remnants still unsubdued, were in the power of Israel. *From Jordan* ; Palestine's great



river. *The great sea westward*; the Mediterranean. *The Lord your God, he shall expel them.* What God had done in the past was a pledge of what he would do in the future.

## II. Israel's Duty, 6-11.

Vs. 6, 7. *Be ye therefore very courageous*; "strong" or "firm." Joshua gives the same exhortation to the leaders of Israel which he had received himself (see ch. 1 : 7). *To keep*; treasured up in the heart and memory. *To do*; put into practice in daily life. *The book of the law of Moses.* So Joshua himself had been enjoined to observe the law of God given through Moses. *Turn . . . not aside*; as from a straight and safe path. *Come not among these nations.* Israel is specially warned against intercourse with the heathen nations, and, above all, against taking any part in their idolatries. *Make mention . . . cause to swear . . . serve their . . . bow yourselves*; four expressions of worship, which the Israelites were forbidden to offer to heathen gods. *Cleave unto the Lord*; be faithful to him in heart and deed. *As ye have done.* It is not enough to enter on the path of obedience to God; we must walk in it to the very end.

Vs. 9-11. *For the Lord.* Joshua again reminds his leaders of the true source of their strength to whom they were indebted for their victories over the Canaanites. *No man . . . able to stand before you.* The weakest servant of God is invincible because fighting for him and in him is almighty power. *One . . . chase a thousand.* Compare Judg. 3 : 31, 15 : 15, 2 Sam. 23 : 8. *Take good heed*; because of the many temptations to turn away from the right way. *Love the Lord your God.* If there is love to God in the heart, his service will not be an irksome task but a constant delight.

## III. Israel's Danger, 12, 13.

Vs. 12, 13. *In any wise go back*; from steadfast obedience to the one living and true God. *Cleave unto . . . these nations*; make alliances with the surrounding heathen. *Make marriages.* These are objected to on religious grounds; in the house of a mixed marriage,

the recognition of other gods than Jehovah could hardly be avoided. *The Lord your God will no more drive out.* Those who forsake God cannot expect to enjoy his protection and aid. *Snares and traps.* The reference is to the trap net of those days. This was made up of two parts, "which, when set, were spread out upon the ground and slightly fastened with a stick, so that as soon as a bird or beast touched the stick, the posts flew up and enclosed the bird in the net, or caught the foot of the animal." *Scourges in your sides . . . thorns in your eyes*; a vivid description of the evils which intercourse with the heathen would bring upon Israel. *Until ye perish.* Idolatry would bring destruction to Israel as it had to the Canaanites.

## Light from the East

"SCOURGE IN YOUR SIDES"—That is what the Baals of the Canaanites were for Israel. Israel was drawn away from the simple and austere worship of the desert and took up with the splendid and ostentatious and immoral worship of the Canaanites. Israelites sacrificed and prayed at the old Canaanitish sanctuaries. They improved the old simplicities with Canaanite rites. Stones and trees and springs sacred to the old inhabitants soon became sacred to the sons of Jacob who settled among them. The old holy places were notorious for drinking and prostitution, all in the name of religion; the Israelites failed to stand out against these iniquities. The religious history of Israel from the days of Joshua to the exile is the story of the long struggle between the religion of the Jehovah of Sinai and the religion of the Baals of Canaan. Men might profess to worship Jehovah, might bring offerings and tithes to Jehovah, might name Jehovah in their prayers, but if they worshiped him as a Canaanite worshiped his Baal it was nothing better than Baalism. Israel left the Canaanites in the land (Judges 1 : 1-25), and they became "a scourge in her side."

## THE GEOGRAPHY LESSON

(SEE SKETCH MAP, LESSON XI.)

To-day's Lesson is occupied with the vale and town of Shechem. The vale lies between Mts. Ebal and Gerizim, where Joshua as-

sembled the tribes of Israel to hear the blessings and the cursings of the law, Josh. 8 : 30-35. Canon Tristram says that "a natural

amphitheatre exists at the base of Mount Gerizim and exactly opposite in the base of Mount Ebal is a similar one, and that the voice may be easily distinguished from one to the other. The natural features of these two mountains are striking, Ebal being bare and stony, while Gerizim is clad with verdure."

Mr. C. G. Trumbell, in *A Pilgrimage to Jerusalem*, gives the following description, Nablus being the modern name of Shechem: "Mount Ebal and Mount Gerizim towered

above us as we rode between them into our camp on the edge of Nablus. We were traveling southeast; on our left, the north, was Ebal, the mount of cursing; on our right, Gerizim, the mount of blessing. Red-roofed and sheltered in the valley between them, nestled the city that was Shechem. Through narrow streets and dark, damp alleys and corridors, closed overhead like subterranean passages, we were led on what must have been a walk of half a mile before we reached our goal, the Samaritan synagogue."

### THE LESSON APPLIED

*The temptation to compromise.* Joshua founded his observations on personal experience and the eventful history of his people. As he cast his eye back over the long campaign he knew that the Lord's hand had been in it all, and that if the people forgot him in the days ahead disaster would overtake them. When Ahab, King of Israel, was too easy with Benhadad, King of Syria, the prophet denounced him because he had compromised with the foe of Israel. "Because thou hast let go out of thy hand the man whom I had devoted to destruction, therefore thy life shall go for his life, and thy people for his people." (Rev. Ver.). The prophets and great teachers of Israel held up to their countrymen very positive standards. "Choose ye this day," cried Joshua. There was no compromise about Elijah. The story of the contest between himself and the priests of Baal on Carmel reveals him as a man who hewed to the line, regardless of consequences. "How long," he exclaimed, "halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him."

The same note was struck by the great prophets such as Amos, Isaiah and others. The story of the call of Amos to the prophetic office as given in ch. 7 of his book shows him to be a man who could not temporize with the divine word. And Isaiah condemned the mixing of "iniquity" and the "solemn meeting." The peril of compromise is that we yield finally to the lower influences.

*Compromise brings its punishment.* Paul put the matter very sternly to the Corinthians. He warned them that having been washed from their sins, they must not under

any provocation concern themselves again with the immoralities to which they had been accustomed. If they did they would certainly be taken captive again.

A recent illustration of this peril is to be found in the result of the initial act of violence committed by Germany. The Imperial Chancellor acknowledged that the invasion of Belgium was a crime, but that Germany would make amends when its objective had been attained. In other words, success was to shrive the guilty, and make evil good. But the result of that compromise with the principle of right has been the downfall of the criminal nation. *It is the refusal to compromise that has saved the world many times.*

About B.C. 165, the Jews were being hounded to death by the cruel Emperor, Antiochus Epiphanes, of Syria. He was determined to extirpate this pestilential sect and to establish heathenism in the land. The heathenism which he desired to establish was dressed out in attractive Greek garments, and many Jews yielded to the seductions of the new religion. But happily a noble band stood firm in their resistance. They said to one another, "Let us die rather than be disloyal to our faith." They held the line and triumphed. The last book of the New Testament was written to encourage the persecuted Christians. It is because of the faith, loyalty, and clear consecration to the most precious ideals, that the noblest have saved the world. Examples are Augustine, Luther, Calvin.

One can see at a glance the important bearing of this principle on *the question of temperance.* To dally with the drink traffic

either as individuals or as a state is to incur the gravest dangers. The people of the different countries are coming to the conclusion that the traffic must be destroyed "root and branch," that is the only safe plan.

*Joshua shows us how to regard our present deliverance.* He reviewed the past of his nation with the feeling of reverence, with the conviction that God had guided the nation and that he would continue to guide it if the people were faithful to him. There is always danger that in the hour of victory we should forget the source of our triumph. Lloyd George spoke the right word when he bade the people of London rejoice. But he also said: "Let us thank God." We should in-

deed say with the Psalmist: "If it had not been the Lord who was on our side . . . then the waters had overwhelmed us, the stream had gone over our soul."

The hope of our country lies in the fidelity of our people to the religious ideals of life. If we "cleave unto the Lord our God," if we so live and plan that we may be sure that the Lord "is fighting" for us, then we shall achieve wonderful things. It is hopeless to build the national fabric on trade statistics, factories, militarism, or even on democracy. We may flourish for a little, but the growth will be unsound. Christian life is the rock on which we can build with confidence that no storms shall destroy us.

### FOR TEACHERS IN THE ADULT DEPARTMENT

Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY of the PATHFINDER.

Two lessons ago we were thinking of the beginning of the great task with which Joshua was entrusted. Now we are coming to the close of Joshua's life when his task is finished. Chs. 23 and 24 contain the record of two farewell addresses given by Joshua. Point out that ch. 24 gives mainly a historical retrospect, while ch. 23 deals more especially with the political future of Israel. This will be a good opportunity to secure from the class some estimate of the character and achievements of Joshua. What suggestions have we toward such an estimate in Josh. 11:15, and in Josh. 24:15? Quote: "Joshua sets before us the energy of faith which, grounding itself on the promise of God, and trusting him, loyally addresses itself to the appointed task."

1. *A review of the past*, vs. 1-3. Why does the writer take the trouble to name the different officials summoned by Joshua? Does he wish to indicate the importance which Joshua attached to these farewell words of his? Point out how natural it was that Joshua should glance back over the past, and trace the hand of God in the experience of Israel. Is there any religious value in the study of history? Is it true that for the most of us, at any rate, there is a religious value in a review of our own past experience? Show that it is often the case that our experience of the past can work hope for the future. The

danger is that, while recognizing God's hand in the past, we should seem to take it for granted that the past has in some way exhausted the power and righteousness and love of God.

2. *A task for the future*, vs. 4, 5. Joshua evidently did not believe that God was confined to the past, and now he turns to a consideration of the task which remained to be done. Point out that there was still a part of the land which had not yet been conquered. That fact rather modifies such a statement as is given in ch. 21:43-45, unless these verses refer to a much later time. Are there any advantages in having unfinished tasks before us?

3. *Conditions of success in the future*, vs. 6-13. What straight course does Joshua mark out for the people as a condition of their success? What were to be their relations to the natives of Canaan? Why were such strict measures necessary? Remind the class that one of the greatest temptations of the Israelites right down to the time of the captivity was the temptation to idolatry. Was Joshua right in his contention that intercourse with the people of Canaan would undermine the loyalty of Israel to God? Are there certain people with whom we cannot afford to compromise? Why? Can we afford to compromise with such a business as the liquor traffic? Why not?

### FOR TEACHERS IN THE SENIOR DEPARTMENT

Teachers in the Senior Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY.

A good start for the lesson will be to tell the well known story of young Coleridge Patteson, who afterwards became a bishop in the South Seas. As a boy at school in England, he was a crack cricketer, and was greatly valued as a player in the School at eleven. One day at practice profane language was used in his hearing. As soon as he got home he wrote a note to the captain, saying definitely that, if such language were permitted he would withdraw from the team. This firm stand put a stop to the profanity. The team could not do without so good a player.

Call for the Department title of the lesson, "Compromising with Evildoers," and point out that this was what young Patteson would not do. Now turn to the lesson to discuss what it has to say on this subject. Bring out the circumstances of the Israelites. They were surrounded by evildoers,—nations amongst whom many wicked practices were common. The lesson suggests several reasons why God's people should not compromise with their heathen neighbors,—should not allow themselves, that is, to share in, or, in the least degree, countenance, the evil doings of those about them. Take up these reasons one by one:

1. There was the warning of their great leader, Joshua, vs. 1-3. Picture the scene presented in these verses: Joshua, the brave soldier and great general, who had defeated the Amalekites (Ex. 17:8-13), who, as Moses' successor, had led his people safely through the Jordan (ch. 4:14-17) and under whom they had gained victory after victory,—Joshua is now an old man and near the close of his life—gathers the leaders of the people

in a great assembly, to warn them against having anything to do with the wicked heathen surrounding them. So, it may be brought out, we have the warnings of parents, teachers, ministers and other wise friends against making friends and companions of those who would tempt us to indulge in evil of any kind.

2. A second reason was the inspiration of a glorious past, vs. 3-5. God had brought Israel out of Egypt, with its cruel bondage and bitter hardships, had guided and guarded them during their desert journey, had divided the Jordan before them to bring them safely into Canaan and had enabled them to conquer many enemies. Were they now going to turn away from God, to follow the example of their wicked neighbors in doing the things that God hated, the very things from which God was seeking to save them?

3. The Israelites had a third reason against compromise in the pressing task that lay before them, vs. 6-10. The land was not yet wholly conquered. There were still many enemies to be overcome. If God's people were to be victorious, they must take a firm stand against their foes, they must steadfastly obey God's command, they must unflinchingly follow his leading. Go through these verses, picking out the many commands to complete separation from the heathen and entire devotion to God and his service.

4. A fourth reason lay in the consequences of compromise with the heathen, vs. 11-13. These are plainly stated in v. 13.

Gather up and enforce the teaching that our highest safety and happiness lies in complete separation from evildoers and their practices.

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY.

The lesson is from the last words of Joshua. When it comes to his last day, one does not talk about trifles. Only the things nearest to one's heart are worth putting into words. Illustrate the last words of a parent or friend.

1. *Hitherto*, vs. 1-3. Joshua has no cause

for regret as he looks back over the past. It is a splendid record of success. Under his wise and brave leadership Israel has gained a firm footing in Canaan. They were no longer a homeless people. Neither walled cities nor great armies have been able to resist them.

But Joshua sees in all this not a cause for pride but a mark of God's favor. "Hitherto hath the Lord fought for you." That explains their victories. Give other examples to prove that the greatest men are the humblest.

2. *Henceforth*, vs. 4-10. But the end is not yet. Ch. 13 : 1-7 mentions many parts as yet unconquered. The land had been divided by lot in the faith that God would yet give it to Israel. But they must not worship other gods. All will be well if they continue in the path in which Joshua had started them. Jehovah will then be with them henceforth as hitherto. If they obey him no enemy will be able to stand before them.

3. *A solemn warning*, vs. 11-13. Words of warning are needed. Great temptations are before Israel. Show that "forewarned is forearmed." What special dangers lay in living in the same home with Canaanites. Religion is always a family concern. It is there that its influence is felt the most. Joshua warns Israel to avoid every appearance of evil. If they disregarded this warning they would be cast out of Canaan. They must avoid the dangerous company of those around them. This was the dying appeal of their soldier chief.

Emphasize the dangers that surround the scholars. Evil companions who will lead them astray. How often we lay the blame

for the ruin of a young life upon "bad companions!" But each one *chooses* his or her friends. No choice in life is more important.

Bad books are as dangerous as evil companions. There are so many good books! In them we can converse with the great and good of the past and the present, the famous travelers, warriors and poets. We know their thoughts and hear them speaking. This choicest company is open to the very humblest boy or girl. Who will waste time over silly and evil books? These can easily be kept out if we only will. But they are full of danger if we welcome them.

But even if we keep away from bad friends and books, we may still be letting evil thoughts into our mind. It is no easy task to guard our minds. Thoughts, fancies and feelings come without being prompted. Some say that it does not matter what they think so long as they do not do wrong. That is not true. Wrong thoughts are sinful. "As he thinketh in his heart, so is he."

We are constantly being tempted. Temptation is not sin. We cannot prevent evil thoughts from buzzing around us but we can keep them from entering our hearts and making a home there. The best way to do is to keep the mind filled up with good thoughts. "Keep thy heart with all diligence; for out of it are the issues of life."

### FOR TEACHERS IN THE JUNIOR DEPARTMENT

Teachers in the Junior Department should study carefully the scholars' materials in the JUNIOR QUARTERLY.

Ask the scholars if they know how a great many of our furs are secured and picture the life of the trapper in the northland. Describe how he sets his traps in places which the furbearing animals are likely to haunt, how he baits them with something that will tempt the unsuspecting victims and then how he cleverly conceals them so that they look quite innocent and harmless. Along comes the hungry beast, scents the food, and not knowing the danger, walks right into the snare and is trapped.

Discuss the similarity of this to the way men are trapped by various temptations. Sometimes the wrong looks very harmless at first and even attractive and we walk right into it without stopping to think what we are

doing. But there is a difference between us and the animals—ask what it is. We have the advice and warning of those who know life better than we do and if we would only follow them we would not get caught in so many traps.

See if any of the scholars know what sinful trap the children of Israel were in danger of falling into and who warned them against it. How old was Joshua at this time (Josh. 24:29), and what parting message did he give the Israelites before he died? Have the Juniors enumerate the past blessings of God which Joshua recalled (vs. 3, 4), and his promises for the future (v. 5), and what the Israelites must not do if they wished to have a continuation of God's help. vs. 6-13.

Centre the thought on v. 7, and ask what Joshua recommended as the best way to avoid wrongdoing—to keep away from it entirely and not let yourself become familiar with it. Call for illustrations from the Juniors' experience of unpleasant and disagreeable things that have seemed less and less so by frequent contact and familiarity, and apply this principle from a temperance standpoint. Recall the scripture warning, "Look not upon the wine when it is red," and show that there is danger even in looking at anything wrong.

Tell how a canary is taught to sing by being

put in a cage alone with a trained bird that is a beautiful singer, until by imitating the lovely music of the experienced one, the young canary develops a charming voice of his own. Similarly, it may be forcibly brought out that the companionships of life affect our development and make it harder or easier for us to choose the right.

Point out that the Israelites had sufficient reason for being true to God after all he had done for them in leading them from slavery into this wonderful new land which he had given them for an inheritance, and ask if we have not just as great cause for faithfulness to him

### FOR TEACHERS IN THE PRIMARY DEPARTMENT

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

**AIM OF THE LESSON.** To show the children that obedience is the way to keep away from trouble.

**INTRODUCTION.** Tommy and Ed and Chris were all out for a good time. Tommy and Ed were two small boys, and Chris was their dog, a big beautiful Saint Bernard with long shaggy hair and soft brown eyes.

What good times the three always had! Father often said, as he watched the big fellow harnessed to the express cart learned to "Whoa!" and "Get-up!" "That dog was a good buy for the boys."

There was another thing father said: "You boys can go anywhere up the road or through the fields with Chris and your cart, but remember—not down by the trolleys." You see, Tommy and Ed were very little boys.

They really had been very good about minding until this particular day I started to tell you about, when Dick Sloane came over to play. Dick was a boy mother didn't like them to go with; he sometimes used bad words that father and mother didn't want them to learn. Tommy thought of this as Dick came running up the road, and then somehow he forgot.

"Here! Gimme those reins an' I'll show you how a feller ought to drive!" Dick cried, snatching them out of Tommy's hands. He gave Chris a cut with the whip that made him jump.

"You stop hitting my dog!" exclaimed Tommy, firing up.

"Didn't hurt your old dog!" Dick answered with one of the bad words mother hated. "Now you git in," he went on. Tommy got. "An' we'll be soldiers, an' this'll be an army wagon an' Chris'll be an army mule. Hi! Go long!" And before Tom or Ed could say Jack Robinson off they went.

Bumpity, bump, bump! they rattled over the stones, past the big elm, past the wooden bridge, straight for the corner father had forbidden.

Around the curve they went, and then Dick's face suddenly grew white with terror. But it was too late. Crash! went the right wheel of an auto into the back of the express cart, and it was tossed like a leaf into the gutter, Tommy and Chris in a heap beside it. Dick lay very still a few feet away.

"Tommy's killed! Tommy's killed!" Ed had not been touched, and now he went screaming down the road.

Tommy wasn't killed, but it was a pale little boy who lay in the seat with Dick while the chauffeur rushed them home, and it was a bad hour they spent as cuts and bruises were bandaged. That night, as father kissed his boys good night and stroked Chris's head, he said soberly, "That's what comes of not minding about playing at the corner and going after bad company."

"We didn't go after Dick. He came after us," answered Tommy.

"Same thing, son," said father. "You

could have walked the other way, you know."

**LESSON TAUGHT.** And now let us see what General Joshua said long ago about keeping bad company.

Brave General Joshua had grown to be an old man. He knew he was soon to leave these people whom he had led and loved, but before he left them he had some last words to say. One day he gathered them all together and began to talk to them.

"Fear the Lord," he told them. "Love and obey him. Turn away from the wicked idols of the countries about you." "Worship the heavenly Father, the one true God."

Then Joshua went on and reminded them why they should worship the heavenly Father; he recalled the great wonders God

had done for them. Open your books and we will read some of them. (Individual scholars read the sentences given in large print on the first page of the pupils' lesson.)

And then Joshua said to the great throng before him: "The Lord your God is a good God. He has done all these wonders for you, given you all these blessings. Whom then will you serve? Choose!" Again open your books and find out what the people answered. All together—let us read! just as though we were those people. (The large print on the second page of the pupils' lesson.)

You see the children of Israel learned that day to obey and keep close to God—to keep away from wrongdoing. What did Tommy and Ed learn?

#### FROM THE PLATFORM

# 1 Against 1,000

Recall the glorious story of how, early in the War, Lord French's "contemptible little army," as the then haughty German Kaiser called it, turned back the far outnumbering foe in their rush toward Paris. It did not seem as if that small British force had much chance against the huge German army attacking it, and yet the British won out against the Germans. Now our lesson tells us of wonderful victory which 1 (Print) may win AGAINST (Print) 1,000 (Print). How is this possible? Bring out that it depends upon God's fighting for the single combatant against his many foes. Impress the teaching that the secret of overcoming our foes,—temptations and difficulties—is to have God fighting for us. And this he will do, if only we put ourselves on his side.

#### Lesson XIII. REVIEW—GOD'S HAND IN A NATION'S LIFE March 30, 1919

**TO MAKE READY FOR THE REVIEW**—The scholar should read over each lesson carefully, and know by heart the Lesson Title and Golden Text. Scripture Memory Passages, Primary Catechism (Questions 1-20), Shorter Catechism (Questions 39-50), should be revised.  
**GOLDEN TEXT**—Righteousness exalteth a nation: but sin is a reproach to any people.—Proverbs 14:34.

Read Joshua 24:14-28.

#### HOME DAILY BIBLE READINGS

M.—Pharaoh oppresses Israel, Ex. 1:6-14. T.—Israel delivered from Egypt, Ex. 15:1-11. W.—Israel fed in the wilderness, Ex. 16:13-21. Th.—Israel taught at Sinai, Ex. 20:1-17. F.—Joshua the new leader, Josh. 1:1-9. S.—God's unfailing goodness, Josh. 23:5-14. S.—Joshua's last charge, Josh. 24:22-33.

**Prove from Scripture**—*That all nations shall worship God.*

**Lesson Hymns**—Book of Praise : 22, 13, 17, 19, 549, 23.

**Special Scripture Reading**—Ps. 23. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—Use all the slides for the Quarter. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

## THE QUARTERLY REVIEW

### FOR THE SENIOR AND ADULT DEPARTMENTS: Providence in History

Begin the Review by laying emphasis upon the great importance of the period of Israel's history which we have been studying. The escape from Egypt gives the nation an opportunity to live an independent life of its own. The circumstances of the Exodus are such as to impress the people with a sense of God's guidance and power. The wilderness experience is not without its good results in the development of the national life. And then with the conquest of Canaan the nation takes possession of a land of its own. Encourage the class to see how God's hand is evident in all this history. Inasmuch as two-thirds of the lessons of the Quarter have been taken from the Book of Exodus, quote this comment on the book: "Nowhere else save in the Christian revelation is there to be found so sublime a conception of the nature of God, or a loftier and purer idea of morality as springing out of man's relationship to him." The Review will very naturally fall into three parts:

#### THE EXODUS FROM EGYPT

##### Lessons I., II., III., IV.

Remind the class of the circumstances under which the children of Israel went down to Egypt. What causes contributed to change their peaceful and happy life there into a life of virtual slavery? What defence would the Egyptians have offered for their harsh treatment of Israel? Gather a few suggestions as to our duty toward foreigners who come to live in our country. Is it true that most national deliverances have come through the consecrated activity of heroic leaders? Whom did God raise up to lead in the deliverance of Israel? What were Moses' qualifications for his task? Point out that the most of the tasks which God gives men to do require a period of preparation. What promise did God give for the encouragement of Moses? If we are doing God's work, can we count on God's presence with us? How was Pharaoh persuaded to let Israel leave Egypt? What was the significance of the Passover feast? How did God become the strength, and the song, and the salvation of his people (Ex. 15 : 2) at the Red Sea?

#### THE LIFE OF ISRAEL IN THE WILDERNESS

##### Lessons V., VI., VII., VIII.

Call attention to the tremendous problem of providing food for any army on the march. How was the problem solved in the case of the Israelites? Was the hoarding of food possible? Is it true that all our food comes from God even to-day? Speak of the simple duty of thanking God for our daily bread. Call attention to a second problem confronting Moses,—the problem of organization. Who helped Moses to solve that problem? What useful suggestions did Jethro make? Under what circumstances is it the part of wisdom to accept advice that is offered to us? Jethro's advice had to do with the appointment of judges. But the office of a judge would be of little account without a body of proper legislation. Call attention to the fact that Moses' place in history is largely that of a great legislator. Where do we find the heart of the Mosaic legislation? Into what two parts do the Ten Commandments naturally divide themselves? What is the right relation between religion and morality? Can one really do without the other? Recall the foolish idolatry of Israel in the wilderness. To what punishment did they lay themselves open? How did Moses show the real unselfishness and nobility of his character at this crisis?



## THE CONQUEST OF CANAAN

LESSONS IX., X., XI., XII.

How did Moses prepare for the invasion of Canaan? What interfered with the immediate invasion of the land? Do we often fail for lack of courage? What relation does faith bear to courage? Who was chosen to succeed Moses as leader of Israel? Question the class as to the qualities of Joshua, and remind them of the promises which were made to him as he took up his heavy responsibility. What was the object of providing the six cities of refuge in Israel? Was this a wise provision? What warning did Joshua give in his farewell message regarding the relations of Israel to the inhabitants of Canaan? Why was it a necessary provision? What evil results followed later from the neglect of this warning? Does God still reward and punish the nations?

## THE QUARTERLY REVIEW

## FOR THE INTERMEDIATE DEPARTMENT: God's Hand in Israel's History

Take up the Quarter's lessons from this point of view of God's hand working in Israel's history: first, against Pharaoh's hand, and then by means of the hand of Moses and of Joshua.

I. **OUT OF PHARAOH'S HAND, LESSONS I.-IV.** Pharaoh (Lesson I.) held Israel helpless in his mighty hand, and at will could crush her in his iron grip. But there was a mightier, though an unseen, hand. In his purpose to deliver Israel, God prepares and preserves the future deliverer. After long years we see (Lesson II.) the hand taking Moses from behind his flock (compare Amos 7:15) and bringing him back to Egypt. Mention the plagues. The word means, strokes. These were strokes of God's hand. At last Pharaoh's hand relaxed its grip, and Israel was permitted to leave. The Passover (Lesson III.) reminded Israel how they were spared on that last terrible night when the flower of Egypt's manhood was struck down. Lesson IV. records Pharaoh's last attempt to close his fingers around Israel, and the wonderful escape of God's people. Now they were free. It was all the working of God's hand. Recall the song of Thanksgiving in Ex. 15.

II. **BY MOSES' HAND, LESSONS V.-IX.**

*Providing* (Lesson V.). God, as Father of Israel (Ex. 4:22) provides for their bodily needs. When they complain to Moses, God tells him what they are to do. Thus manna and quails are secured for food.

*Preparing* (Lesson VI.). Moses would not always be with them. Jethro saw that others must be trained and prepared to carry on his work. Acting on his advice, the heavy task of judging Israel was partly lifted from Moses. His special work was to represent God to the people and the people to him.

*Protecting* (Lesson VII.). Up in the mountain Moses was given the two tables of the Law to bring to the people. These ten words protected the rights of God and man. It is the duty of all to safeguard these rights, hence the need of the commandments.

*Pardoning* (Lesson VIII.). Through Moses' prayer comes Israel's pardon. This lesson shows clearly the place of Moses between God and the people.

*Punishing* (Lesson IX.). Because of Israel's cowardice and lack of trust in God, only two men were permitted to enter the Promised Land. The loss of Canaan was their punishment. Fatigue and perils of the wilderness added to it and made it more bitter.

III. **BY JOSHUA'S HAND, LESSONS X.-XII.**

*Conquering* (Lesson X.). A soldier's hand is henceforth to lead Israel. This is not the rule of the "mailed fist." Israel could never have conquered Canaan without such a leader. Joshua was victorious because God was with him.

*Conserving* (Lesson XI.). Toward the close of the conquest a very needed reform was made. Much innocent blood was being shed by the practice of blood revenge. The Cities of Refuge controlled this ancient custom, and many lives were saved from the hand of the avenger of blood. Conserving life is even more important than conserving food. "Life is more than food."

*Counseling* (Lesson XII.). Joshua's last words were a warning from God. God still speaks in the advice of parents and older friends, which the scholars may be inclined to disregard. But be not deceived, "Bad company is the ruin of good character."

What is the Golden Text for the Quarter? Refer to Kipling's words, "Lord God of Hosts, be with us yet, lest we forget." Have the scholars learn from this Quarter the truth of Josh. 4 : 24? Quote also : "My times are in thy hand," Ps. 31 : 15.

### THE QUARTERLY REVIEW

#### FOR THE JUNIOR DEPARTMENT : From Egypt to Canaan

The teacher in the Junior Department may begin the Review Lesson, by recalling rapidly, and in large outline, the story of the Israelites, beginning with their departure from Egypt and closing with their settlement in Canaan. The following are suggestions as to the main points in each lesson. The aim of the teacher should be, as far as possible, to have the scholars themselves tell the story under his guidance.

LESSON I. PHARAOH OPPRESSES ISRAEL. Exodus 1 : 8-14 ; 2 : 1-8. Pharaoh's oppression of the Israelites in the hope of reducing their numbers and the failure of this plan ; Moses' danger and deliverance. What is the Golden Text? Who were the "needy" in the lesson? Who was the "oppressor"?

LESSON II. MOSES THE LEADER OF ISRAEL. Exodus 3 : 1-12. Where was Moses when God appeared to him? What was Moses doing? To what new work did God call him? What is the Golden Text? What is it to be "faithful"?

LESSON III. THE PASSOVER. Exodus 12 : 1-14. What is meant by the "Passover"? Who were saved on the night of the first Passover? Who were destroyed? How were the Israelites saved? What is the Golden Text? Why is Christ called our Passover?

LESSON IV. ISRAEL CROSSING THE RED SEA. Exodus 14 : 21 to 15 : 2. What is the Golden Text? Tell about the danger of the Israelites. How were they enabled to cross the Red Sea? What happened to the Egyptians?

LESSON V. THE GIVING OF THE MANNA. Exodus 16 : 11-18, 31-35. Describe the sending of the quails and the manna. What was the manna like? For how many years was it sent? Repeat the Golden Text. From what prayer is it taken?

LESSON VI. JETHRO'S COUNSEL. Exodus 18 : 12-26. Who was Jethro? What advice did he give to Moses? Whom did Moses get to help him? What is the Golden Text? What burdens of others can we bear?

LESSON VII. THE TEN COMMANDMENTS. Exodus 20 : 1-17. Repeat the Ten Commandments. To whom were they given, and where? What is the Golden Text? Show that the Commandments are fulfilled by loving God and one's neighbor.

LESSON VIII. MOSES PRAYING FOR ISRAEL. Exodus 32 : 7-14. What had the Israelites done that was wrong? What did God say that he would do to them? What would he do for Moses? How did Moses act? What was the result of his prayer? Repeat the Golden Text.

LESSON IX. THE REPORT OF THE SPIES. Numbers 14 : 1-10. What were the twelve spies sent to do? What report did ten of them bring back? What was the report of the other two? How did the people act? How were they punished? What is the Golden Text?

LESSON X. JOSHUA, PATRIOT AND LEADER. Joshua 1 : 1-9. Whose place did Joshua take? What was he to do? What did he require to be? Repeat the Golden Text.

LESSON XI. THE CITIES OF REFUGE. Joshua, Ch. 20. What were the Cities of Refuge used for? How many of them were there? From what is Jesus our refuge? What is the Golden Text?

LESSON XII. ISRAEL WARNED AGAINST COMPROMISE. Joshua 23 : 1-13. What warning did Joshua give to the Israelites? Repeat the Golden Text. What does it teach us about choosing companions?

**THE QUARTERLY REVIEW**  
**FOR THE PRIMARY DEPARTMENT : How God Led His People**

AIM OF THE LESSON : (1) To give the Quarter's Review ; (2) to show that God's guidance in the lives of the children of Israel, and in the lives of the children of to-day, is like the guidance a shepherd gives his sheep.

THE REVIEW

After a rapid review of the Picture Rolls, the following questions (written during the week on slips of paper) may be placed in a row along the edge of the table and the children allowed to take one in turn (not to choose in this case) as they march past. Have the children then stand in two lines facing each other. Each child in turn reads his question aloud, and calls on the child opposite to answer. If this child cannot answer, the teacher calls for volunteers.

1. What little boy was found in a basket on the river bank ? 2. When Moses grew to be a big boy where did he go to live ? 3. Who was Pharaoh ? 4. Why did Moses leave the palace when he grew to be a man ? 5. What did God tell Moses to do the day he spoke to him from the burning bush ? 6. How did God help the Israelites across the Red Sea ? 7. How did God feed the Israelites while they were in the Wilderness ? 8. Recite the Fourth Commandment. 9. Recite the Fifth Commandment. 10. Why did the Israelites have to stay forty years in the wilderness instead of two ? 11. Who was Joshua ? 12. How did God help the Israelites across the river Jordan ? 13. How did God help the Israelites to take the city of Jericho ?

INTRODUCTION. Last Sunday you heard how Joshua reminded the Israelites of all God had done for them, how he had led them as tenderly and lovingly as a shepherd leads his little sheep, how he had given them at last the Promised Land. Then Joshua bade his followers choose whom they would serve, the good God who had helped them, or the helpless images worshiped by the people of the strange countries round about. And you remember, too, you all read aloud the promise the children of Israel gave, **WE WILL SERVE THE LORD** (Print on board).

THE DAY'S LESSON. Perhaps you will understand a little better how the children of Israel were led by the Good Shepherd, after we have heard something of the way sheep are cared for in the land of Syria, the same land where Joshua and the children of Israel lived so long ago.

(Sheep-raising is carried on in Syria to-day in practically the same manner as in Bible times. Early each morning the shepherd goes to the fold where his flock, along with others, has been left for the night in the care of watchmen. High walls surround the fold with a thicket of brambles on top, an added precaution against night prowlers. The shepherd immediately calls his sheep—no matter how large the flock he knows each one by name, Curly Horn, Swift Foot, One Ear, and so forth, and they come at his call. They start out for the day.

The flocks are never left to graze alone as they are in this country. The hills are rocky and wild and dangerous, sometimes quite bare of grass for long stretches, and the sheep must often wander for miles in search of pasturage. And all the way the shepherd goes before and leads them, never drives. He does this to protect his charges from wild beasts.

Securing water is a serious question for the Eastern shepherd. He knows that before nightfall the flock must have their fill ; he must therefore either stay near one of the well-known sheep wells, or find a brook.

At nightfall the shepherd leads his sheep back to the fold. The door is shut and barred, and they are safe for the night.)

Because we trust our Shepherd, who is leading the children of to-day as he led those children of Israel so long ago, we are going to make our promise, **WE WILL SERVE THE LORD**.

## AMONG THE BOOKS

We will mail to your address any book mentioned in the Teachers Monthly, on receipt of price plus 10c. postage. If postage is found to be less than 10c. balance will be returned to sender. Address E. Douglas Fraser, Presbyterian Publications, Toronto.

**Ambassador Morgenthau's Story**, by Henry Morgenthau, Formerly United States Ambassador to Turkey (McClelland and Stewart, Toronto, 407 pages, \$2.00), takes a high place as an authoritative source of information on the courses and progress of the great War, and is, at the same time, an entrancingly interesting book. In the account of his constant official and friendly intercourse with Wagenheim, the German ambassador to Constantinople, is revealed the secret of the influence which Germany's militaristic leaders had acquired in all countries,—all with a view to the War which, according to Wagenheim's own confession, they deliberately resolved, on July 5th, 1914, to precipitate on the world. The account of Talaat and Enver shows how, with a cynical indifference to all moral and humanitarian considerations, Germany deliberately encouraged and abetted all sorts of crimes to further her diabolical purposes. From this book, we learn, too, how Germany strangled Russia's military power by closing the Dardanelles; how Germany forced Turkey into the War; how the Allied Fleet abandoned the attack on the Dardanelles just as Constantinople had arranged to yield; how Germany attempted to stir up a holy war of three hundred million Mohammedans against the Christian world; and, perhaps the darkest of all Germany's numberless crimes, how they refused to interfere when Turkey was deliberately murdering more than a million Armenians and Greeks. A tragic episode in Mr. Morgenthau's story is the sudden death of Wagenheim, immediately after his refusal of the American ambassador's request to interfere for the protection of the Armenians. It would appear that this was practically the last official act of the representative of the cruelest autocracy of all history.

"The Triumph of the Doctor" is the significant title of the opening chapter in **The Doctor in War**, by Woods Hutchinson, M.D. (Houghton Mifflin Co., Boston and New York, Thomas Allen, Toronto, 480 pages, \$2.50 net). It was the victories won by the medical service over the diseases that were a worse peril to the soldiers than the bullets of the enemy and over conditions that gave wounds more than half their terror, which made possible the victories in the field. Dr.

Hutchinson's book is the story, written in a clear and vigorous style, of what he saw and learned during a period of nearly a year spent in studying the work of the medical and sanitary service at the front. It is the work of a first class authority, and is, at the same time, written so as to win and hold the interest of the non-technical reader.

**The Education of the New Canadian**, by J. T. M. Anderson, M.A., LL.B., D.Paed. (J. M. Dent & Sons, Toronto, 271 pages, 33 full page illustrations, \$2.50), is a careful study of a practical and observant educator. The author is Inspector of Schools, at Yorkton, Saskatchewan, a province where the opportunities are almost uniquely abundant, for the study of non-English incomers, and the making of them into real Canadians. The frontispiece is a markedly vigorous and interesting young girl of say eighteen: "Her mother was a Russian, her father a Serbian, she herself was born and educated in Canada. She represents a fine type which is resulting from the proper education of the younger generation of the foreign immigrants." The author's hope is in the young. They can be moulded; indeed they are eager to learn and practise things Canadian. After introductory chapters in detail on Canada and its cosmopolitan population, the problem of the education of these varying foreign elements is fully discussed in its various practical aspects, and with valuable record of experiences and methods, and results. The problem is by no means a simple one. The Western Provinces are wrestling with it, as they can. The War conditions have not made it easier; but it is a problem fascinating, interesting and of exceeding importance; so that, to the general reader, as well as the professional educator, Dr. Anderson's carefully written volume will prove of considerable value.

Marian Keith's new book, **In Orchard Glen** (McClelland and Stewart, Toronto, 274 pages, \$1.50 net), has received a warm welcome, and will enhance the reputation of this favorite Canadian writer. The story moves in the circles of country and village life in Northern Ontario, which the author knows so well, and into the every day experiences of which she enters with such wholehearted sympathy. How the great War touched the quiet com-

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The scene of **The Three Sapphires**, by W. A. Fraser (McClelland and Stewart, Toronto, 321 pages, \$1.50 net), is laid in India. It is necessary to Prince Ananda's plan to foster a rebellion against England and make himself a great ruler, that he obtain the three sacred sapphires, with their miraculous powers, also some papers stolen from the father of Lord Victor Gilfain, a young English visitor in India. He is assisted in his unscrupulous designs by Dr. Boelke, a German agent. Developments are closely watched by Lord Victor's companion, who is in reality a secret service man. How the prince and Herr Boelke are frustrated in their plans makes a very exciting story, rendered even more thrilling by adventures with the jungle animals. We are kept in suspense until almost the end as to the identity of the girl who rides the grey stallion, and the reason for her presence among the conspirators. With the explanation of these things comes her love story which has been kept for the last.

Virginia Molson breaks off her engagement with Dr. Paul James, the hero of **Dr. Paul**, by Ethel Penman Hope (McClelland and Stewart Toronto, 235 pages, \$1.50 net), because she fears his inherited taste for liquor will mean much unhappiness in their married life. Dr. Paul, who is an exceptionally clever surgeon, fights hard against this tendency, even when he is plunged into black despair by the loss of the use of his right arm. In his country home, he is visited by two young cousins, Betty and Robin, who meet and have a romance of their own, in spite of the difficulties thrown in their way by the strange rules of the establishment, which they call the House of Mystery. Because of these rules, Virginia, as Dr. Paul's housekeeper, is able to be near him in his struggle, without his suspecting the identity of the Woman in Charge. The music, the laughter and the love of Betty and Robin have a softening effect on Dr. Paul's cynical attitude towards the world in general and womankind in particular, and when Virginia comes to him during his last fight with his enemy, their reconciliation is complete.

**Common Cause**, by Samuel Hopkins Adams (Houghton Mifflin Co., Boston and New York,

Thomas Allen, Toronto, 468 pages, \$1.50 net), has for its sub-title, A Novel of the War in America. The scene is laid in one of the American cities of the Middle West, in which a large proportion of the population is German. The time is four or five years before the entry of the United States into the War. On the basis of facts gathered in a thorough investigation, the author depicts the systematic nurture and development of pro-German sentiment. One girl and a young journalist alone maintain their patriotism against this pro-Germanism and the story of their struggle and love has an abiding human interest which still makes its appeal, even though hyphenated Americanism is a memory and the War is won and over. The book is illustrated by Arthur William Brown.

As a sequel to Maurice Maeterlinck's charming story, **The Bluebird**, comes **The Betrothal** (McClelland and Stewart, Toronto, 221 pages, \$1.50 net), in which the sturdy little hero, Tyltyl, now almost grown up, follows his old friend Fairy Berylune in search of a sweetheart. In the journey through the realms of space with his old fairy friend, visiting first his many ancestors and then his children and grandchildren-to-be, Tyltyl is accompanied by the six girls whom he knows best, and from among whom he has decided he is to choose his sweetheart. With him, too, go Light, Destiny, and a veiled stranger whom they call the Phantom, and it is she who is finally chosen by the children-to-be as their future mother. It is not until the journey is over, however, and he is safely back in his forest home again, that Tyltyl discovers who the Phantom is, then he recognizes her in Joy, the little daughter of an old neighbor (and an old Bluebird friend) and realizes that the children-to-be are right in their choice, and that Joy and no other must be his future wife.

**Leaders of the Canadian Church** (319 pages, 8 full page portraits) consists of intimate sketches of the lives and work of ten of the Anglican Bishops of Canada, embracing Inglis, the first Bishop of Nova Scotia, immediately after the days of the American Revolution; Mountain, first Bishop of Quebec; the redoubtable John Strachan, first Bishop of Toronto; Medley, the first Bishop of Fredericton, N.B.; Horden, Missionary Bishop in the far North; Bond, the statesman Bishop of Montreal; his successor, the eloquent Sullivan, Bishop of Algoma; Maurice Baldwin of London; Du Moulin of Hamilton; and Carmichael, successor to Bishop Bond of Montreal. Sullivan, DuMoulin and Carmichael, who came out to Canada as quite young clergymen, were a trio of remarkable Irishmen, each in his own way exercising, through his gift of eloquence, a remarkable influence not only in the cities of their Sees,

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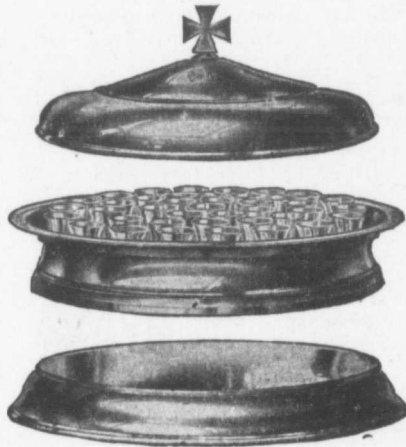
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but widely throughout the Dominion. Some of the sketches are exceedingly well done, especially those of Sullivan, Baldwin, Du Moulin and Carmichael. One could have wished that the characteristics of the rugged Strachan had been more fully delineated. In some respects he was the most interesting man of them all, and certainly always made it interesting for those who did not agree with him. These sketches, for they do not pretend to be complete histories, form a valuable addition to the story of the development of the Church of England in Canada. Each of these Bishops did his full share in that development. It is much to be desired that some one should undertake to prepare a similar volume on the leaders of the Canadian Presbyterian Church, and of the other great Churches of Canada as well. The pioneering days of our country, as well as later days of large extension and prosperity, owe much to the religious leaders, for Canada is essentially a Christian country, and its religious leaders, though in no sense political, have contributed in a conspicuous way to the making of the Dominion.

The Christian Crusade for World Democracy is the striking title of an interesting and timely book by S. Earl Taylor and Halford E. Luccock. The thesis of the volume is, that the crusade of Christian missions is necessary

if democracy is to be safe for the world. It is maintained that democracy will secure justice and freedom for the citizens of any country if it is a Christianized democracy. South America, Mexico, China, Africa, Japan, Malaysia,—in all these regions democratic ideas and ideals are bound to make progress; the great War has made that certain. Will the democracy after which they are striving be Christian? It is for the church to answer. The book before us is a ringing challenge to intensified zeal and larger statesmanship in Missions. Dealing specially with the work and outlook of the great Methodist Episcopal Church in the United States, it is yet full of interest and inspiration for all workers in the cause of world evangelization (Methodist Book Concern, New York and Cincinnati, 75c. net).

The Methodist Book Concern (New York and Chicago) sends us also for this month's Among the Books, a fresh study in an old field, *Comfort and Strength from The Shepherd Psalm*, by Christian F. Reisner. "The Shepherd Psalm ranks second only to John, ch. 14, as the most used selection in the Bible. All cults sing it. The Christian Scientists employ it almost as much as they do the Lord's Prayer. The hard toiler tangled in problems or terrified by possible to-morrows fires his spirit through its contemplation.

The young watch for the same Leader and the aged look for the supporting arm of a Friend as they repeat it. Its air is victorious. It fits easily to music. It is so pure a diamond that it never wears out nor loses its heart-stored light—is a good illustration of the author's style. He follows up the psalm in the order of its topics, with a homely and keen observation and with a practical application of the "comfort and strength" of the wonderful old song to the experiences and needs of present day readers. Preachers and teachers will find much suggestive material in this volume, and ordinary, every-day readers will find something which will throw them back on God and therefore add to their comfort and strength.

Bishop William F. Thoburn, of the Methodist Episcopal Church, North, was a pioneer missionary and missionary bishop of more than local fame. The mass awakenings of the low caste Hindus under his ministries have ever since been an inspiration to brother missionaries of his own and other churches.

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**Preparing for Womanhood**, by Edith B. Lowry, M.D. (Forbes and Company, Chicago, Thomas Allen, Toronto, 175 pages, \$1.00 net) is a series of frank and friendly talks to girls of from fifteen to twenty-one on health and homemaking. Topics of vital interest are discussed in the light of full medical knowledge in a charmingly simple style and with the utmost delicacy of expression. From the same American and Canadian publishers comes a little volume containing a humorous lecture, with many additions, by Strickland Gillilan, which will give its readers many a hearty laugh.



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