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The Teachers Monthly

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

Vol. XIX.

Toronto, October, 1913

No. 10

Clinching Nails

It will be a great winter's work.

No true teacher in the Sunday School, whether skilled or unskilled, is ever satisfied until each and every one of his scholars has been led to personal decision for Christ.

The great anxiety of his heart is how this shall be accomplished; for if knowledge does not lead to decision for and committal to Christ, the task of instruction has failed. It has not been well done. The earnest teacher recognizes this and is eager to be shown how.

Experience has a thousand times demonstrated that the failure arises through not clinching the nails. The class is profoundly impressed; but there is no individual follow-up. It is a wise, a very wise, teacher who seeks out his scholars one by one, and clinches the nails. A kindly hand on the shoulder of a boy, when alone with his teacher; a tender, straight question, or appeal for decision, is often all that is needed.

Drive the nails; yes, by all means. But clinch them, too. It will be a grand winter's work.

Our Confidence

Across a river forming the outlet of a lake in Northern Ontario has been thrown a dam to hold back the waters of the lake. Huge rafts of logs are towed down the lake to the dam, which is then opened so that the whole mighty force of the restrained waters is set free to carry the logs resistlessly down the stream.

In the power and grace of God the Christian worker has a reservoir of infinite resources, which like the waters of the lake loosed by the opening of the dam, carries forward his enterprises begun in humble and prayerful dependence upon the divine blessing to the goal of assured success. Failure

is impossible for any undertaking which is really of God. For all that He is stands pledged to the achievement of its end.

This is the ground on which the confidence of the worker for God rests. The energy that formed and sustains the universe is with him; therefore he should never be dismayed.

The Persistency of Early Ideals

By Rev. A. L. Fraser, B.D.

When Daniel was threatened with the lions' den, he turned all the more earnestly to his devotions. There, in his room, with the windows open to Jerusalem, he prayed and gave thanks to God three times a day, "as he did aforetime." In these four words we have an illustration of the persistency of early ideals. This old world is a powerful subduer. We start out in life with dreams and visions, but too often the world puts out our fires, buries our hopes, pulls down our sails—then "Custom lies on us heavy as frost, deep almost as life."

These words, "As he did aforetime," take us back to Daniel's homeland, and call up his parents and teachers,—those who helped him to take up a right attitude to life.

When Daniel appears to us first, we see him a lad with strong convictions, a certain philosophy of life, and his history, as we know it, is the testing of all this. This testing came about in a three-fold way:

First, he was tested by the glare of a new environment. Incidentally, in reading the book of Daniel, we see what the life was like into the midst of which he was thrust. Would he conform to all this—eat what they did, bow to what they bowed to, be what they were? He said, "No." The "aforetime" teaching was an anchor in this new sea.

Secondly, he was tested by exacting official duties. His gifts ultimately made room for him, and heavy burdens were thrust upon his shoulders. Will he be too busy to pray? No. Sir Andrew Fraser, thirty-seven years a servant of his sovereign in India, devoted the first hour of every day to God, because of his early training. W. E. Gladstone, notwithstanding onerous official duties, found time to worship, read Butler, and write on Christian Apologetics. Too many of us are like Charlotte Brontë's brother, Bramwell, we are determined to die standing on our feet.

Thirdly, he was tested by positive persecution and even death. The gaping lions could not frighten him. He climbed the stairs, went on his knees before the open window and prayed. This is the spirit which actuated the martyrs. Throughout all these trials, the attitude taken up long years before persisted.

Is there not comfort here both for the home and Sunday School? Young faces look up into ours. We slowly and silently help them to take up the proper attitude to life. We lead them to Christ. They move out into life, are thrown into the glare of a new environment, or take their share of the worlds' work, or meet the sneers of the godless. What will they do? Simply be units in the great human stampede, doing in a characterless way what others do? Or see the old home and church, now leagues and leagues away, and feel the re-inforcement of the habits formed in the aforetime? This latter, we hope.

Here lies the great opportunity of the Sunday School—to write something in the human heart that time cannot rub out; to help life to an attitude unchangeable against all contingencies.

Great Village, N. S.

THE SUNDAY SCHOOL'S THREEFOLD FUNCTION

II. BUILDING THE SCHOLARS UP IN CHRIST

To bring the scholars to Christ,—that, as we saw in a former article (see *TEACHERS MONTHLY* for September), is the primary function of the Sunday School. But that is not the Sunday School's sole duty; there remains the work of building the scholars up in Christ. They are living, let us suppose, within the sphere of those influences which proceed from Him. They trust Him as their Saviour, they accept Him as their teacher, they acknowledge Him as their Master. The task of the School is not accomplished until the salvation received in Christ has wrought itself out in the development of a Christlike character and life.

The scholars must be built up in the *knowledge of Christ*. That knowledge is to be found in the holy scriptures. The Old Testament tells of the preparation for His coming as the Saviour of the world. The scholar should have an intelligent grasp of the history and prophecy and religious aspirations which had the great Coming One

as their goal and satisfaction. In the Gospels we have a fourfold portrait of the life that was lived to redeem all life. The features of that portrait should be made, through close and loving study, to stand out before the mind of the scholars like those of a dear and familiar friend. The New Testament history, subsequent to our Lord's resurrection, tells of His wondrous working in the world through His spirit-filled followers. The facts of that history should be stored in the scholar's memory like those of the history of his own country and people. The Epistles explain the meaning of Christ's life and work. Their teachings the scholar should master so that they become his enduring possession. The Revelation pictures the triumph of Christ's kingdom. Its glowing prophecies should be made to inflame the scholar's heart with confidence, faith and glad anticipation.

The scholars must be built up in *faith in Christ*. Ours is a living and ever-present

Saviour. By precept and example, the teacher should train those under his care to regard Christ, not merely as one who lived and died in Galilee two thousand years ago, but as one who is alive and active in the world of to-day, standing by the side of those who trust Him, interested in all that concerns them, able to guide by His wisdom in times of perplexity, to give power to overcome every temptation, to comfort in sorrow, to make all life glad and beautiful and strong.

The scholars must be built up in *obedience to Christ*. Obedience, after all, is the real test of discipleship. "If ye love Me," said the blessed Saviour Himself, "keep My commandments." And obedience is a matter of habit and training. It cannot be too persistently or with too much earnestness kept before the minds of the scholars, that the authority of Christ is supreme in every department of life. Everything that He commands or approves is to be done without question or hesitation; whatever He forbids or condemns is to be shunned, however attractive or popular it may be.

No easy task is it for the teacher to give the scholar the instruction required or to establish in his mind and heart the highest ideals of faith and obedience. But it is a blessed work, and will bring its rich reward in the vision of a character and life daily becoming more like those of our perfect example.

Childhood and Its Educational Significance

By W. A. McIntyre, LL.D.

Principal, Normal School, Winnipeg

VII. ADOLESCENCE

There are so many striking characteristics of adolescence, that it is difficult to make choice. First in importance, is the physical and mental change that accompanies the entrance into manhood and womanhood. The soul is swept with a range of passions and experiences that are awaiting explanation. How far shall the teacher enlighten and warn? Without presuming to enter upon the question I might at least say that wherever enlightenment is necessary it should come from the friend who is most wise

and most intimate, and it should come in private. Class lectures on the secret things of life are usually most objectionable. Some things are better not taught at all—"they should be caught rather than taught." Purity is one of these.

Adolescence is the time of day-dreams for the girls and romance for the boys. The maiden of fourteen has her visions. Some day they will become realities. The young lad of fifteen is full of daring. This daring is necessary to success in every department of life. Eliminate it, and you subtract from manhood one of its finest elements. As teachers, we cannot afford to suppress or ignore the natural ebullitions of youth. We must know and sympathize with what we find, and use it so that life may be made more abundant. A lady teacher who can enter the hearts of her girls so that they will tell her their hopes and plans and thus make the way open for tender and careful leading, is precious beyond rubies. And he is a teacher indeed who can take his boys, adventurous and wild, and lead them by kind persuasion and example to use their powers in loyal and noble service.

Without close personal affection there is no such thing as leading. Such affection will prompt to all forms of labor. The real teacher of adolescents will make his own the songs and poetry that appeal to youth, will know just into what pastures he may lead his flocks. If his pupils must climb the mountains of fancy or rove in the fields of adventure he will go with them—indeed he must lead the way.

Fancy and romance are no more characteristic of adolescence, than the feeling which accompanies them. The girl of fourteen is a creature of sentiment. She abounds in superlatives. She is given to all that she considers beautiful and worthy. Her brother of sixteen is positive in his opinions, strong in his likes and dislikes, nothing if not aggressive. Feeling rather than reason is the dominant force in life at this age, and the opportunity is now offered the teacher of directing this feeling into worthy channels. The direction is possible only by those who can appreciate the ideals and attitudes of the adolescent. It is impossible to impress old folks'

ideas on youthful minds. All things, however, are possible to the young in heart. Every lesson must be surcharged with genuine feeling. And because the feeling for the beautiful extends not only to personal appearance but to environment, the wise teacher will not only make himself as attractive in dress, manner and speech as is possible, but will endeavor to make his class-room as beautiful as it can be made. "We grow to be like the things we gaze upon."

How to End the Lesson

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

THE TEACHERS MONTHLY for August and September contained respectively articles on Preparation in Teaching and The Presentation of the Lesson. But, when the teacher has prepared the minds of the scholars to receive his teaching and has presented the Lesson according to a carefully pre-arranged plan, he has still before him the sometimes difficult task of bringing the Lesson to a suitable end. The purpose of this article is to illustrate, by a reference to Lesson III., October 19, Num. 13 : 1-3, 25-33, how to end the Lesson.

Let us suppose, that the minds of the scholars have been "prepared" by a brief conversation about the need of scouts in an army and the special duties which belong to them, and that this has been followed by bringing out the facts of the Lesson story so that these are clearly before the minds of the class. Then the teacher's problem is how to conclude in an effective manner. This may be done as follows :

1. Get the scholars to compare the conduct of the ten spies with that of Caleb and Joshua. Bring out their agreement in reporting that the land of Canaan was a very desirable land,—beautiful and fertile—and on the other hand, that the inhabitants were strong and fierce, living in fortified towns, so that taking possession of the land would be no easy task. Now turn attention to the contrast between the ten and the two. The majority advised the people not to go forward, because, in their judgment, failure and defeat were certain, while the minority urged immediate advance, so confident were

they of victory. What made the difference? It will be easy to get from the scholars the answer, that the two had faith in God, while the ten were faithless and therefore cowardly.

2. Discuss the question whether it is always safest to trust God. Get the scholars to tell about striking instances in which men, with God's help, gained the victory over foes apparently more powerful than themselves. Such cases as those of Gideon and Asa and David and Elijah will readily occur. From this discussion, the generalization may be made which is contained in the Golden Text, that those who have God on their side are always sure of gaining the victory.

3. The last step is to apply this generalization to the heart and life of the individual scholar. Get the members of the class to speak of things that are apt to hinder them from doing what they know to be right, such as the difficulty of some task, the ridicule of companions, etc. Urge upon them the wisdom of following the example of the two brave spies by putting themselves on God's side, in the confidence that, with His help, they will surely win out.

The above method of comparison, generalization and application can be used with those lessons, historical or directly didactic, which aim at some definite instruction. A different course must be followed with devotional lessons, such as those from the Psalms, etc. Such lessons as these should conclude with some form of expression, such as the scholar's opinion as to which part has impressed him most and why, or with the resolve to learn it by heart and so make it a lasting possession.

Securing Children's Attendance at Church

HOW A WINNIPEG MINISTER DOES IT

By Rev. C. A. Myers, M.A.

Associate Secretary for Sabbath Schools and Young People's Societies

The Rev. D. N. McLachlan, of Elmwood Presbyterian Church, Winnipeg, has a simple plan for securing the attendance of children at church which has worked well. Its essential features are as follows: A

letter box is placed at the door. On Sunday morning the children drop cards or pieces of paper into the box with their names upon them. A secretary enters the attendance up in a roll book for that purpose. At the end of every month the names of those who have been present *every* Sunday are placed upon a large chart, in a conspicuous place, called the Honor Roll. These names are also read out from the pulpit to the great interest not only of the children themselves but also of their parents. At the end of the year books or Bibles are given to those who have a perfect record for the year. A responsive scripture reading, a suitable hymn and a short address for the "junior congregation" present forms a regular part of the morning service. At regular intervals essays are called for either on some of the themes dealt with in the sermons or other suitable sub-

jects. For this work three grades are recognized—those under 9 years of age; those from 9 to 12 years, and those 13 and over.

One of the most notable features of this plan of encouraging the attendance of the children at the church service is the increased interest and attendance on the part of the parents. Big men bring their little tots and see that their names are placed in the box for the honor roll. It is needless to say that Mr. McLachlan has also a large Cradle Roll. The children are in this way kept in closest touch with the church from their very birth, and when they grow older is it not reasonable to expect that "they will not depart from it?"

But any simple plan will work if it is worked. What plan is being followed in your church in order to properly care for the lambs of the fold?

A MISSIONARY POLICY

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

That every Sunday School should have a missionary policy, is no longer a subject for discussion. The only question is as to what such a policy should consist in.

The brief suggestions that follow are applicable to the smallest and least elaborately organized School, as well as to Schools larger and more completely organized. The aim is to show the way to a beginning in Schools in which missions have been neglected, or imperfectly followed up, and to better things where a beginning has been already made.

1. Give missions *their rightful place* in the School. That place is a first place. There are two great Commandments, —to love God, and to love our fellow men; and the two, on the authority of the divine teacher Himself, are "like unto" one another. Neither can be observed, if either be neglected; and the observance of one helps mightily to the observance of the other. A School which cares only for the instruction, and the salvation, of its members, with no hand outstretched to others, will only half do the one thing it has set out to do. It is a sin against the scholars,

when missions—the carrying or sending of the gospel of salvation to others—are not actively taken up.

2. Seek to create a *missionary atmosphere*. Have this in mind in the selection of the hymns. They should, very frequently, be missionary. And the scripture readings in which the School joins: it will be wise sometimes to depart from the common reading of the "Lesson," to take some of the great missionary passages of the Old Testament or the New. And the prayers. Is not a cardinal fault if prayer in the Sunday School should ever fail to include the missionary note? The occasional missionary address from one who has "been there," often leaves a long and beautiful afterglow in the memories of the scholars. If, by these and other various means which might be suggested, the missionary atmosphere is kept warm and bright, the battle will have been mostly won.

3. Provide for adequate *systematic instruction*. There are abundance of books and plans and programmes obtainable. The simplest and most easily wrought plan is,

probably, The Question on Missions in the TEACHERS MONTHLY, the PATHFINDER and our several QUARTERLIES and LESSON LEAFLETS. This plan usually takes up one mission field each Quarter—a question, with its answer, each Sunday, the last Sunday of the Quarter being for review. Lantern slides are available for each Sunday's Question, and the several slides used during the Quarter make splendid material for the review Sunday. This plan has now been in operation for nearly nine years, during which the work in all the great mission fields of our church has been brought before the scholars, including those in the Adult Bible Classes. Almost a generation has been thus systematically instructed in the great missionary enterprises to which our church stands pledged.

4. Enlist the scholars *in active participation in mission work*. We learn best by doing. If the scholars are themselves missionaries according to their opportunities, the fire of interest and enthusiasm has already been enkindled. In cities and towns, opportunities of the sort contemplated are more numerous and evident. But in the staidest or most remote country community, there is always some one waiting to be won; and often the Sunday School scholar or Bible Class member may prove a better messenger to such than the regular minister or missionary.

5. Develop *giving to missions*. Many hold, and doubtless with good reason, that the Sunday School should at least *help* to pay its own way, and help also in the support of the congregation. But surely there is no one who would deny the scholars the privilege of giving to missions. It is the blindest possible policy to absorb all the givings of the School in local support. The scholars themselves need, and the church needs, the training which giving to missions affords them.

Exactly how the giving shall be done, each School must arrange for itself in detail. The true standard is a *gift each week from each teacher, officer and scholar*. Shall this be by a plate collection, a class collection, or by envelope? The last mentioned method seems to be the ideal one; and the church is wise whose missionary treasurer gives separate

credit to the School or the Bible Class for contributions thus made.

October is a good time to consider this whole question of a missionary policy for the School. The TEACHERS MONTHLY would greatly rejoice to know that this article has been taken up in Sessions and Teachers' Meetings as the basis of plans for new or improved methods of promoting missionary interest, missionary activities, and missionary giving in our Sunday Schools.

The Congress and the Sunday School

The whole church, from ocean to ocean, was profoundly moved by the great Pre-Assembly Congress. From that unique gathering every department of church work received an impetus that will never be lost. Hosts of thoughtful, earnest men and women are pondering anxiously and prayerfully the question how the spiritual force generated in the wonderful meetings of last June can be so directed as to secure a permanent advance for the kingdom of God.

In no field is the opportunity greater, and in none is the need for intelligent effort more clamant than in the Sunday School. Dr. A. Macgillivray, the Joint-Chairman of the General Assembly's Board of Sabbath Schools and Young People's Societies, in his masterly address at the Congress, pointed out several directions in which the energies of Sunday School should be rallied so as to accomplish greater results.

It was a startling statement, that, in 1912, fewer Sunday School scholars were received into the full membership of the church than in 1911 and that the number received in 1911 was less than that of 1910.

There was a challenge, too, in the assertion that last year, while 6,200 scholars went from the School into full church membership, 8,000 passed out of the School without becoming members of the church in full communion.

The figures which Dr. Macgillivray presented regarding the Cradle Roll and Home Department were equally suggestive as to the need of a forward movement. Out of over 3,500 Sunday Schools in our church, only about 1,000 have Cradle Rolls, on which are

placed the names of the little ones too young to attend the School, but who can be helped by its ministry. As for the Home Department, which is designed to carry the benefits of the School to older persons, who, for one reason or another, do not attend the School, only a few more than 300 Schools have availed themselves of this admirable means of extending their influence.

These are some of the points at which there is an urgent call for careful planning and effective action. Great things might be accomplished this year if the Superintendent in each of our Sunday Schools would make a painstaking survey of conditions in his own congregation, in order to find out whether or not all are attending the School who should be in it, whether or not the School is doing all for its scholars and the church that it might be doing and whether or not the results of its work are what they ought to be.

Such a survey might be followed by a conference of the teachers and officers of the School, in which the facts of the case would be seriously considered and consultation held as to improvements and advances that might be made. One thing is certain, that, if every Sunday School worker does his and her part, the end of this year will see at least as great results from the June Congress in Sunday School work as in any other of the church's undertakings.

The 'Teen Ages

How to hold boys of the 'teen ages is one of the most pressing problems of the Sunday School. Mr. T. G. Orwig, Superintendent for the Ontario Sunday School Association of the Secondary (or 'teen age), gives some interesting experiences of how the organization of boys' classes has helped to solve the problem.

In the Howard Park Methodist Church, Toronto, a class of boys averaging sixteen years of age, divided itself into four classes, each with its own teacher and separate organization. Nine new members were secured within three weeks after the organization, the combined membership now being fifty. Prior to organization a new member had not

been received in five months. The average attendance has greatly improved. On a recent Sunday three out of the four classes had a perfect attendance. The members of the classes are all taking a greater interest in the work of the School.

Four of the boys' classes in Wesley Methodist Church, in the same city, have been organized. Two of these, besides the usual Sunday School session, held a mid-week session during the winter on Tuesday evening. At this session, beginning at 7.30, a half hour was given to the study of the Life of Livingstone, two or three of the boys each giving a short paper on some phase of the topic. At 8 o'clock the classes united for an hour in the gymnasium. When the fine spring weather came, the indoor meetings were discontinued, and tramps or hikes were substituted. At least one of the classes expected to go out camping with their leader for a short time in the summer. This class had been disbanded, and was brought together through organization.

During last winter, in another Toronto church, an average of 18 young men showed their interest in the boy problem by attending a 12 Nights' Boy Life Study Course. The men met for supper, two or three of themselves preparing the meal. The supper was followed by a study hour, and the meeting closed at 7.30 sharp. The meetings not only helped the men actually teaching boys' classes to become better teachers, but stimulated the interest of the others, so that they will be ready to take up the work of teaching when the opportunity offers.

These experiences indicate two elements in the solution of the boy problem. The first is the advantages, as applied to the Secondary Division, of the idea of organization which has done so much for the Adult Bible Class. And the second is the immense influence on the boys of the interest taken in them by men.

This article will be read by many who, during these autumn weeks, are thinking of what they will be able to do to hold the attendance and increase the interest of the older boys in the School. The plan of organizing the Class is a simple one, and is well worth a trial.

HOW THE WORK GOES ON

The Eighth World's Sunday School Convention will meet in Tokyo, Japan, in 1916.

Fourteen years ago there were no Sunday Schools in the Philippine Islands. Now there is a Sunday School enrolment of 36,000.

In three years there has been a gain in Asia of 8,113 Schools, and 316,818 in enrolment.

The number of Sunday Schools is given for the world as 297,866, a gain of 11,864 over 1910; the total enrolment is 28,701,489, a gain of 690,295 over 1910.

During last year the library of Westminster Church, Winnipeg, was overhauled, about 200 new volumes were added, and a new catalogue was issued. There are now about 1050 books on the shelves.

The Sunday Schools of India show an increase of 44,379 scholars and teachers. The full figures are: Schools, 13,944; teachers, 25,273; scholars, 584,823. Total scholars and teachers 610,096.

Last year in St. Andrew's Church, Westmount, Que., the minister, Rev. Dr. W. J. Clark, held a Communicant's Class before each communion. Sixteen of the older members of the Sunday School were thus connected with the church in full membership.

Some time ago the Sunday School of St. Andrew's Church, Arnprior, Ont., presented six Bibles to as many scholars for two years' perfect attendance. One lad for such regularity during seven years was given a Hymn Book, as he had already won his Bible.

The Home Department of St. Paul's Sunday School, Hamilton, Ont., is now upon its third year. There are 13 separate districts, with a visitor for each. The enrolment is 160 and a fee of 25c. per year is expected, payable to the visitor.

Rev. Dr. A. Macgillivray, Chairman of our Board of Sunday Schools and Young People's Societies, took part in the recent Conference held at Knowlton, Quebec, at which about 100 workers were present.

The first Summer School of the Synod of Hamilton and London, held at Goderich, Ont., in August last, was a great success. If 75 persons had registered, the School would have realized the hopes of its most sanguine promoters. Actually over 140 attended. Great interest was taken in the morning classes and a lively time was enjoyed each afternoon in the recreations, for which abundant provision was made.

Twenty-six hundred registered delegates, representing seventy countries, with thousands of unregistered visitors, made earth's ends meet at the World's Seventh Sunday School Convention at Zurich, Switzerland, last July. North America sent 1,344 accredited representatives, a thousand of whom came on steamers of The World's Convention fleet,—specially chartered ocean liners, whose accommodations were reserved for the Convention delegates.—Great Britain registered 288; Asia 83; Africa 56; Australasia 30, and South America 24. The allotment for Continental Europe was 500 delegates, but the enrolment was 728. Every state except Utah and New Mexico and every Canadian Province except Manitoba was represented. The Pennsylvania delegation with 175 delegates, led the list, followed by New York with 125, and Illinois with 120.

In five of the theological colleges of the Church of England in Canada, namely: King's College, Windsor, N.S., Bishop's College, Lennoxville, Que., Trinity and Wycliffe Colleges, Toronto, and Huron College, London, Ont., arrangements have been made for a course of eighteen lectures on the Sunday School, to form part of the regular course in Pastoral Theology. The subjects treated in these lectures are:

1. The Historical Development of the Sunday School.
2. The Organized Sunday

School Work of the Church of England in Canada. 3. The Pastor's Relation to the Sunday School. 4. Child Nature—its study, etc. 5. Childhood. 6. Adolescence. 7. Finding and Training Teachers. 8. The Laws of Teaching. 9. Order and Discipline—Class Management, etc. 10. Catechizing and Teaching the Church Catechism. 11. The Organization of the School on an Educational Basis (Grades, Departments, etc.). 12. The Organization of the School for Efficiency (Officers, Management—Equipment). 13. The Curriculum of the Sunday

School. 14. The Font Roll and Primary Departments. 15. The Home Department. 16. The Adult Bible Class Department. 17. The Missionary Department of the Sunday School. 18. The Country Sunday School. The attendance of students at the five colleges named is over 300. Most of the bishops now require candidates for holy orders to pass an examination in Sunday School Pedagogics, and have prescribed as a text-book, *The Churchman's Manual of Sunday School Methods*, by Dr. A. A. Butler.

RESULTS OF TEACHER TRAINING EXAMINATIONS

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

FOR THE QUARTER ENDING JUNE, 1913

I. FIRST STANDARD COURSE

- James River Station, N. S.*—Old Testament, Teacher : Isabel MacGlashen.
M. Musquodoboit, N. S.—Rev. M. H. McIntosh, Minister. Old Testament : Mrs. T. E. Stewart, Grace D. Archibald.
Unionville, Ont.—Rev. F. Rae, Minister. New Testament : Una L. Kennedy, Vera Weighill, H. E. Eckardt.
Clifford, Ont.—Rev. J. H. Lemon, Minister. School : Kate Young, Elizabeth A. Weir. **Diplomas—Kate Young, Elizabeth A. Weir.**
Gobles, Ont.—Rev. F. Clugston, Minister. New Testament : Ada Blackmore.
Thessalon, Ont.—School : Verna Ewan, Alma Macdonald, Minnie King, Enid E. King.
London, Ont.—Teacher, Pupil : Stella G. Rose, N. Weir, Ethel M. Rymill, Alex. J. Omond.
Arthur, Ont.—Rev. W. G. Richardson, Minister. Teacher : Jessie H. Smith, Annie Lowden, Mrs. A. B. Brillinger, A. B. Brillinger, Marion Scott.
Leaskdale, Ont.—Rev. E. Macdonald, Minister. Old Testament, New Testament, Teacher, Pupil, School : Mercie Quigley, Bessie A. Cook, Mrs. Bert E. Jewitt, Willie M. Mustard. **Diplomas—Mercie Quigley, Bessie A. Cook, Mrs. Bert E. Jewitt, Willie M. Mustard.**
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N. B.—The next regular examination will be held the end of December. Information may be had from Rev. J. C. Robertson, at the address on page 467.

OUR SUNDAY SCHOOL PERIODICALS, 1913

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Lesson Calendar : Fourth Quarter

1. October 5....Moses' Cry for Help. Numbers 11 : 10-18, 24, 25.
2. October 12....Jealousy and Envy Punished. Numbers, ch. 12.
3. October 19....The Report of the Spies. Numbers 13 : 1-3, 25-33.
4. October 26....The Sin of Moses and Aaron. Numbers 20 : 1-13.
5. November 2..Balak and Balaam. Numbers 22 : 2-6 ; 24 : 10-19.
6. November 9..Abstinence for the Sake of Others (Temp. Lesson). Romans 14 : 7-21.
7. November 16..The Death of Moses. Deuteronomy 34 : 1-12.
8. November 23..Joshua, the New Leader. Joshua 1 : 1-9.
9. November 30..Crossing the Jordan. Joshua 3 : 7-17.
10. December 7..The Fall of Jericho. Joshua 6 : 8-11, 14-20.
11. December 14..The Sin of Achan. Joshua 7 : 6-15.
12. December 21..Christmas Lesson—The Word Made Flesh. John 1 : 1-18.
13. December 28..REVIEW—A Day of Decision. Read Joshua, ch. 24 ; Hebrews 11 : 28-31.

Lesson I.

MOSES' CRY FOR HELP

October 5, 1913

Numbers 11 : 10-18, 24, 25. Study Numbers 11 : 4-33. Read Numbers, chs. 9-11. Commit to memory vs. 14, 15.

GOLDEN TEXT—The supplication of a righteous man availeth much in its working.—James 5 : 16 (Rev. Ver.).

10¹ Then Mo'ses heard the people² weep throughout their families, every man³ in the door of his tent : and the anger of the Lord was kindled greatly : ⁴ Mo'ses also was displeased.

11 And Mo'ses said unto the Lord, Wherefore hast thou⁵ afflicted thy servant ? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me ?

12 Have I conceived all this people? have I⁶ begotten them, that thou shouldst say unto me, Carry them in thy bosom as a nursing father⁷ beareth the sucking child, unto the land which thou swarest unto their fathers ?

13 Whence should I have flesh to give unto all this people ? for they weep unto me, saying, Give us flesh, that we may eat.

14 I am not able to bear all this people alone, because it is too heavy for me.

15 And if thou deal test with me, kill me, I pray thee, out of hand, if I have found favour in thy sight ; and let me not see my wretchedness.

16 And the Lord said unto Mo'ses, Gather unto me

Revised Version—¹And Moses ; ²weeping ; ³at ; ⁴and Moses was ; ⁵evil entreated ; ⁶brought them forth ; ⁷carrieth ; ⁸tent of meeting ; ⁹he gathered seventy ; ¹⁰Tent ; ¹¹the ; ¹²put it upon ; ¹³but they did so no more.

LESSON PLAN

- I. Helpers Needed, 10-15.
- II. Helpers Appointed, 16-18.
- III. Helpers Qualified, 24, 25.

DAILY READINGS

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

M.—Despising God's provision, Num. 11 : 1-9. T.—Moses' cry for help, Num. 11 : 10-25. W.—God's displeasure, Num. 11 : 26-35. Th.—Dejection and restoration, 1 Kgs. 19 : 1-8. F.—Jonah's request refused, Jonah 4. S.—Christ's bountiful provision, John 6 : 5-13. S.—"Take heed," 1 Cor. 10 : 1-12.

Shorter Catechism—Ques. 73. Which is the eighth commandment ? A. The eighth commandment is, Thou shalt not steal.

The Question on Missions—(Fourth Quarter, KOREA THE CHO SEN LAND).—1. When did our church begin work in Korea ? After the death of our pioneer, Rev. W. J. McKenzie, who labored on the west coast, three missionaries were appointed in 1898, and our present field was assigned to them.

Lesson Hymns—Book of Praise: 129 (Supplemental Lesson), 263, 260, 22 (Ps. Sel.), 404 (from PRIMARY QUARTERLY), 246.

seventy men of the elders of Is'rael, whom thou knowest to be the elders of the people, and officers over them ; and bring them unto the⁸ tabernacle of the congregation, that they may stand there with thee.

17 And I will come down and talk with thee there : and I will take of the spirit which is upon thee, and will put it upon them ; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

18 And say thou unto the people, Sanctify yourselves against to-morrow, and ye shall eat flesh : for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat ? for it was well with us in E'gypt : therefore the Lord will give you flesh, and ye shall eat.

24 And Mo'ses went out, and told the people the words of the Lord, and⁹ gathered the seventy men of the elders of the people, and set them round about the¹⁰ tabernacle.

25 And the Lord came down in¹¹ a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders : and it came to pass, that, when the spi¹² it rested upon them, they prophesied, and did not cease.

Special Scripture Reading—John 17 : 1-11. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Lantern Slides—For Lesson, B. 1428, Gather Unto Me Seventy Men. For Question on Missions, K. 22, Map of Korea Showing Mission Stations. (These Slides are obtained from Rev. F. A. Robinson, B.A., the Presbyterian Lantern Slide Department, 447 Confederation Life Building, Toronto, at \$2.00 a dozen. The Slides catalogued by Mr. F. W. Moffat, Weston, Ont., may be ordered under the original numbers. To these several thousand Slides have been added. Schools desiring Slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

Stereograph—For Lesson, A Powerful Bedouin Sheikh and His Warriors in Old Moab (Underwood & Underwood, Dept. D., 62 Adelaide St. East, Toronto), set of 10 stereographs for this Quarter's Lessons, \$1.67. Four for October, 67c. ; less than four in one order, 20c. each ; stereoscopes, 85c. (postage or express is prepaid on all orders for stereographs or stereoscopes). In ordering please mention THE TEACHERS MONTHLY.

THE LESSON EXPLAINED

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

Time and Place—About B.C. 1220 ; not far from Mount Sinai.

Connecting Links—The book of Numbers takes its name from the two numberings of the people in chs. 1 and 26. Ch. 10 : 11-13 marks the beginning of the Israelites' march from Sinai, where they had been for nearly a year. Soon the people began to complain of the hardships of the march, and, as a punishment, fire was sent from the Lord, vs. 1-3.

Vs. 4-9 tell how the people became tired of the manna and longed for the plenty of Egypt.

I. Helpers Needed, 10-15.

Vs. 10-12. *Moses heard* ; the complaints about the manna, which had come to have a somewhat cloying taste (v. 8) and the clamor for the dainties of Egypt, v. 5. *Weeping* (Rev. Ver.). In true Oriental fashion, a tempest of tears and cries come upon the camp. *Families*. The ancient Hebrew family included more than with us ; sons-in-law and daughters-in-law were reckoned in its numbers. *Door of his tent* ; that is, the weeping was public and unceasing. The tent door was the place where

visitors were received (see Gen. 18:1). *Anger of the Lord*; His righteous indignation against Israel's ingratitude and rebellion. *Kindled greatly*; into a flaming fire of wrath. *Moses . . . displeased*; sorely vexed, of course, at the behavior of the people, and troubled with a sense of his responsibility for them. *Afflicted*; "caused trouble to." *Burden . . . upon me*; Moses' first mistake: he was not responsible for the people's childish complaints; and, besides, he was not alone in caring for them, for God's care was beneath and over all. *Nursing father*; a foster father, who brings up a child instead of its own parent.

Vs. 13-15. *Whence . . . flesh*; for which the people were clamoring (see v. 4). *I am not able*, etc.; and because the case was beyond his power, he was not responsible for it. *Kill me*; Moses' second mistake. Even if he had failed as a leader, he might have served under another or turned shepherd again. *Out of hand*; at once and be done with it. *Not see my wretchedness*; no longer have to face my trouble. (Compare 1 Kgs. 19:4.)

II. Helpers Appointed, 16-18.

Vs. 16, 17. *The Lord said*; graciously answering His erring servant. *Seventy*; the number, in later times, of the Sanhedrin or Great Council of the Jews. *Elders*. See *Light from the East*. *Officers*; appointed for various purposes amongst the Israelites. *Tent of meeting* (Rev. Ver.); which, according to Ex. 33:7-11, was pitched outside the camp of Israel. *Come down . . . talk with thee*; as afterwards with Elijah (1 Kgs. 19:9-18) to give comfort and strength. *Spirit . . . upon thee . . . upon them*. The thought is, that some of Moses' wisdom and ability could be taken from him and given to others.

V. 18. *Sanctify yourselves*; make yourselves clean according to the law, by washing the body and the garments, etc. *Eat flesh*; and so their desire (v. 4) would be met. *Wept in the ears of the Lord*. Their complaint had really been against Him, and with Him they must reckon.

III. Helpers Qualified, 24, 25.

Vs. 24, 25. *Gathered seventy . . . elders . . . round about the Tent* (Rev. Ver.); the tent or tabernacle which had been constructed and set up

at Sinai according to God's directions for His worship. *The Lord came down in the cloud* (Rev. Ver.); the cloud which came down upon the tabernacle when it was set up. When this cloud rose the Israelites marched and when it stood still they camped. (See Ex. 40:34-38). *Spake unto him*; to assure Moses that he had God's power with him. Then the elders were given a share of Moses' spirit (see on v. 17). *Prophesied*; declared, in loud and ecstatic speech their faith in God and praised Him. *Did so no more* (Rev. Ver.); but turned to their work as Moses' helpers.

Two of the seventy, Eldad and Medad, not having heard the summons, as we may suppose, had not come out to the tabernacle. Upon them, however, came the same influence as upon the other sixty-eight, and they "prophesied" like the rest. When complaint of this was made to Moses, in spite of Joshua's counsel, he refused to interfere and declared his wish that all the Lord's people were prophets. The promise of flesh was speedily fulfilled in an extraordinary flight of quails. But as the people ate of them a great plague fell upon them, so that the fulfilment of their ignorant desire brought them punishment instead of pleasure. Vs. 26-33.

Light from the East

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

ELDERS—In most Eastern nations age commanded respect and carried with it a certain degree of authority, and so prominent old men naturally became an official class. They were the heads of the village communities among the Egyptians and Midianites, and later among the Greeks and Romans. They had a certain representative character in Israel during the oppression, and later they became in Palestine something like a bench of magistrates. It is not certain that they were elected by the people, although they represented them in public affairs, and are spoken of as if they were the people. They were defenders of the rights of their communities and were all powerful in local and municipal affairs. It was at the request of the elders that Samuel consented to a monarchical form of government.

THE LESSON APPLIED

By Rev. J. W. Macmillan, D.D., Halifax, N. S.

Avoid the habit of blaming. Our first instinct, when things go wrong, often is to accuse some person or thing of causing the trouble. Anything except ourselves will do. It is both a foolish and a vicious habit,—foolish because it prevents us remedying the wrong, and vicious because it leads to malice and uncharitableness.

The traveler Bruce tells of an Arabian town where the garrison and townsmen got fighting, and fiercely slew each other till the ammunition was exhausted on both sides. Then, realizing their common danger in case of an attack on the town, they met together and agreed that the whole trouble was the work of a camel. A camel, therefore, was seized and led outside the walls. A number of both sides surrounded and upbraided him. They accused him of having killed men, of threatening to burn the cattle, of cursing the sheriff, and of attempting to destroy the wheat which was being shipped to Mecca. They concluded by thrusting him through with their lances, each thrust being accompanied by a curse.

That was a faithful exhibition of the stupid and wicked habit of blaming. When failure gets on our nerves we are apt to lose self-control and discharge our anger upon anything that presents itself. Adam blamed his wife. Balaam blamed his ass. Saul blamed David. Nero blamed the Christians. One blames his bringing up. Another blames his luck. Another blames the devil. Another, like Moses, blames God. This is the worst of all.

Never blame God. That is the extreme of reckless impiety. Two boys were chatting about Elijah's ascent in the chariot of fire. Said one,

"Wouldn't you be afraid to ride in such a chariot?"

"No," was the reply, "not if God drove."

Of one thing we may be certain, that God will not bring us into circumstances where He will not see us safely through.

But once in a while blame meets forgiveness. A divine serenity and compassion looks upon its tortured, furious face and

thinks, "My poor child. You have been tried beyond your strength. You would not have been so angry unless your burden had been too heavy. I must make it easier for you." That is the way God acts. "With the temptation He provides a way of escape." He does it sometimes by lessening the load, as he did for Moses at this time; and He does it sometimes by increasing the strength, as He did for Paul when he asked three times to be rid of his thorn in the flesh, and was told, "My grace is sufficient for thee."

That is the way to conquer blame. It disarms our assailant. It has all the effectiveness of a sudden and overwhelming counter-attack from ambush. It is unexpected, disconcerting and bewildering. It heaps coals of fire on the enemy's head. It fairly puts the blame "out of business." In the bitter wars between the Moslems and Christians in the 17th century a Turkish grandee took a Hungarian nobleman prisoner. He treated him with the utmost barbarity, reducing him to slavery and actually yoking him with an ox to a plough. After a time the nobleman escaped. In later wars the Turk who had oppressed him fell into his hands. "Now for your revenge," said his friends. That was what the Turk expected, and supposing, as a matter of course, that he should be tortured to death, he had already taken poison. When the messenger arrived telling him to go in peace and fear nothing, he proclaimed with his dying breath, "I will not die a Moslem; but I will die a Christian, for there is no religion but that of Christ which teaches forgiveness."

So Jehovah meets the blame of Moses by lightening the responsibility which had broken down his patience. Many hands make light labor. It is good to work in partnership with others. And when the work is of the nature of fighting, union is ten times more desirable. Cohesion and discipline are indispensable in an army. Victory can come only through comradeship and co-operation.

That is why a Christian, if he is in earnest, joins a church.

THE LESSON GRADED

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

For Teachers of Bible Classes

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

As this is the first Lesson from the Book of Numbers, take pains to see that the class is familiar with the main facts in connection with it. Point out that it is named from the numberings of the people which are recorded in chs. 1 and 26. Analyze the contents, which consist mainly of legal enactments (chs. 1 : 1 to 9 : 14), and historical narrative, chs. 9 : 15 to 36 : 13. Bring out by questioning the main events leading up to the Lesson. Then discuss :

1. *The people's murmurings*, vs. 4, 5. Bring out the cause,—the hardship which comes with dreary drudgery and the memory of better things in the past. Show that their standard was the sense of satisfaction from abundant feasting, which they contrasted with the manna. The great work which God was doing, was entirely ignored. Discuss whether this is still a common evil.

2. *The results of murmuring*, vs. 10-15. (a) It temporarily crushed the patience and spirit of Moses. (See also ch. 20 : 10-13.) Bring out fully his pathetic complaint. Compare the experience of Elijah after the events on Mount Carmel (1 Kgs., ch. 19), and the common records of many a faithful friend who has been crushed by such murmurings. (b) God gave them according to their desires, and in their greediness a plague broke out and many died (see v. 33). Point out that the natural results of wrong-doing are the most effective punishments and means of breaking the power of sin. Discuss this as one of the ways they learned sin as sinful, which became the discipline of their murmuring spirits. Emphasize the sinfulness of murmuring. Show how it blinds to God's great mercies. See how Moses complained against God's treatment of him although God had so wonderfully honored him. See how it led Moses to doubt his acceptance (v. 11), how it led to ignoring the great privilege God gave him in being the father and founder of a nation. Compare Paul's attitude in 1 Thess. 2 : 7. The lesson to impress is the

shame and sin of yielding to such impulses. Seek to drive away the murmuring spirit which ruins self and others.

3. *God's response to Moses' cry and to the people's condition*, vs. 16-25. Show how God was willing to assist Moses by the aid of the seventy elders. Bring out the gracious aspect of it, the fatherly desire to meet the need. See Ps. 103 : 13, 14 as a commentary. Learn that God seeks to lead all to faith in Himself.

For Teachers of the Senior Scholars

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

Question the class about this new Book of the Bible which we are about to study,—how it gets its name from the two census-takings, one in ch. 1 and the other in ch. 26, and how it takes up the history of the Israelites where the Book of Exodus drops it, and carries it on till they reach the borders of the Promised Land. Bring out the fact that the Israelites remained for about a year at Sinai, and then the march began again. Our Lesson to-day has to do with the first days of this wilderness journey from Sinai. The points are :

1. *A Sound of Weeping*, v. 10. What was the matter with the people? Note that there is something in this strange dislike of the ancient Israelites for the bread of God which came down from heaven, and in their strange preference for the onions and the leeks and the garlic, the slave-food of Egypt, suggestive of certain experiences in the life of people in every age. This strange preference manifests itself sometimes in the food which the mind craves. If we prefer what is poor and trashy, what is altogether lacking in the elements which lead us to look up and live up, we have no better taste than these poor murmuring slaves. This strange preference manifests itself also when one sets his heart upon a poor kind of life and a poor kind of pleasure.

2. *A Cry of Despondency*, vs. 11-15. Bring out the surprise caused by this cry. We are never much surprised to hear the people murmur and weep, but it comes like a

shock to hear Moses talk as he is talking. He is down in the mouth, completely disheartened, and he does not know just what he is saying. Ask the class for illustrations of great heroic souls who manifested this weakness, for example, Elijah (1 Kgs. 19 : 4), and Isaiah, Isa. 49 : 4. Bring out the evil elements in Moses' complaint, his failure to remember that this work which he was doing was God's work, his exaggerated sense of his own importance.

3. *A Voice of Encouragement*, vs. 16-18, 24, 25. Note God's goodness in dealing with Moses,—no rebuke for his evil complaint. What instructions did God give? Dwell upon God's goodness to us in our times of weakness.

For Teachers of the Boys and Girls

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

The questioning and discussion in this Lesson may gather about six phrases taken from the Lesson passage as follows :

1. "*Moses heard*," v. 10. Get the class to tell you what it was that Moses heard. The points to bring out are the bitter complaining of the people and its cause, also the Lord's anger and Moses' displeasure.

2. "*Moses said*," v. 11. Ask what it was that Moses said to the Lord (vs. 11-15), eliciting the complaint of Moses about the heavy burden laid upon him and his request that he might die and so be quit of it all. What two great mistakes did Moses make? (See Lesson Explained.)

3. "*The Lord said*," v. 16. Question out the details of the Lord's reply to Moses, vs. 16-18. The point to make stand out clearly is the provision which the Lord promised : first, of help for Moses in his burdensome duties ; and, secondly, of the flesh food for which the people were longing. Emphasize the patience and kindness of God over against the complaining of the Israelites and the impatience of Moses.

4. "*Say thou*," v. 18. The points to elicit here are the command given to the people to "sanctify" themselves (for the meaning of this, see Lesson Explained) and the Lord's promise of flesh. Lay stress here again on the very great patience of the Lord in dealing with His complaining and rebellious people.

5. "*Moses . . . gathered*," v. 24. Whom did he gather? And where were they gathered? Have a little talk about who the elders were and the uses to which the tabernacle was put.

6. "*The Lord came down*," v. 25. Get the scholars to describe the scene in v. 25,—the appearance of the Lord in the cloud, the coming of the spirit upon the seventy elders, their prophesying and their departure to take up their work of helping Moses.

Take up briefly the unprinted portion of the Lesson, vs. 26-33, with its account of the prophesying of Eldad and Medad, and also of the evil effect upon the Israelites of eating the flesh provided for them.

The point to bring home is, that it is always wise to trust God. He will do better for us than we can ask for ourselves.

THE GEOGRAPHY LESSON

In order to have in our minds a more vivid idea of Moses the man, at this stage of his career, let us visit one of his own distant kinsmen, the leader of a force of four thousand Arab warriors.

The centre of the group is the sheikh himself, Frawan Evan Mahomed Majali, wrapped in a heavy, voluminous cloak of dark brown homespun woolen stuff, with the usual Bedouin head covering—a strip of cloth held in place by a long coil of camel's hair. His olive complexion has been made still darker by years of exposure to the weather. His moustache and beard are jet black. He holds himself with the dignity

of one accustomed to lead and to command. The seven men who form his personal escort have also long cloaks, some of heavy sheepskin with the natural wool for lining. The cartridge belts which they wear and the rifle which one of them carries are, of course, too modern to fit into our thought of Moses and his helpers ; in most other respects these wilderness dwellers probably do illustrate fairly well the sort of men whom Moses had first to control and then to train into capacity for helpful service.

Use a stereograph entitled, *A Powerful Bedouin Sheikh and His Warriors in Old Moab*.

ADDED HINTS AND HELPS

Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET]

1. Where does the psalmist say: "Cast thy burden upon the Lord, and He shall sustain thee?"

2. "Bear ye one another's burdens, and so fulfil the law of Christ." Find this verse.

ANSWERS, Lesson XII., Third Quarter—
(1) John 4:24. (2) Jeroboam; 1 Kgs. 12:28,29.

For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET]

1. Is it right to expect from God everything that we desire?

2. Is any one but ourselves responsible for our wrong-doing?

The Catechism

Ques. 73. *The Eighth Commandment.* The purpose of this Commandment is to protect the rights of property. The following statements will help to bring out its meaning:

1. *The right of property depends upon the will of God.* This is evident from many considerations. God bestowed upon Adam the garden of Eden and its fruits, Gen. 2:8-17. He determines for nations the bounds of their habitations, Acts 17:26. A permanent division of the land was allotted by Jehovah to every tribe, household and person in Israel, Josh. 14:1, 2. 2. *We are not under obligation to have all things in common.* It is true

that the early Christians practised the community of goods, but this was only a temporary arrangement, and the personal right to property, and to its price, if sold, was recognized, Acts 2:44, 45; 4:32-35; 5:4.

The Question on Missions

By Rev. A. F. Robb, B.A., Wonsan, Korea

Ques. 1. *When did our church begin work in Korea?* Our pioneer missionary to Korea was Rev. William J. McKenzie, a native of Cape Breton Island, who began his work at Sarai, on the west coast, in February, 1894, and labored there with rare devotion and remarkable success until his untimely death in June, 1895. It was not until 1898, that our church, in response to an earnest appeal from the Korean Christians, sent out three more missionaries. In the meantime the work at Sarai had been taken up by the Presbyterian Church in the United States (South), and our church was obliged to occupy a new district. The Council, consisting of all the missionaries of the Presbyterian Church in the United States of America (North), the Presbyterian Church in the United States, the Presbyterian Church in Australia and our own church, assigned to our church its present field. The Council meets once a year to discuss matters of common interest to all the churches.

FOR TEACHERS OF THE LITTLE ONES

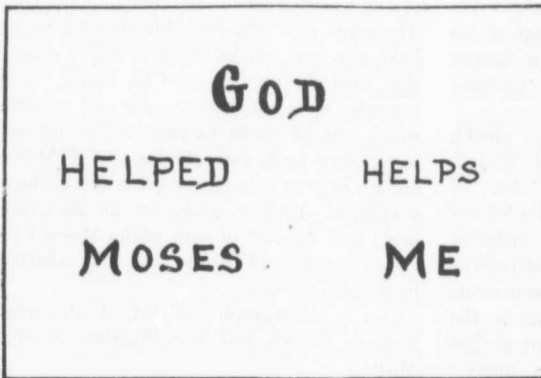
By Mrs. Jessie Munro Johnston, Pickering, Ont.

Subject for the Quarter—God's love to men.

Golden Text for the Quarter—For God so loved the world, that He gave His only be-

gotten Son, that whosoever believeth on Him should not perish, but have eternal life.—John 3:16.

In our Lessons last Quarter we tried to impress the thought of God's great kindness to His people. In our Lessons this Quarter we shall impress the thought of God's great love to His people as shown in His patience and helpfulness to His people as they journey on towards the Promised Land, and our Lessons will end with the beautiful Christmas story which



shows us God's great love to all the world in sending Jesus our Saviour. All repeat the Golden Text for the Quarter.

Lesson Subject—God providing helpers for His servant.

Introduction—Recall the scene Moses looked upon when he came down from Mt. Sinai, —the golden calf set up in the midst of the camp and the children of Israel shouting and dancing around it, Ex. 32 : 15-35. God ordered Moses to continue their journey to the Promised Land, Num. 10 : 12.

Did you ever know any little boys and girls who were always wanting something they had not got? Well these children of Israel were like many children, and grown up people too. They were discontented and always wanting something they had not, and grumbling.

Lesson—Just now our Lesson story tells us they are grumbling against Moses and against God, because they have not all the nice things to eat that they used to get in Egypt. You remember the manna God had been sending them? At first they were pleased and thankful for this food, but now they are tired of this manna and are grumbling to Moses about not having meat of some kind. They are saying, "We remember the nice fish we had in Egypt, the cucumbers and

melons and leeks and onions and garlick. (See Num. 11 : 5-9.) And, like some little people I have seen who cried when they could not get what they wanted, so these children of Israel began to weep and wail because they did not get the things they are wanting, v. 10.

Moses' Cry for Help—God was angry with them, and so was Moses. Moses thinks he cannot manage them any longer. He thinks it is hard work to be their leader. He tells God he is not able to look after them and keep them in order alone, vs. 11-15.

Helpers Given to Moses—Tell of the helpers God gave to Moses, vs. 16, 17. Here we see Moses (stroke) with his seventy helpers (strokes) around him. These seventy men were to be like captains, helping their leader Moses to control the great host of people, vs. 16, 17, 24-30.

Golden Text—Repeat and explain Golden Text.

Quails Sent for Meat—Describe the coming of the quails. vs. 31-33. You see God's love even caused Him to try to please and satisfy His children, just as love causes Father and Mother to wish to see you happy.

God Our Helper—God helps His workers. If we are on God's side we are sure of His help.

Something to Think About—God will be my helper.

FROM THE PLATFORM

ISRAEL	MOSES	GOD
<i>Comp.</i>	<i>Disc.</i>	<i>Pro.</i>

Print on the blackboard, ISRAEL, MOSES, GOD. Begin by asking what we find Israel doing in the Lesson. A little questioning will bring out that they were complaining because they were tired of the manna and longed for flesh to eat. Write under Israel, *Comp.*, for Complaining. Next, ask how Moses felt when the complaints of the people came to his ears. You will easily get from the scholars the answer, that he was discouraged (write *Disc.* under Moses). Bring out the details of his appeal to the Lord. Now, ask what we find God doing. It will not be difficult to get the answer, that, in the Lesson, we see Him providing (write *Pro.* under God). Question out His twofold provision ;—for Moses in the appointment of the Seventy ; and for Israel in promising them flesh to eat. The Lesson to impress is God's willingness to provide for our needs, even though we do not deserve His goodness.

JEALOUSY AND ENVY PUNISHED

October 12, 1913

Numbers, ch. 12. Commit to memory vs. 10, 11.

GOLDEN TEXT—Love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly. —1 Corinthians 13 : 4, 5 (Rev. Ver.).

1 And Mir'iam and Aa'ron spake against Mo'ses because of the ¹ Ethio'pian woman whom he had married: for he had married ² an Ethio'pian woman.

2 And they said, Hath the Lord indeed spoken only by Mo'ses? hath he not spoken also ³ by us? And the Lord heard ⁴ it.

3 (Now the man Mo'ses was very meek, above all the men which were upon the face of the earth.)

4 And the Lord spake suddenly unto Mo'ses, and unto Aa'ron, and unto Mir'iam, Come out ye three unto the ⁵ tabernacle of the congregation. And they three came out.

5 And the Lord came down in ⁶ the pillar of the cloud, and stood ⁷ in the door of the ⁷ tabernacle, and called Aa'ron and Mir'iam: and they both came forth.

6 And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, ⁸ and will speak unto him in a dream.

7 My servant Mo'ses is not ⁹ so, who is faithful in all mine house.

8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the ¹¹ similitude of the Lord shall be ¹² Cushite: wherefore then were

Revised Version—1 Cushite; ² a Cushite; ³ with; ⁴ tent of meeting; ⁵ a pillar of cloud; ⁶ at; ⁷ Tent; ⁸ I will speak with him; ⁹ so; he is; ¹⁰ manifestly; ¹¹ form; ¹² against; ¹³ removed from over the Tent; ¹⁴ was leprovous, as white as; ¹⁵ Oh my lord, lay not, I pray thee, sin; ¹⁶ for that we; ¹⁷ I pray; ¹⁸ Omit now; ¹⁹ up without the; ²⁰ she shall be brought; ²¹ journeyed.

LESSON PLAN

I. Sin, 1-3.

II. Punishment, 4-10.

III. Repentance, 11, 12.

IV. Forgiveness, 13-16.

DAILY READINGS

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

M.—Jealousy and envy punished, Num. 12 : 1-9.

T.—Jealousy and envy punished, Num. 12 : 10-16.

W.—Strife and division reproved, 1 Cor. 3 : 1-8. Th.—

The anger of God, Nahum 1 : 2-8. F.—The prayer

of the afflicted, Ps. 38 : 10-22. S.—“Moses was faithful,” Heb. 3 : 1-12. S.—“Be patient,” Rom. 15 : 1-7.

Shorter Catechism—Ques. 74. What is required in

the eighth commandment? A. The eighth commandment

requireth the lawful procuring and furthering the

wealth and outward estate of ourselves and others.

THE LESSON EXPLAINED

Time and Place—About B.C. 1220; Hazeroth, perhaps 25 or 30 miles from Sinai on the way to the head of the Gulf of Akabah.

Connecting Links—The scene of last Lesson was named Kibroth-hattaavah or “the graves of lust.” The next stage in the march of the Israelites brought them to Hazeroth. This name names “enclosures” or “settlements.”

I. Sin, 1-3.

V. 1. *Miriam*; the Hebrew form of “Mary.” Miriam was the elder sister of Moses and Aaron, who had watched over the infant Moses in the ark (Ex. 2 : 4-8) and had led the singing of the women at the Red Sea, Ex. 15 : 21. *Aaron*; older by

ye not afraid to speak against my servant ¹¹ Mo'ses? ⁹ And the anger of the Lord was kindled against them; and he departed.

¹⁰ And the cloud ¹³ departed from off the tabernacle; and, behold, Mir'iam ¹⁴ became leprovous, white as snow; and Aa'ron looked upon Mir'iam, and, behold, she was leprovous.

¹¹ And Aa'ron said unto Mo'ses, ¹² Alas, my lord, I beseech thee, lay not the sin upon us, ¹⁶ wherein we have done foolishly, and ¹⁶ wherein we have sinned.

¹² Let her not ¹⁷ be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

¹³ And Mo'ses cried unto the Lord, saying, Heal her ¹⁸ now, O God, I beseech thee.

¹⁴ And the Lord said unto Mo'ses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut ¹⁹ out from the camp seven days, and after that ²⁰ let her be received in again.

¹⁵ And Mir'iam was shut ¹⁹ out from the camp seven days; and the people journeyed not till Mir'iam was brought in again.

¹⁶ And afterward the people ²¹ removed from Haze'roth, and pitched in the wilderness of Par'an.

The Question on Missions—2. In what part of Korea is our church's mission work? In the provinces of North and South Ham Kyung in the northeast of Korea, extending from 30 miles south of Wonsan to the Tuman River, and the Korean settlements across the border in Manchuria.

Lesson Hymns—Book of Praise: 129 (Supplemental Lesson), 161, 148, 23 (Ps. Sel.), 529 (from PRIMARY Quarterly), 352.

Special Scripture Reading—1 Cor., ch. 13. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 1316, Miriam Stricken With Leprosy. For Question on Missions, K. 6, Wonsan Harbor. (Slides are obtained from Rev. F. A. Robinson, B.A., the Presbyterian Lantern Slide Department, 447 Confederation Life Building, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Unclean! Unclean! Wretched Lepers Outside Jerusalem (Underwood & Underwood, see page 469).

three years (Ex. 7 : 7) than Moses, spokesman (Ex. 4 : 14-16) of his greater brother and afterwards the head of Israel's priesthood, Ex. 29 : 30-44. *Spake against*; chal-

lenging his special calling of God and his exclusive authority. Doubtless their speech was the outbreak of the envy which had long rankled in their hearts.

Cushite woman (Rev. Ver.). Cush in the Bible usually means Ethiopia, south of Egypt. There seems, however, to have been a Cush in Northern Arabia, so that Zipporah, the daughter of the priest of Midian in the same region, whom Moses had married (Ex. 2 : 21) might properly be called a Cushite woman. The protest of Miriam and Aaron was against this marriage with a foreigner, not a Hebrew.

Vs. 2, 3. *The Lord . . . spoken only with Moses . . . not also with us* (Rev. Ver.). At the bottom of the faultfinding was the jealousy which those of little knowledge and small gifts often feel towards those of greater powers and higher position. *Very meek*; very humble. The word does not suggest patience under wrongs and insults from men, but pious humility towards God.

II. Punishment, 4-10.

Vs. 4, 5. *The Lord spake suddenly*; swiftly coming to the defence of His servant. *Come out ye three*; beyond the limits of Israel's camp. *Tent of meeting* (Rev. Ver.); the tabernacle which was pitched outside the camp (see ch. 11 : 24, 26). *The pillar of . . . cloud*; the cloud which rested on the tabernacle while Israel camped, and which moved on before them when they marched. *They both came forth*; from the tabernacle. It was Moses' practice (Ex. 33 : 8, 9) to enter into the tabernacle and there talk with God. Miriam and Aaron, on this occasion, had presumed to enter with him. They were called out to hear the Lord's word.

Vs. 6, 7. *Prophet*; one who speaks forth God's words. Miriam and Aaron claimed to be prophets, she as having led the women's chorus at the Red Sea; he as having often been associated with Moses in such expressions as: "The Lord spake unto Moses and Aaron" (see Ex. 12 : 1). *Vision . . . dream*. To ordinary prophets God was wont to make known His will in these indirect ways. *My servant Moses*; a title of high honor given also to Abraham (Gen. 26 : 24) and Caleb, Num. 14 : 24. *Not so*; but stands on a higher level than other prophets. *Faithful in all my house*; in everything that has to do with God's people, often called "the house of Israel." (Compare Heb. 3 : 5.)

V. 8. *Mouth to mouth*; an expression denoting how directly Moses' message came to him from God. (Compare "face to face," Ex. 33 : 11; Deut. 34 : 10.) Probably the best definition of an Old Testament prophet is the mouthpiece or spokesman of the Lord. Special emphasis is laid on the consecration of the mouth and lips in the accounts of the call of Moses (see Ex. 4 : 12, 15, 16), and Isaiah (see Isa. 6 : 7) and Jeremiaah (see Jer.

1 : 9). *Even manifestly* (Rev. Ver.); plainly. *Not in dark speeches*; words hard to understand. *The form of the Lord* (Rev. Ver.); not God Himself (see Ex. 33 : 20; John 1 : 9, 18; 1 Tim. 6 : 16), but some appearance visible by mortal eyes. *Wherefore . . . not afraid*; since God had placed such high honor upon Moses.

Vs. 9, 10. *Anger of the Lord*; shown by His departing in the cloud. The movement of the cloud was a sign of God's support of Moses and His condemnation of those who had found fault with him. *Miriam was leprous* (Rev. Ver.). "Leprosy is a loathsome, contagious, incurable disease." Lepers amongst the Jews were obliged to live apart, with upper lip covered and to warn passers-by with the cry "Unclean!" *White as snow*. There was a milder form of the disease known as "white leprosy," which is here described.

III. Repentance, 11, 12.

Vs. 11, 12. *Aaron*; who had not been punished, perhaps because Miriam had taken the lead in the complaint against Moses. *Done foolishly . . . have sinned*; a humble confession of wrong-doing. *As one dead*. "Leprosy was . . . a living death . . . so that one limb after another actually decayed and fell away." "Let not the disease," Aaron pleads, "run its course to the horrible end." The petition fully recognizes Moses' superiority. It addresses him as if he were omnipotent.

IV. Forgiveness, 13-16.

Vs. 13-16. *Moses cried*; eagerly interceding for his sister. He had caught something of God's compassion. *The Lord said*; quickly answering the prayer of His servant. *Spit in her face*; a punishment said to be still amongst the Arabs intended as an infliction of disgrace. (Compare Deut. 25 : 9.) *Without the camp seven days* (Rev. Ver.); to mark God's disapproval, though the leprosy was removed. *Wilderness of Paran*; lying to the north of the Sinai peninsula.

Light from the East

ETHIOPIA—Was the Greek name of the Hebrew Cush, a country bounded on the north by Egypt and on the east by the Red Sea. It stretched southward from Assuan

through the valleys of the White and Blue Niles, including Nubia, Kordofan, Sennar and Abyssinia. Herodotus divided its inhabitants into two main groups, the straight haired on the east, and the woolly haired on the west. Although the people were black they had gained very early a high degree of civilization. The country had been gradually subjected by Egypt, and it was ruled by the Egyptian king's son and paid tribute in negroes, oxen, gold, rare beads and household utensils. The people finally rebelled and not only gained their independence but succeeded in conquering Lower Egypt, to

which they gave the 25th dynasty of kings. During the Roman period Ethiopia was ruled by queens, among whom Candace was an official name, and whose capital was Meroe, between Berber and Khartoum. In Christian history the term Ethiopia is confined to Abyssinia, which was Christianized about the middle of the fourth century. Its ancient church with a version of the Bible in the original language of the people still remains. The primitive civilization vanished from all the other lands and even Abyssinia sank into barbarism.

THE LESSON APPLIED

Envy always attacks on the flank. The real reason of this family quarrel was the superior authority and rank of Moses; the ostensible reason was his wife. So Shakespeare represents the murderers of Cæsar as claiming lofty patriotic motives for the bloody deed. And Shylock excuses his ill-will towards Antonio on the ground, "he . . . brings down the rate of usance here with us in Venice." No one ever says of another, "I dislike him because he is rich and popular and powerful." What he says is, "I dislike him because he got rich by fraud, won favor by craft and uses his power unjustly." No one ever says, "I dislike her because she is pretty and graceful and pleasing." What she says is, "I dislike her because she thinks she is pretty and puts on airs."

There is not much difference between jealousy and envy, but jealousy is oftener found in our homes. Better to listen to the snarling of the wolf of poverty outside our door than to sit down to every meal with this wolf of jealousy at our table. Many a family circle, where harmony and peace should reign, is turned into an abode of spite and hatred by the presence of this fierce and lawless beast. Dr. John Newton tells of such a home in his parish and the way in which it became transformed. It was the home of a childless old couple who had been known for years to have been constantly quarreling. All at once the strife ceased. The village gossip called to inquire what had produced the change. She was told that they kept two scripture bears in

the house, and it was due to them. One was "bear ye one another's burdens," and the other was "forbearing one another in love." The names were Bear and (For) Bear. That is the way to get rid of family jealousies. Let the bears chase out the wolf.

Meekness is no protection against envy. It often acts as an aggravation. Like a cowardly bully, envy is at the same time irritated and encouraged by non-resistance. At the time when Aristides, surnamed "the just," was banished from Athens by popular vote, as the people were inscribing the names on the voting tablets, an illiterate voter came to Aristides, whom he took for some ordinary person, and giving him his tablet, asked him to write "Aristides" on it. The good man, surprised at the adventure, asked him whether Aristides had ever injured him. "No," he said, "nor do I even know him, but I am tired of hearing him called 'the just.'" Aristides made no answer, but sorrowfully wrote his own name on the tablet and returned it to the man. And Jesus Himself, with nobler reason surnamed the Just, was violently seized and accused of capital crimes before Pilate, knowing all the while that it was "for envy they had delivered Him" up.

But Aaron, brought face to face with his sister's leprosy, came to his senses. So do the great tragic occurrences of life hush the trivial and unworthy envies and disputes with which we mortals foolishly plague each other. Death makes people kind. A lassie in Scotland once asked her mother where the

bad people were buried. She had been reading the epitaphs in the graveyard, and found that everybody buried there had been good. A sudden accident, sickness, fire, flood, war, make their great appeal to our pity and we forget to be irritable and uncharitable. Why cannot we live on the grand scale every day? We could if we were great enough in ourselves. The commonplaceness is in us, not in our circumstances. Each day we live is a piece of eternity, brimful of opportunity. It has been said that if two angels were sent down from heaven, one to conduct an empire and the other to sweep a crossing, they would feel no inclination to change employments. The higher and purer the nature, the less do differences of place, power, appearance and possession signify. Let us be big enough to dispense with envy.

We may be sure that as Miriam grew older, wiser and saintlier she learned to look back upon that fearful seven days with

ever deepening gratitude. In her youth she had sung battle songs, but in her riper age she would sing psalms like this, "Before I was afflicted I went astray: but now have I kept Thy word." There is an old story of a pious Italian student whose peace of mind was greatly disturbed by the insults of his profligate companions. Walking in the city park one day he saw a fine pomegranate cut almost through the stem, near the root. On asking the gardener the reason of this, "Sir," said he, "this tree used to shoot so strong that it bore nothing but leaves. I was therefore obliged to cut it in this manner; and when it was almost cut through, then it began to bear plenty of fruit." The young man returned to his room comforted. He had learned what are the uses of adversity. Life, which has so many sorrows, is nowhere meaningless. The dark and perilous experiences of life are often its best investments,—the seedtime of preparation for its richest harvests.

THE LESSON GRADED

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

For Teachers of Bible Classes

Begin by setting forth how common the sin of jealousy is in modern times, and how seriously it is hindering the work of God in the individual heart and society. Throughout keep close to the fact that the sin of the Lesson is the sin of to-day. Lead the class into a discussion of the following:

1. *The Challenge of Miriam and Aaron*, vs. 1-3. Bring out two points in their charge: First, Moses' marriage. (See Ex. 2:16, 21.) Probably Moses' wife at this time came into the camp and shared the place Miriam had thus far occupied. Secondly, his preeminent exercise of the prophetic gift. Emphasize their particular thought which was to the effect that they should have equal footing in the matter of prophetic authority. It was jealousy, rather than religious objections to Moses' having married a foreign wife. Miriam and Aaron were seeking a pre-eminence, and claimed standing to which they were not entitled, and thus revealed a wrong spirit.

Discuss the criticism of Moses' choice in

his marriage. Even if he did unwisely, his sister and brother were not his lawful judges. See Rom. 14:3, 4 for guidance when we do not agree with the conduct of a fellow Christian. See Jude 8 as a warning against speaking evil of those whom God has called. Compare the sin of Miriam and Aaron with that of Korah, Dathan and Abiram, ch. 16:1-3. Point out that leaders are often the object of criticism by jealous minded people. One lesson to impress is, that good people may make sad mistakes.

2. *God's defence of Moses*, vs. 4-8. Bring out two points: (a) The vindication of Moses' superiority in the fact, that Moses was given special access to God, which gave him pre-eminence over all the prophets. For ordinary prophets, see Gen. 15:1; Ezek. 1:1; Dan. 8:1. For Moses see Ex. 33:11. (b) The punishment which fell upon Miriam. (Compare 2 Kgs. 5:27; 15:5; 2 Chron. 26:19-21.) Dwell upon the nature of leprosy and emphasize two things: first, that it symbolized sin, and second, that the punishment was to cure Miriam of her jealousy. Its very loathsomeness helped to do this. Take up the

next step,—Aaron's confession and apology. Show the place which the seeking for reconciliation has in the Christian life.

3. *Moses' intercession, and Miriam's cleansing.* Bring out Moses' greatness in the fact that he did not at once protest against their insinuations, but calmly waited for God to act and then he prayed for God's mercy. Dwell upon the prayers of Moses, chs. 14 : 2, 13-20 ; 16 : 4, 44-50 ; Ex. 32 : 10-14, 30-35. Trace the place of prayer on behalf of others, Jas. 5 : 15 ; 1 John 5 : 16.

Now turn to the remedy for jealousy, which is the power of love in life. Show how the small, mean tendencies spring from weaknesses in moral and spiritual character. To be true to others we must be true ourselves.

For Teachers of the Senior Scholars

Point out that the trouble in to-day's Lesson is a family affair, the hardest often to settle,—that it broke out in the most unexpected place, where we might have looked for something better. There is not much in the Bible to encourage us to believe in human perfection. The best of God's people are not altogether good. A celebrated man said once that his mother was the only perfect person he had ever met and that she had died when he was young. He wondered if she had lived longer if he should have discovered any weakness in her character. The Lesson may be treated under the three following divisions :

1. *Moses Spoken Against*, vs. 1-3. Who was the principal speaker, the moving spirit in the matter? Note that Miriam's name stands first and that she alone was punished. Aaron was a man of weak and pliable character who never took the lead in anything. What was the cause of complaint? Miriam was not pleased with Moses' marriage. What need had Moses of a wife when he had Miriam for a sister? If he must get married why did he not marry somebody else?

Bring out how easy it is to find fault with the best of people, and how mean it is, and how much trouble it often causes. Are meek people more or less liable to be spoken against? Call attention to the fact that Miriam forgot that Somebody was listening, v. 2. It will save us from sinning many a

time to remember that the Lord is listening. It will help us to get the evil thought out of our hearts without giving vocal expression to it.

2. *Moses Vindicated*, vs. 4-10. By whom? In what way? Bring out that the Lord does not dispute the claim of Miriam and Aaron to divine endowments, but He reminds them that Moses occupies a higher position, where clearer revelations are given, where sweeter communion is enjoyed. What other form did the divine vindication take? (Vs. 9, 10.) There can be no sin without suffering. We cannot cherish a poor, mean spirit of envy and jealousy without suffering for it. Impress upon the class that the way to get this evil spirit out of the heart is to allow the beautiful spirit of Christ to get possession of us.

3. *Moses Interceding*, vs. 11-16. Question out the particulars of this impressive scene,—Aaron's confession and supplication which reveal him at his best, which reveal his love for his sister; and Moses' earnest intercession, and the divine response. Is there anything here to indicate that the brothers loved their sister more than God loved her? Make clear that the punishment which comes to God's people on account of sin is always a manifestation of God's love. He loves us too much to allow us to sin without suffering for it.

For Teachers of the Boys and Girls

Begin by telling the fable of the eagle which was displeased because another could outfly him. He asked a sportsman to shoot the other eagle dead. The sportsman agreed and asked for a feather to put into his arrow. The eagle pulled one out of his wing, and an arrow was shot, but did not quite reach the rival; it was flying too high. The jealous eagle pulled out more feathers, until at last he had lost so many that he could not fly, and the sportsman turned and killed him. Bring out the point of the fable, that a jealous person can injure only himself. Now the Lesson tells us about Miriam's jealousy of Moses. (It will be simpler to consider Miriam by herself, since Aaron evidently acted under her lead.) The points to dwell upon are :

1. *How Miriam's jealousy was shown*, vs. 1-3. Bring out the two points here, that Miriam showed her jealousy: (1) By finding fault with Moses' having married a foreign wife. Likely Zipporah had the influence over Moses, which Miriam coveted. (2) By finding fault with Moses himself for claiming the exclusive right to speak for God. Bring out the spirit in which Moses met Miriam's faultfinding.

2. *How Miriam's jealousy was punished*, vs. 4-10. Question about the scene at the door of the tabernacle, bringing out clearly; the difference which the Lord put between Moses and other prophets; the departure of the Lord in anger; and the infliction upon Miriam of the terrible disease of leprosy. Have a little talk about this disease, recalling some of the things said in the Bible about it and some persons who were afflicted with it.

3. *How Miriam's jealousy was conquered*, vs. 11-16. It will be easy to get the scholars to see that the meekness of Moses (v. 3) had helped to conquer the jealousy of his sister, and that the Lord's rebuke had helped also. The points to bring out in this part of the Lesson are: (1) Aaron's pleading with Moses to use his power to remove the dreadful plague; (2) Moses' prayer to the Lord for the healing of Miriam; (3) the Lord's answer to this prayer in the cleansing of the leprosy (this is implied in v. 14, though it is not directly stated); (4) the forgiveness of Miriam's sin, which, of course, went along with the healing; (5) the banishment of Miriam from the camp for seven days. The scholars will readily see, that, at the end of the seven days, there would be no trace of Miriam's jealousy left. The Lesson itself will carry the warning against jealousy without any special application.

THE GEOGRAPHY LESSON

The horrible disease which suddenly seized upon Miriam is sadly common in Oriental lands. We may, if we choose, see by means of a stereograph some of those unfortunates, who live in a leper colony just outside Jerusalem at the east, and get a scanty living by begging from passers-by. Looking through the stereoscope we see, only a few feet away, directly before us, a man and two women sitting on the ground at the base of a high stone wall, reaching out their arms toward us in piteous appeal. The women's hands are so swollen as to be almost useless; one woman has lost parts of her fingers. The man actually has no fingers at all, but only horrid, shapeless knobs of flesh bulging a

little below the wrist-joints. All three are dressed in forlornly dingy clothes that badly need mending,—but who shall mend them? The wearers certainly cannot. They must have help from neighbors less badly disabled, in order to adjust their clothes at all. One of the women has no longer any usable feet; the fearful disease is eating away both flesh and bone, leaving only queer, swollen stumps incapable of supporting any weight—just remnants of ugly, unwholesome flesh to be dragged about as she crawls from one place to another.

Use a stereograph entitled, *Unclean! Unclean! Wretched Lepers Outside Jerusalem.*

ADDED HINTS AND HELPS

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

Lesson Points

People should be judged, not by their color or country, but by their character. v. 1.

The best proof of the claims which we make are the deeds which we perform. v. 2.

No one is fit to rule others until he has learned to rule himself. v. 3.

Those who speak against God's servants

have to reckon with God Himself. v. 4.

If we would speak for God we must first hear Him speak to us. v. 6.

It is our business to be faithful; success or failure is in God's hands. v. 7.

God will always speak to the listening ear and the obedient heart. v. 8.

Sin itself is more terrible than its punishment can ever be. v. 10.

One who has received forgiveness should ever be ready to extend it to others. v. 13.

It is only the forgiven soul that realizes the true hatefulness of sin. v. 14.

Something to Look Up

1. How often should we forgive one another? Find out what Jesus says about this.
2. Where does Jesus call the meek blessed, and what does He promise them?

ANSWERS, Lesson I.—(1) Ps. 55 : 22.
(2) Gal. 6 : 2.

For Discussion

1. Rebellion against rulers—is it ever right?
2. "The meek shall inherit the earth" (Ps. 37 : 11) : does experience bear out the truth of this promise?

The Catechism

Ques. 74. *What the Eighth Commandment requires.* This commandment requires us :
1. *To acquire wealth for ourselves by proper means.* It is a man's duty to provide for his own support and that of those belonging to him (Rom. 13 : 8 ; 1 Tim. 5 : 8), and supply, so far as he may be able, the wants of the needy around him. And, in order to fulfil these duties, he must acquire a sufficient portion of this world's goods. 2. *To respect the right of others to their property.* The Word of God teaches (2 Thess. 3 : 10 ; 2 Tim. 2 : 6) that every man has a right to enjoy the fruits of his labors. 3. *To make*

restoration, if we have deprived any man of what justly belongs to him. By the Mosaic law a man was obliged to add one-fifth to whatever he might have taken from his neighbor unjustly, Num. 5 : 7. In the New Testament, Zacchæus (Luke 19 : 8) went far beyond this requirement, and restored fourfold.

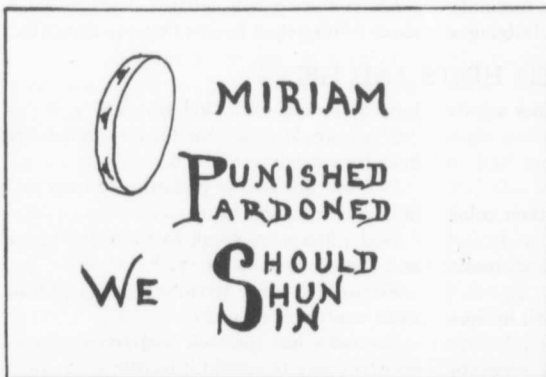
The Question on Missions

Ques. 2. *In what part of Korea is our church's mission work?* The Provinces of North and South Ham Kyung, in the north-east of Korea, extend from 30 miles south of Wonsan to the Tuman River, and across it to the Korean settlements in Manchuria. The United States (South) Methodist Mission has also a station in Wonsan, from which they work a large territory to the south. The town of Wonsan, the largest port between Fusan and Vladivostock, is the only territory common to that church and our own. The country is very mountainous, and the missionaries travel about visiting the little villages hidden in unexpected nooks among the mountains, chiefly on horseback or with pack-saddles. The people are farmers, raising rice, millet, soy beans, and in the mountains oats and potatoes. There are also fishermen, shop-keepers, and artisans of different kinds. All live in towns or villages.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God punishing and pardoning sinners.

Introduction—Children, I am sorry to tell you that our Lesson to-day is not a nice one.



It is about a sister and brother who were envious and jealous and quarrelsome and disagreeable with their brother, and you know none of us like to meet or to hear of disagreeable people. You will be surprised when I tell you who this sister and brother were. They were the sister and brother of Moses. We'll print their names, MIRIAM and AARON.

Miriam—This sister who is now cross and envious and fault-finding and jealous of her brother Moses is the very sister who was

standing by when Moses was drawn out of the water when the princess found him in the basket amongst the rushes (recall). Miriam loved the baby brother and was so glad when the princess told her to bring a nurse for him. This was the sister who sang the songs of praise to God after they had crossed the Red Sea in safety. Describe Miriam as she sang and danced and waved her timbrel, all the other women following, dancing and waving timbrels and singing, "Sing ye to the Lord," etc., Ex. 15 : 20, 21.

Aaron—What about Aaron? Why, yes, he is the brother that God said was to be Moses' helper (recall).

Lesson—In our story to-day we hear these two speaking against their brother Moses, v. 1. Moses did not quarrel with them. He did not complain to God about them. We are told that he was very meek and gentle,—the meekest man in the whole world—but God heard what Miriam and Aaron were saying.

God Punishing and Pardoning—God calls these three, Moses, Aaron and Miriam to come before Him, v. 4. Describe the scene. God tells Miriam and Aaron how much He thinks of His servant Moses (vs. 5-9), and He is very angry at them and withdraws His presence from the place where He has been

speaking to them. But see! look at Miriam! There is something the matter with her! She is white as snow. Ah! Aaron knows it is the dreadful disease of leprosy (explain) that God has sent upon her in punishment of her sin. Aaron begged Moses to ask God to take away this dreadful disease from their sister. Moses did so and God answered his prayer and healed her and pardoned their sin of envy and jealousy and evil-speaking against their brother. So we again see God's love strong, even to those who have displeased Him.

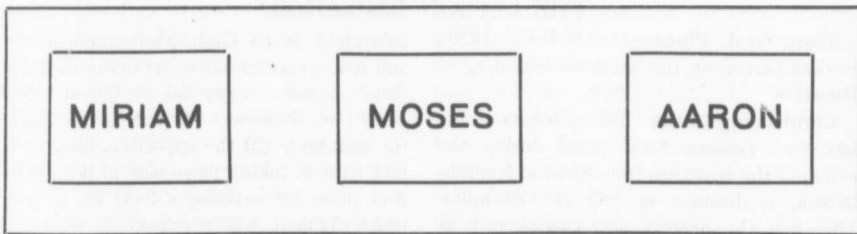
Golden Text—Repeat Golden Text. Paul said these words in a letter to some of Jesus' followers. Jesus said some words that should keep all brothers and sisters from quarreling with one another: "Little children . . . love one another." It we love our brothers and sisters we shall never be envious or jealous of them, but we shall rejoice in their good fortune and happiness.

Hymn—Sing Hymn 529, Book of Praise, v. 2.

Christ is kind and gentle,
Christ is pure and true,
And His little children
Must be holy too.

Something to Think About—I should shun sin.

FROM THE PLATFORM



Draw on the blackboard three frames, and in them print MIRIAM, MOSES and AARON, respectively. Begin by getting the scholars to recall what they can of Miriam and Aaron. Now question out the details of the Lesson. The points to elicit are: The prominence of Miriam (she, not Aaron, appears as the leader against Moses); the reason which is given for the complaint made; its real cause in the jealousy and envy of the sister and brother; the description given of Moses' character; the summons of the three to meet with God; the divine rebuke; the punishment of Miriam by being smitten with leprosy; the intercession of Aaron; the forgiveness of the wrong-doers and the healing of Miriam; and the seven days banishment from the camp. The point on which to lay stress in closing is the victory which Moses gained by his meekness. Press home the lesson that the spirit which he showed is that which gains life's greatest victories.

Lesson III.

THE REPORT OF THE SPIES

October 19, 1913

Numbers 13 : 1-3, 25-33. Study Numbers 13 : 1-3, 17 to 14 : 25. Read Numbers, chs. 13-16. Commit to memory vs. 31, 32.

GOLDEN TEXT—If God is for us, who is against us?—Romans 8: 31 (Rev. Ver.).

1 And the Lord spake unto Mo'ses, saying,
2 Send thou men, that they may search the land of Ca'naan, which I give unto the children of Is'rael : of every tribe of their fathers shall ye send a man, every one a ruler among them.

3 And Mo'ses by the commandment of the Lord sent them from the wilderness of Par'an : ³ all those men were heads of the children of Is'rael.

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

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

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

28 Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great :

Revised Version—¹ spy out ; ² prince ; ³ all of the men who ; ⁴ spying out the land at the end of ; ⁵ Howbeit ; ⁶ fenced ; ⁷ Amalek dwelleth in ; ⁸ South (capital S) ; ⁹ Hittite (singular), and so on ; ¹⁰ dwelleth ; ¹¹ along by the side of ; ¹² spied out ; ¹³ spy it out ; ¹⁴ Omit a ; ¹⁵ Nephilim.

LESSON PLAN

- I. The Twelve, 1-3, 25.
- II. The Ten, 26-29.
- III. The Two, 30-33.

DAILY READINGS

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

M.—The report of the spies, Num. 13 : 1-3, 25-33.
T.—The murmuring people, Num. 14 : 1-9. W.—The murmurers' punishment, Num. 14 : 26-32. Th.—A prophet's story, Ezek. 20 : 10-20. F.—Confession and prayer, Dan. 9 : 13-19. S.—Caleb's reward, Josh. 14 : 6-15. S.—The aged leader's review, Deut. 1 : 22-36.

Shorter Catechism—Ques. 75. *What is forbidden in the eighth commandment?* A. The eighth commandment forbiddeth whatsoever doth or may unjustly hinder our own or our neighbour's wealth or outward estate.

THE LESSON EXPLAINED

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

Connecting Links—The incidents of the last two Lessons took place during the march of the Israelites from Sinai to Kadesh-barnea, a distance of 160 or 170 miles. This was the nearest and easiest way of entering Palestine. 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 to the middle of July, "the time of the first-ripe grapes" (see v. 20).

I. The Twelve, 1-3, 25.

Vs. 1, 2. *The Lord spake unto Moses.* From Deut. 1 : 22 we learn that the plan of sending the spies originated with the people. The proposal was approved by Moses ; he

and moreover we saw the children of A'nak there.

29 ⁷ The Amal'ekites dwell in the land of the south ; and the ⁸ Hit'tites, and the Jeb'usites, and the Am'orites, dwell in the mountains ; and the Ca'naa'nites ¹⁰ dwell by the sea, and ¹¹ by the coast of Jor'dan.

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

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

32 And they brought up an evil report of the land which they had ¹² searched unto the children of Is'rael, saying, The land, through which we have gone to ¹³ search it, is a land that eateth up the inhabitants thereof ; and all the people that we saw in it are men of ¹⁴ a great stature.

33 And there we saw the ¹⁵ giants, the sons of A'nak, which come of the ¹⁶ giants : and we were in our own sight as grasshoppers, and so we were in their sight.

The Question on Missions—3. How many people are there in this territory ? About 1,500,000. They are a strong, intelligent, friendly people, mostly farmers, raising rice, millet and soy-beans and, in the mountains, oats and potatoes. There are also fishermen, shopkeepers and mechanics. All live in towns or villages.

Lesson Hymns—Book of Praise: 129 (Supplemental Lesson), 304, 320, 100 (Ps. Sel.), 246 (from PRIMARY QUARTERLY), 272.

Special Scripture Reading—Rom. 8 : 28-39. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 256, The Spies Returning With Fruit. For Question on Missions, K. 33, A Village Group. (Slides are obtained from Rev. F. A. Robinson, B.A., the Presbyterian Lantern Slide Department, 447 Confederation Life Building, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Vineyards and Watchtower, Showing Church of the Nativity at Bethlehem (Underwood & Underwood, see page 469).

submitted it to God, who sanctioned it ; and it was carried out under divine direction. *Send . . . men . . . spy out . . . Canaan* (Rev. Ver.) ; to discover : (1) the advantages of the country ; (2) the opposition likely to be met with in taking possession of it ; (3) the best route for entering it ; (4) the preparations which it was necessary to make. *Of every tribe* ; twelve in number, named after Jacob's twelve sons. *A prince* (Rev. Ver.) ; the head of one of the subdivisions of the tribe.

Vs. 3, 25. *From the wilderness of Paran* ; the desolate region north of the Sinai peninsula through which the Israelites had been marching. V. 26 and ch. 32 : 8 locate the sending of the spies more definitely at Kadesh, which was included in the Paran region. *Heads . . . of Israel* ; another title for the

"princes" (see v. 2). Vs. 4-16 give the names of the twelve spies, and vs. 17-24 describe their journey. Apparently they divided themselves into two bands, under Caleb and Joshua respectively. The first went only as far as Hebron (v. 22), 100 miles from Kadesh, while the second traversed the whole length of Canaan, a distance of 300 miles. *Returned . . . after forty days.* Likely Caleb's band returned first.

II. The Ten, 26-29.

Vs. 26, 27. *To Kadesh*; now identified with Ain Kadis ("Holy Well"), about 50 miles south of Beersheba on the border of the Negeb or South Country, where there is a remarkable series of springs and pools. From time immemorial this has been an important watering place for the desert tribes. *Floweth with milk and honey*; a proverbial expression denoting great fertility. *Fruit of it*; including the cluster of grapes described in v. 23, besides pomegranates, a fruit about as large as a full-sized apple, with a hard yellow rind, enclosing numerous large seeds, each enveloped in an acid pulp, and figs.

Vs. 28, 29. *Nevertheless*; the weak spot in the report,—the land is good, none better,—but—. *People . . . strong*; warlike and terrible, and therefore hard for Israel to dispossess. *Cities . . . walled, and very great*; while the Israelites, a nation of shepherds and farmers, knew nothing of siege operations. *Children of Anak*; literally, "of the neck," a company of bandits about Hebron, of giant stature and reputed to be of great ferocity. *Amalekites*; a wandering tribe of the Negeb, some of whom Israel had already met and defeated, Ex. 17:8-16. *Hittites*; a powerful race of northern Palestine. *Jebusites*; who occupied the territory round Jerusalem (see 2 Sam. 5:6, 8). *Amorites*; hardy highlanders in the neighborhood of Hebron. *Canaanites*; the inhabitants of the Mediterranean seaboard and the Jordan valley,—the lowlanders of Palestine.

III. The Two, 30-33.

Vs. 30, 31. *Caleb stilled the people*; who had broken out into a wild clamor of dismay at the prospect before them and of discontent with Moses as a leader (see ch. 14:1, 2). *Go up at once.* Caleb, supported by Joshua, who seemed (ch. 14:3, 7)

to have returned later, was confident that God would give the victory to Israel, if only they trusted Him and went right forward to the attack. *We are well able*; in spite of the fierce and powerful dwellers in Canaan and their frowning strongholds. Caleb and Joshua had seen these, like the other ten spies; but above them they had seen God, and so they were not afraid. *We be not able.* The ten spies had seen the dreadful warriors and the strongly built fortresses; but they had not lifted up their eyes to see God, and hence they were dismayed.

Vs. 32, 33. *Evil report*; evil because it gave a false impression and placed a wrong emphasis on the dangers and obstacles in the way. *Land that eateth up*, etc. The meaning is, either a land whose inhabitants are constantly exposed to attack from some quarter, or in which the people would be exposed to disease from such causes as bad water, scarcity of water, etc. *The Nephilim* (Rev. Ver.); a word probably meaning "giants" (Rev. Ver. Margin), a description pointing to the great size and ferocity of "the sons of Anak." *As grasshoppers*; an Eastern expression meaning very small and helpless, like "flocks of kids" (1 Kgs. 20:27), "dead dog" and "a flea" (1 Sam. 24:14) and "a partridge," 1 Sam. 26:20.

The people took the view of the majority, and refused to go up and take possession of Canaan. They revolted against Moses, resolving to choose a captain who would lead them back to Egypt. Only the appearance of "the glory of the Lord" saved Caleb and Joshua from being stoned to death. It required Moses' intercession to secure divine forgiveness for the rebels, and even then, they were told that none of them, save Caleb and Joshua, should enter Canaan. Ch. 14:1-25.

Light from the East

GIANTS—All peoples have legends of men of great size who existed in early days. Some, like the spies, believed that they were a species of demigods, others thought the human race had degenerated and that the giants were remnants of primeval man. While it can be proved from ancient armor, from mummies and in other ways that the

human frame has rather increased than diminished, yet there have always been rare instances of very tall men. In ancient warfare a few large, strong men became exceptionally prominent and their size and strength were exaggerated. The Hebrews were always a slight, undersized race, and over against them the contrast was greater. There were among the natives of Canaan families of giants of whom Goliath and his kindred and Og, king of Bashan, are examples.

Some tribes are still exceptionally tall. The average Englishman is five feet seven inches in height, the average Patagonian is five feet eleven inches. There have been authentic cases of abnormal stature in recent years. The Chinese giant was eight feet two inches in height, the Irish giant, eight feet four, the Austrian giant, eight feet nine, and the Russian giant, Machnow, who appeared in London in 1905, was nine feet three inches in height.

THE LESSON APPLIED

Courage is always a tremendous power in the life of the world. We live in the midst of perils. The race is often to the swift and the battle to the strong. That quality of manhood which shrugs its shoulders in the presence of danger, or that exultation of spirit,

"The keen joy which warriors feel,
In foemen worthy of their steel,"

is one of the foremost factors of human progress. It is part of the mental equipment of sailors, soldiers, firemen, policemen, bridge-builders, structural steel builders, miners, prospectors, railway trainmen and other classes whose callings are risky. A doctor needs it, a minister often, a missionary always.

When the Americans invaded Cuba they found two enemies there, the Spaniard and the yellow fever. They conquered both, but at the cost of loss of life. Some soldiers were shot down by bullets, and some doctors were killed in the battle with the pestilence. Doctor and soldier alike fought a good fight and died a heroic death.

It is every man's duty to be brave. He need not seek danger, nor foolishly risk his life. But when the hour of danger comes, by sea or land, in sudden violence or with gradual and stealthy approach, he should prove himself a man by meeting it calmly and steadfastly.

These spies were not altogether cowards. The task of a spy requires a peculiar and extremely valuable type of courage. Many a soldier, recklessly brave in the field, would not dare trust himself alone in the enemy's country. And, contrariwise, many a spy, relying on his disguise and quickness of

resource, would go alone into places where a single error on his part would mean instant death, yet could not be induced to take his place in the firing line or engage in a charge. These men are bold to look, but not to act. They can approach peril but cannot attack it. Their courage is defective because it dare not display itself. An army needs spies, but spies would never make an army. No officer would accept the command of a regiment of spies.

It was Joshua, you remember, one of the two spies who brought back the minority report urging the invasion of Canaan, that afterward went out alone before all Israel, declaring, "As for me and my house, we will serve the Lord." He had both kinds of courage, the cautious and the bold, the courage to discover and the courage to challenge.

Are there no servants of Christ like the ten spies? They never bring themselves into active conflict with it. They do not defy it to its face. They do not share in the great militant movements directed towards its destruction.

Perhaps the courage of these spies was defective in another respect. They were bold for themselves, but timid for others. They shuddered at the thought of their dear comrades, their beloved wives and children, the sacred tent and ark, falling into the fierce clutches of these savage peoples. Some one has called children, "hostages given to fortune." Every parent feels that. His beautiful, helpless children give fate additional power to injure him. He feels that he could endure disaster if it came upon himself alone, but the thought of his innocent

and beloved ones being tortured and slain overwhelms him. But woe to the parent whose faith fails! Children are not hostages given to fortune. They are the Almighty's special care. God is their protection. He will not see them harmed.

A giant is a bogey. A Welsh preacher used to tell this tale:

"As I was going to the hills one misty morning, I saw something moving on the mountain side so strange-looking that I took it for a monster. When I came nearer to it I found it was a man. When I came up to him, I found he was my brother." Most of the dangers people fear are manufactured in their imaginations. They begin with a gigantic IF. Said an old man, "I have lived many years and met many sorrows, and the most and worst of them never existed." Do not worry. Drag your difficulties out of

the shadows. Most of them will melt away in the sunlight.

The worst mistake these spies made was to forget Jehovah. Their calculations were based on the relative strength of Israel and the inhabitants of the promised land. They omitted to add Jehovah to their ranks. Two hundred years ago a little college at Williamsburgh, Virginia, was in sore straits. Money was lacking. The supply of students was falling off. It seemed as if the doors would have to be closed. Then one of the Professors said, "Mr. President, it is true that we are powerless. I am only a cipher. You are only a cipher. The other members of the faculty are only ciphers. But what then? Is not God an integer? If we put Him at our front every cipher added multiplies the sum by ten. Let us be brave." That is the way to calculate our chances of success.

THE LESSON GRADED

For Teachers of Bible Classes

Give a little time to Kadesh-barnea as an ideal place for resting. Turning to the Lesson lead the class along these lines:

1. *The golden opportunity confronting them.* Turn to Deut. 1:6-21 for Moses' account of what took place with special reference to the inviting prospect.

2. *The temporizing policy, vs. 1-3.* For the initial action of the people see Deut. 1:22. Bring out the reasons for hesitation, as poor military equipment and ignorance of the actual conditions facing them in Canaan. In reality it was a human comparison of probabilities in which God was ignored. Show it was an act of unbelief, the first step which led to the thirty-eight years of discipline in the wilderness. Dwell upon the fact, that this is still a common policy even among Christian leaders, and it often leads to defeat as it cuts the spirit off from God who alone could give the victory. Show how, when the people failed, God accommodated His plan to their willingness and instructed the sending of the spies. See how Moses regarded this new programme (Deut. 1:23) and the instructions, ch. 13:17-20.

3. *What the spies saw, vs. 21-25.* Briefly summarize this: (a) From the standpoint

of beauty and fertility, the country fulfilled the promise. (b) From a military point of view it was inhabited by a strong race and well defended by walled cities. The spies' investigations did not settle their case as they expected. Every life and work has its favorable and unfavorable elements and must be faced in faith, if faced at all.

4. *The report, vs. 26-33.* Bring out: (a) that they all agreed upon the facts; (b) they differed in their recommendations. Take up the majority report to the effect that they were too weak to conquer the land. Discuss the meaning of "eateth up the inhabitants" of the land and "giants." Note how unbelief exaggerated the number and importance of the giants. In what sense was this an evil report? It kept its eye on the giants, forgot God and turned the people away from their privileges. Take up the minority report. Discuss its optimism (v. 30), its thought of the giants, ch. 14:9. See Josh. 15:14, to the effect that these giants were easily handled.

5. *The action taken, ch. 14.* Bring out the spirit which actuated them. The lesson to impress is the sin of pessimism and the grace of optimism. Urge giving God His proper place in life.

For Teachers of the Senior Scholars

Point out that in less than two years the Israelites had reached Kadesh-barnea, the borders of the Promised Land, and that the people must have felt that they were about to enter into possession of their new home country.

Bring out the incidents of this Lesson, which are all associated with the spies.

1. *The Spies Sent Out*, vs. 1-3. How many spies were there and what position did they occupy in their tribes? Name the two leading men of this band. What directions did Moses give them? With whom did this suggestion of sending out spies originate? In answering this question it will be necessary to go to Deut. 1:19-22 in order to understand the situation fully, to see what God's first plan for them was and why He changed His plans. Help the class to see how good God is in trying to make the most of us when we fail to measure up to the best that He has planned for us. He interests Himself in our choice of the second best.

2. *The Spies Present Their Report*, vs. 25-29. How long were they away and how far did they go? To whom was the report presented? Question the class about what this report contained as to the quality of the land, as to the character of the people, as to the strength of the cities. How did they confirm their testimony with reference to the marvelous fruitfulness of the land? (V. 23.) Bring out that the report was a unanimous one, but that it was presented by those who had lost heart at the sight of the giants. The emphasis falls upon the difficulties in the way of taking possession of the land.

Note that a great deal depends upon where we allow the emphasis to fall in life, whether upon the encouragements or discouragements. In one case we are optimists; in the other pessimists.

3. *The Spies Proffer Advice*, vs. 30-33. What was the impression made upon the people by this report? (V. 30.) What had Caleb to say about the matter? He sees the difficulties but he also sees God. The other spies see the difficulties but fail to see God. Note that in order to withstand Caleb they make the case just as bad as possible, and that the people adopt the evil report.

Teach the class what a miserable thing it is to allow the evil reports of life to take all the heart out of us and keep us from doing what God wants us to do. There is always light and hope if we look up.

For Teachers of the Boys and Girls

Tell the scholars that you want them to tell the story of the Lesson in five chapters. The chapter headings may be printed, one by one, as the Lesson proceeds, on the blackboard or the teacher's pad, or, best of all, by the scholars on pads of their own:

Chapter I.—THE SENDING, vs. 1, 2. Who were sent? The twelve spies, of course, one from each tribe, and each a leader in his tribe, v. 2. By whose command? The Lord's (v. 1), but the suggestion came first from the people (see Lesson Explained). Whence? From Kadesh, in the wilderness of Paran, on the borders of the promised land. Whither? To the land of Canaan, which God had promised to Israel. For what purpose? To find out all they could about the new country.

Chapter II.—THE JOURNEY, vs. 17-24. Bring out here, that the twelve spies seem to have divided themselves into two parties, one under Joshua going through the whole length of Canaan, and the other under Caleb going only as far as Hebron. Elicit all possible details about the journey.

Chapter III.—THE RETURN, v. 25. This took place after forty days. Picture the adventures of the spies during those six weeks and the anxious waiting of the people in the camp. Distinguish this return of Caleb's party from that of Joshua's which seems to have been later.

Chapter IV.—THE REPORT, vs. 26-29. Have the details of the report given. There is "the fruit of the land,"—no one can gain say that. It is said to be a land that "floweth with milk and honey,"—a very fertile country. So far, so good, but now comes the discouraging part of the report. "Nevertheless,"—that is the weak part of the report. A good land, no doubt of that, but there are fighting peoples, fortified cities and giants. Follow out the enumeration of the tribes of Canaan in v. 29.

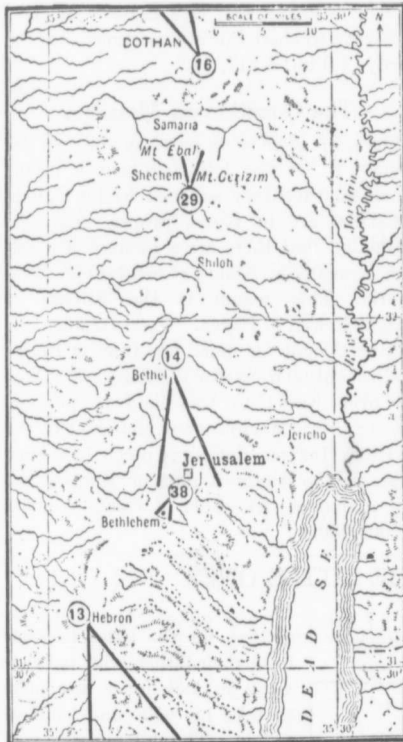
Chapter V.—THE DECISION, vs. 30-33.

"Go up at once," said Caleb, and, when Joshua returned (ch. 14 : 26) he supported Caleb. These two brave men believed that Israel was "well able" to take possession of Canaan. But what said the other ten? Ah, they were cowards, and said, "We be not able," and they went on to enlarge upon the difficulties and dangers which lay before

them. Ch. 14 : 1-25 tells us how the people sided with the cowardly ten rather than with the brave two.

By this time the scholars will have seen the contrast between the two who trusted God and were willing to go forward and the ten who distrusted Him and held back. Which are they going to imitate?

THE GEOGRAPHY LESSON



MAP PATENT No. 656,569 BY UNDERWOOD & UNDERWOOD

To-day we will go about seventeen miles beyond Hebron, farther up among the Judean hills. Our map marks with the number 38 a spot near Bethlehem, where we will take our stand, facing towards the modern town. At our feet an artificially leveled shelf or terrace holds in place a quantity of hillside soil, and grape vines are growing there all full of ripe fruit. A young man, a woman and some children directly before us are gathering the grapes. Looking down from this terrace we see still lower levels used like this one for vine-growing. On one terrace a high stone platform has been constructed with a shelter-hut upon it—what the Bible calls a "tower" (see Matt. 21 : 33). At harvest time a watchman stays there on the lookout against thieves. Grapes like these cost so much labor through the year that the vineyard owner needs to guard at vintage time against wandering Bedouins, who make plans to be around here at the profitable season. Below these terraces, in the bed of a little valley, olive trees are growing, and beyond them we see another hillside laid out in terraces like this one on which we stand.

You can see it for yourself by using a stereograph entitled, *Vineyards and Watchtower, Showing Church of the Nativity at Bethlehem.*

ADDED HINTS AND HELPS

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

Lesson Points

We need direction from heaven for our earthly journey. v. 1.

Divine providence does not supersede human prudence. v. 2.

Experience is the light which the past

throws upon the future. v. 3.

Even on earth we may have foretastes of heavenly joys. v. 26.

The best recommendation of Christianity is its fruits. v. 27.

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

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

One with God is always a majority. v. 30.

Putting difficulties between ourselves and God, we are not able; but putting God between ourselves and difficulties, we are well able. v. 31.

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

"If God be for us, who can be against us?" v. 33.

Something to Look Up

1. Paul says that the Israelites could not enter in because of unbelief. Where are the words found?

2. "I can do all things through Christ which strengtheneth me." Find this verse.

ANSWERS, Lesson II.—(1) Matt. 18 : 21, 22. (1) Matt. 5 : 5.

For Discussion

1. Have fighters for God ever been defeated?

2. Give examples from the Bible of majorities which have been wrong.

The Catechism

Ques. 75. *What the Eighth Commandment forbids.* The things forbidden fall under two heads, namely: "Whatsoever doth or may unjustly hinder (1) our own or (2) our neighbour's wealth or outward estate." Among the offences that come under the first head is idleness. The Bible distinctly teaches that

men ought to work for their living, and many passages, such as Prov. 18 : 9, in the Old Testament, and 2 Thess. 3 : 10, in the New, condemn slothfulness. Passing to the second head, the other thing that this law requires is scrupulous honesty in all our business dealings. But in the light of Christ's teaching, it means much more. He requires His followers to "give to him that asketh," Matt. 5 : 42. His apostle says, "Let no man seek his own, but every man another's wealth" (1 Cor. 10 : 24), and lays it down as right and duty to share one's possessions with the needy, 1 Tim. 6 : 17, 18.

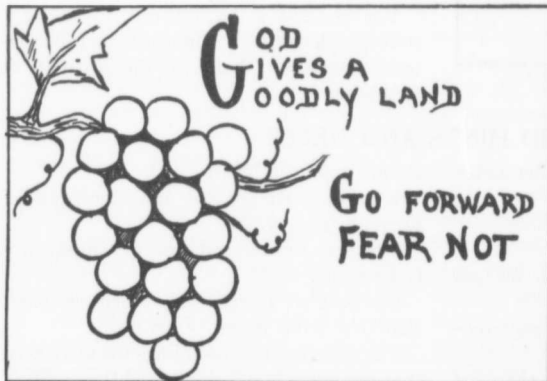
The Question on Missions

Ques. 3. *How many people are there in this territory?* Of the 1,500,000 people in the missionary territory assigned to our church, 1,250,000 are in Korea proper, and it is estimated that there are a quarter of a million Koreans in Kando (Chientao) in Manchuria. This region is the Alberta or Saskatchewan of Korea. Good farming land can be bought for much less than in Korea, and a continual exodus is taking place from all over Korea to this land of promise. Owing to the mountainous character of our territory the population is much less dense than in the southern part of Korea. The population of the whole of Korea is about 13,000,000.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God encouraging His people.

Introduction—Kate and Nora and Jamie were very impatient for the letter to come



from their father, who had gone away to look for a nice place to take his wife and children to live. The children were very anxious to hear what their father would think of the new home. Every day they went to the post office to ask for a letter, and at last it came. They ran home with it, and Mother read to them all about the nice farm Father had bought and all the big fields of wheat that grew out there.

Our story to-day tells us about some men who were sent to see

what kind of a land it was that God had promised to give to the children of Israel for their home.

Review—Recall last Lesson.

The Spies Sent Out—The children of Israel are nearing the end of their journey, nearing the Promised Land (show map). God tells Moses to choose a man out of every tribe as a spy to go and spy out the land of Canaan. Here are the spies. Name the tribes as you place a stroke for each spy. Here is Mt. Hebron (outline). Moses tells them to get away up into this mount where they can look over the land and see what the land and people are like, vs. 17-20. They go away to view the land, and after a while we see them coming home. See, the first two are carrying a great cluster of grapes (outline), so big one cannot carry it alone. It is carried on a staff between them, v. 23. They also brought pomegranates and figs, and reached home after forty days.

The Report of the Spies—Now we see Moses and Aaron and all the people gathered at Kadesh to meet the spies when they return. Like the children we were talking about, these people are eager to hear about the new home. What kind of land is it? What is the place like? Are there enemies

to be fought? etc. Here come the spies bearing the cluster of grapes. "It is a goodly land, plenty of milk and honey, and see what fine fruit grows there!" "But," some of the spies say, "the people are strong. They have big cities with walls around them, and there are giants in the land!" Look at the people's faces now. They are frightened. "We can never dare to go into that land," they think.

Caleb and Joshua—Here are two brave spies, Caleb and Joshua (ch. 14 : 6-10), but the rest are cowards, ch. 13 : 31-33.

Golden Text—Repeat Golden Text. They should have remembered how God overcame their enemies in the past. Even proud Pharaoh could do them no harm. Nothing can harm us if God is our friend. Be brave.

Our Promised Land—God has promised us another home—heaven. No one has ever come back to tell us what kind of place it is, but God tells us in His holy Word. We know we have a friend who has gone before to prepare a place for each of us. We need not fear to go forward to that heavenly home.

Something to Think About—I should not be afraid.

FROM THE PLATFORM

THE TWO + GOD
TEN -

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

Lesson IV.

THE SIN OF MOSES AND AARON

October 26, 1913

Numbers 20 : 1-13. Read Numbers, chs. 17-20. Commit to memory vs. 11, 12.

GOLDEN TEXT—Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my rock, and my redeemer.—Psalm 19 : 14 (Rev. Ver.).

1 Then came the children of Is'rael, *even* the whole congregation, ² into the desert of Zin in the first month : and the people abode in Ka'desh ; and Mir'iam died there, and was buried there,

2 And there was no water for the congregation : and they ³ gathered themselves together against Mo'ses and against Aa'ron.

3 And the people ⁴ chode with Mo'ses, and spake, saying, Would God that we had died when our brethren died before the Lord !

4 And why have ye ⁵ brought up the congregation of the Lord into this wilderness, that we and our cattle should die there ?

5 And wherefore have ye made us to come up out of E'gypt, to bring us in unto this evil place ? it is no place of seed, or of figs, or of vines, or of pomegranates ; neither is there any water to drink.

6 And Mo'ses and Aa'ron went from the presence of the assembly unto the door of the ⁷ tabernacle of the congregation, and ⁸ they fell upon their faces : and the glory of the Lord appeared unto them.

7 And the Lord spake unto Mo'ses, saying,

8 Take the rod, and ⁹ gather thou the assembly to-

Revised Version—¹ And the ; ² came into the wilderness ; ³ assembled ; ⁴ strove ; ⁵ brought the assembly ; ⁶ tent of meeting ; ⁷ Omit they ; ⁸ assemble the congregation ; ⁹ that it give forth its water ; ¹⁰ cattle ; ¹¹ assembly ; ¹² shall we bring you forth ; ¹³ smote the rock with his rod ; ¹⁴ Omit the ; ¹⁵ forth abundantly ; ¹⁶ Omit also ; ¹⁷ said ; ¹⁸ not in me ; ¹⁹ These are the waters.

LESSON PLAN

- I. The People's Complaint, 1-5.
- II. The Lord's Answer, 6-9.
- III. Moses' Sin, 10-13.

DAILY READINGS

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

M.—The sin of Moses and Aaron, Num. 20 : 1-13. T.—A reasoning God, Isa. 48 : 16-22. W.—Murmuring at Marah, Ex. 15 : 22-27. Th.—The never-failing well, John 4 : 5-14. F.—Unguarded speech, Ps. 106 : 24-33. S.—Aaron's punishment, Num. 20 : 22-29. S.—The divine invitation, Isa., ch. 55.

Shorter Catechism—Review Questions 73-75.
The Question on Missions—4. Where do our missionaries live ? The four missionary stations are Wonsan, with a field of 200,000 people, Ham Heung

gether, thou, and Aa'ron thy brother, and speak ye unto the rock before their eyes ; ⁹ and it shall give forth his water, and thou shalt bring forth to them water out of the rock : so thou shalt give the congregation and their ¹⁰ beasts drink.

9 And Mo'ses took the rod from before the Lord, as he commanded him.

10 And Mo'ses and Aa'ron gathered the ¹¹ congregation together before the rock, and he said unto them, Hear now, ye rebels ; ¹² must we fetch you water out of this rock ?

11 And Mo'ses lifted up his hand, and ¹³ with his rod he smote the rock twice : and ¹⁴ the water came ¹⁵ out abundantly, and the congregation drank, and their ¹⁶ beasts ¹⁷ also.

12 And the Lord ¹³ spake unto Mo'ses and Aa'ron, Because ye believed ¹⁸ me not, to sanctify me in the eyes of the children of Is'rael, therefore ye shall not bring this ¹⁹ congregation into the land which I have given them.

13 ¹⁸ This is the water of Mer'ibah ; because the children of Is'rael strove with the Lord, and he was sanctified in them.

and Song Chin, each with a field of about 400,000, and Hoi Ryung (Kainei), the only station as yet in a population of 500,000.

Lesson Hymns—Book of Praise: 129 (Supplemental Lesson), 317, 418, 34 (Ps. Sel.), 42 (from PRIMARY QUARTERLY), 320.

Special Scripture Reading—Ps. 19. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 812, Moses and Aaron. For Question on Missions, K. 67, First Graduates, Boys' Academy ; K. 68, First Students, Girls' Academy. (Slides are obtained from Rev. F. A. Robinson, B.A., the Presbyterian Lantern Slide Department, 447 Confederation Life Building, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Mount Seir, the Arabah and Borders of the South Country (Underwood & Underwood, see page 469).

THE LESSON EXPLAINED

Time and Place—About B.C. 1175 ; Kadesh-barnea.

Connecting Links—Ch. 14 : 26-39 tells how the Israelites were condemned to wander during forty years, including the two years since the departure from Egypt, and, with the exception of Caleb and Joshua, to die in the wilderness, while the ten cowardly spies died by plague. In vs. 40-45, the people, trying to regain God's favor, march up to the hills in the Negeb, but are defeated by the Amalekites. Kadesh was the centre of the thirty-eight years' wanderings. The Lesson takes up the story at the end of that period.

I. The People's Complaint, 1-5.

V. 1. *The whole congregation* ; a frequent name for Israel as an organized religious

community or "church." *Wilderness of Zin* (Rev. Ver.) ; a part of the southern boundary of Judah, at its eastern end towards the Red Sea. *First month* (Abib, our March-April) ; in the fortieth year after Israel's departure from Egypt. *Kadesh* (see last Lesson). The wilderness of Paran and Zin were adjacent, so that Kadesh might be said to be in either. *Miriam died there* ; nearly 130 years old if she was ten in Ex. 2 : 4.

Vs. 2, 3. *No water*. It was in the dry season of mid-summer, and the spring of Kadesh near the encampment was doubtless quite insufficient for the wants of so great a multitude. *Assembled* (Rev. Ver.) ; in a formal meeting. *Strove with Moses* (Rev. Ver.) ; bitterly reproached him for leading them from Egypt, with its plenty, to this

place where there was poor food and no water. *Died before the Lord*; in the plague which had destroyed Korah and his followers who had mutinied against Moses (see ch. 16 : 35, 49).

Vs. 4, 5. *Why have ye brought.* The people's complaints and reproaches heaped upon Moses became a cloud shutting out God from their sight. *The congregation*; Rev. Ver., "assembly." The Hebrew word is different from the translated "congregation" in v. 3, and means Israel as gathered together for business. *No place of seed . . . figs . . . vines . . . pomegranates.* In spite of all that had been promised them, here they were on the very borders of the Promised Land perishing of thirst.

II. The Lord's Answer, 6-9.

V. 6. *Moses and Aaron went from . . . the assembly*; to seek help from God, who alone could give it. *Unto the . . . tent of meeting* (Rev. Ver.); the tabernacle pitched outside the camp (see ch. 12 : 4). *Fell upon their faces*; prayer to God. *The glory of the Lord*; a brilliant flash of light from the cloud resting on the tabernacle, the token that God had heard the prayer.

Vs. 7-9. *Take the rod*; Aaron's rod that budded (see ch. 17 : 1-9). *Speak ye*; to show further that the power was from God, who had pity upon His people. *Unto the rock.* 'Ain Kadis (Kadesh) lies 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. *Water out of the rock*; and therefore clearly the gift of God. At 'Ain Kadis a great spring now empties its waters into a large well or reservoir built round with masonry, and then into a smaller one, and then it flows into the valley, making a spot of great fertility, until the water loses itself in the desert. *Rod from before the Lord*; out of the tabernacle, where it had been laid up as a memorial, Heb. 9 : 4.

III. Moses' Sin, 10-13.

Vs. 10, 11. *Ye rebels.* The Lord meant mercy towards the sinning people; Moses, as if he were in God's place, uttered the condemnation which the Lord had not spoken. *Must we, etc.* "Do you expect us to work miracles for you?" There was angry impatience in the question, and a

haughty pride, which assumed a sort of divine authority. *Smote the rock . . . twice* (Rev. Ver.); instead of merely speaking to it according to God's command. The smiting would make it appear that the power lay in Moses, whereas it depended upon God's word. The "twice" showed violent irritation. *Water . . . abundantly*; and so, in spite of Moses' failure, God's promise was fulfilled.

V. 12. *Believed not in me* (Rev. Ver.); so as to take My word, that speaking to the rock would be sufficient. *To sanctify me*; to show my holiness. The two leaders were God's representatives before the people. By their conduct they had misrepresented Him, giving the people a wrong impression of His character. *Ye shall not, etc.* As a punishment their work was to be taken from them and given into other hands.

V. 13. *Meribah*; "Strife," named, in Deut. 32 : 51, Meribah-Kadesh, to distinguish it from Meribah of Sinai, Ex. 17 : 2, 7. It is not surprising that scarcity of water should be repeatedly recorded in the history of the wilderness wanderings. *He was sanctified.* By God's treatment of Moses and Aaron the real holiness of His character was shown. *In them*; either in the waters, that is by His miracle in giving water, or, more likely in the hearts of the people, to whom His holiness was thus revealed.

Light from the East

FIRST MONTH—The Hebrew year originally began in the autumn after all the crops were gathered in and the rain was preparing the earth for fresh tillage, but was moved to the spring after the Exodus. The first month in the old Hebrew calendar was Abib, in the Babylonian Nisan, and corresponded to the latter part of our March and the first part of April. It was the vernal month in which there was much grass on ground that was a desert at other seasons, and when traveling was easiest. This was the first month of the fortieth and last year of the wandering and they assembled in the neighborhood from which they had dispersed so long before.

KADESH—The beginning and end of

Israel's wanderings has been finally identified with 'Ain Kadis, fifty miles south of Beer-sheba. At the base of a limestone cliff a great spring empties itself into a huge reservoir, then into a smaller one and then flows down the valley, making a spot of great

fertility until the water loses itself in the sand of the desert. It has been an important watering place for the desert tribes from time immemorial. Either the spring had failed from temporary causes or the water was not sufficient for the great host.

THE LESSON APPLIED

Once, in a class meeting in Yorkshire, a member had been drawing out a long complaint of trials and difficulties in his life as a Christian. Another man, of a different spirit, followed, who said, "I see our brother who has just sat down lives in Grumbling Street. I lived there myself for some time, and never enjoyed good health. The air was bad, the house bad, the water bad; the birds never came and sang in the streets; and I was gloomy and sad enough. But I 'flitted.' I got into Thanksgiving Street. And, ever since then, I have had good health, and so has my family. The air is pure, the water pure, the house good; the sun shines on it all day; the birds are always singing; and I am as happy as I can be. Now, I recommend our brother to 'flit.' There are plenty of houses to let on Thanksgiving Street; and I am sure he will find himself a new man if he will come; and I will be right glad to have him as a neighbor."

Grumbling is the cannon roar of which worry is the battery. And worry is a great sin. It is a vice which preys on its victim like drugs or drink, increasing in power, ruinous to health, crowding out useful occupations. Let our motto be, "Look up and not down; out and not in; and lend a hand."

And yet it was little wonder that the people murmured. There was enough to try their faith to the point of breaking. Think of the flaming sunshine, the parched air of the heights and the stifling heat of the narrow valleys, the cattle gasping for water, and the children dying,—the Israelites might well have lamented in view of their apparently inevitable fate. Of course they ought to have had faith in God. But their sad condition was such as to call for pity and soothing words.

How foolish and wrong, though altogether human, it was to smite rather than to speak! It is the natural and fatal blunder to make

regarding offenders. It takes two to quarrel, but you generally need find only one of them. He will find the other. For, as soon as he attacks anybody, that person will attack him. Surely wisdom should teach us, as one quarrelsome person alone cannot make a quarrel, to let him blow off his fury by himself. But no! The cry is at once, "Hit him back! Give him as good as he gave! Teach him to behave himself!" And so the quarrel is on.

The trouble is that that is the very way to teach him not to behave himself. That is the way to drive him to frenzy, to enrage and madden him. Our criminal courts have tried that plan for centuries, with the result that the worst crimes have always been found where the most cruel punishments were inflicted. Slowly the truth of Jesus' dictum, "Judge not," has penetrated into our laws, until, nowadays, society is ceasing to take revenge on the lawbreaker. To protect society and reform the offender,—these are the true objects of juries, judges and gaols. Ontario is showing the other provinces that a prisoner should not be smitten but spoken to. The gospel way is the successful way, "Restore such an one."

"Hear now, ye rebels." Is not that a polite and conciliatory expression? Moses must have been very angry to blunder so outrageously. And the worst of it is, that he seems to have thought that he was representing God's attitude towards those whose faith, after all, had been so sorely tried. Why should not God be indignant with these unbelieving murmurers against Himself? Surely they deserved punishment swift and severe. So, in later days, Jonah was all anxiety that Nineveh, that ancient and inveterate foe of Israel, should be destroyed. God wished it to be spared, but not so the prophet. Moses and Jonah both made the mistake of thinking

that God was too ready to forgive, that He was pitiful when He should have been stern. But no one so grossly misrepresents God as one who puts limits on His mercy.

But oh, the composure of God. Like the sunshine, which all the clouds and shadows and storms cannot diminish or offend, God is the same patient, faithful, merciful Father, in spite of either the grumbling or the ill-temper of men. We cannot irritate God. A lady in New York said of a famous preacher who had gone thither from Canada, "I like Dr. Ormiston. He makes me feel that God is so big." This is the greatness of God, His magnanimity. Not that He is everywhere. Not that He is without beginning or end. But that

"His greatness flows around our incompleteness,

Round our restlessness His rest."

"And He was sanctified in them." The real character of God was made known to

His people. Dr. Henry van Dyke tells, in one of his beautiful stories, of a very good man, a minister, who had three children. These he loved dearly, and he strove earnestly, by his prayers and training, to keep them from the evil in the world. One day news came that a brother of the minister, who had given himself up to a worldly life, was coming to the manse on a visit. The minister dreaded the brother's influence over his children, and prayed earnestly, that they might be kept free from it. The brother was killed by an accident, and the minister blamed himself as a murderer, because of his prayer. He could not be comforted until his daughter asked if he himself would kill her if any one should ask him to do so. Then he realized that God was far too loving to do harm to any one, even in answer to prayer however earnest. There is something wrong with the prayer which would bring evil upon a brother, however unworthy.

THE LESSON GRADED

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

For Teachers of Bible Classes

The points to elicit from the class are :

1. *The distress and murmurings of the people*, vs. 2-5. Bring out (a) The occasion was the dry midsummer and the concentration of so many people at a given point. Natural and human causes frequently lead to most unexpected results: (b) The strange attitude of the people, a bitter attack on Moses. Show that they had just finished thirty-eight years of discipline, and now they repeat the offence in another form. Is growth in moral and spiritual attainments necessarily slow? Allow, in blaming the people, for natural disappointments and great distress. Discuss how to account for their attack on Moses after so many great deliverances. Show their utter recklessness in their attack, even wishing all would perish even as Korah (see Lesson Explained) and his fellows.

2. *Moses' appeal to God*, vs. 6-9. Discuss : (a) The wisdom of Moses and Aaron in taking the complaint to God. Get Moses' view-

point, that it was God who led them there and He would provide. Press home the value of prayer in meeting trouble in any form. (b) God's readiness to meet the need. Dwell upon the lovingkindness of God and His sympathy with these failings which are inherent in life as such. Bring out each factor as the representative of a great spiritual truth : the rod, divinely blessed (ch. 17); the rock, a testimony to the power of God (Ps. 78 : 16) ; and symbol of life, 1 Cor. 10 : 4.

3. *The sin of Moses*, vs. 10-13. Bring out what constituted the awful nature of his offence : (1) Its spirit was so unlike that of God who, notwithstanding Israel's murmurings, graciously supplied water. (2) He assumed God's prerogative,—“must we.” It was angry scolding because of wounded self importance. (See Ps. 106 : 32, 33.) (3) In a passionate spirit he smote the rock, thereby failing to carry out God's command merely to speak to the rock. See ch. 27 : 14 as a commentary. It was a direct misrepresentation of the character of God, a failure to make God holy before men, v. 13.

Now study the fact that such a great one should so sadly fail. See probable causes, as the death of Miriam, which must have left a sense of loneliness and grief, the keen sense of disappointment at this second failure on the borders of Canaan and he had been so often slandered. Point out that Old Testament leaders stumble and fall as human beings, but they rise again as God's children. Discuss the penalty,—exclusion from Canaan.

Emphasize, in closing, the truth, that God's love and patience never fail.

For Teachers of the Senior Scholars

Have a talk with the class about the thirty-eight years which have elapsed since the spies came back with their evil report,—those hidden years in the wilderness—during which nearly all the grown-ups who came out of Egypt had died. The time has come now for the final march into the Promised Land. We shall now see what the thirty-eight years have done in the way of developing the people into a higher type of life. Note the death of Miriam. How little is said about it! Did the people not spend the usual length of time in mourning for her? Did she never recover her place in the affections of the people after her sin? Some one sin has blighted many a life. The Lesson may be dealt with in the following way:

1. *The People's Complaints*, vs. 2-5. What was the cause of their complaints? Against whom did they make their complaints? Is there any excuse for all this? They must have been good at forgetting, or they would have remembered what God had done for them in the past. There is no doubt they are the children of their fathers. They manifest the same spirit, and speak the same language. Thirty-eight years at school with God in the desert has not done much in the way of educating them into better life. How is it with us? Have we been schooled out of the habit of complaining? Have we learned to trust God in the trying times? Can we be bright in dark days? The late James Sherman, Vice-President of the United States, was called "Sunny Jim," because he could be bright under all circumstances. This is a spirit worth possessing.

2. *God's Goodness*, vs. 6-8. What has God

to say about the people's complaints? Note that there is not a word of rebuke, nothing but directions as to how their wants are to be supplied. How good God is! We all know something of God's goodness in dealing with us. (See Ps. 103 : 8.) There is no place where earth's failings have such kindly judgment given as up in heaven.

3. *Moses' Sin*, vs. 9-13. In what did Moses' sin consist? Was it in the ugly spirit he manifested? Was it in the ugly words he spoke? Was it in the ugly way he smote the rock? What excuse can you make for Moses? What punishment did he receive?

Teach the class what a weakness it is to manifest a spirit like this, and remind them that we cannot act in this way without suffering for it.

For Teachers of the Boys and Girls

Recall the decision of the Israelites in last Lesson, not to go up and take possession of Canaan, and remind the scholars that they were punished for their lack of faith and courage, by being obliged to wander in the wilderness about Kadesh for thirty-eight years. During this time, every Israelite over twenty years of age, at the time of last Lesson, except Caleb and Joshua, died. Today's Lesson brings us to the end of that period of wandering. The questions and discussions may follow the Lesson Plan:

I. THE PEOPLE'S COMPLAINT, vs. 1-5. Where were the people gathered? Why could Kadesh be said to be both in the wilderness of Zin and the wilderness of Paran? Who died at Kadesh? What can you tell about Miriam? What was lacking to the people? Describe the water supply at Kadesh. Why did it fail now? Against whom did the people complain? What wish did they express? What did they say of their surroundings?

II. THE LORD'S ANSWER, vs. 6-9. Whither did Moses and Aaron go? What appeared to them? What was Moses told to take? What was the "rod"? Where had it been kept? Whom were Moses and Aaron to gather? What were they to do to the rock? What did the Lord promise would happen? Explain "before the Lord," v. 9.

III. MOSES' SIN, vs. 10, 11. Where did Moses and Aaron gather the people? What did Moses call the people? Were they rebels? Had Moses any right to call them such? What did Moses ask? Whose place was he taking? How was he misrepresenting God? What did Moses do with the rod? How often? What did this indicate? What happened when the rock was smitten?

Vs. 12-13. Who spoke to Moses and Aaron? How had they showed that they did not believe God? What does "to sanctify" mean? How had Moses and Aaron failed to sanctify God? What punishment

was inflicted upon them? Was this punishment too severe? What was the place of this incident called? Where was there another place of the same name? How were the two places distinguished from each other? Explain "sanctified." What is meant by "in them?"

Having brought out the Lesson facts by some such course of questioning as that given above, take pains to make clear just what the sin of Moses and Aaron was,—namely assuming the place of God and misrepresenting Him. Press home the thought of God's limitless love and kindness.

THE GEOGRAPHY LESSON

Our map shows near its eastern (right hand) limits the point of a heavy V resting on Mt. Seir with its arms reaching off across the desert of Zin. If we stand at the point of that V and face west, as the spreading lines indicate, we have before us a broad expanse of the country over which the Israelites traveled. We find ourselves on a high ridge of almost bare earth and stone, dotted only by tufts of coarse grass.

Down before us, across a ragged gorge (Wady Musa) are lower hills, almost as unpromising; then still farther below we see the sandy waste of the Arabah,—a long strip of desert,



occupying the place of what we might naturally expect to find a river valley.

At the farther, western, side of the Arabah we see more hills or low mountain ranges, one ridge showing beyond another until those farthest west melt into the sky. They are part of the southern end of Palestine. Hebron and Bethlehem are considerably farther to the north (right). Kadesh-barnea is an oasis

among those barren hills—the one comfortably habitable spot in a great expanse of dreariness.

Use a stereograph entitled, Mount Seir, the Arabah and Borders of the South Country.

ADDED HINTS AND HELPS

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

Lesson Points

Death is not the end of a true life, but only its beginning. v. 1.

"I think we are too ready with complaint

In this fair world of God's." v. 2.

It is far better to have God choose for us than to choose for ourselves. v. 3.

Suffering, even when it is deserved, con-

stitutes a claim upon our pity. v. 4.

There is no extremity for which we cannot find help in God. v. 6.

We can wear out man's patience, but God's is inexhaustible. v. 8.

No one can truly represent God who fails in mercy. v. 10.

God does not allow His servants' wrongdoing to prevent His kindness. v. 11.

"It is only to the most perfect being in the universe that imperfection can look and hope

for patience." v. 12.

The greatest possible mistake into which we can fall about God is to limit His loving kindness. v. 13.

Something to Look Up

1. A very patient man once said: "Though He slay me, yet will I trust in Him." Who was the man, and where is the saying?

2. Jesus says that whosoever will, may take the water of life freely. Where is this invitation?

ANSWERS, Lesson III.—(1) Heb. 3: 19. (2) Phil. 4: 13.

For Discussion

1. Was the punishment of Moses and Aaron too severe?

2. Is unbelief the worst of all sins?

The Catechism

Ques. 73-75 (Review). In this review have a little further talk about the second class of offences against the Eighth Commandment (see Ques. 75). Dr. Oswald Dykes says, "The right of a man to his own may be violated in one or other of three ways; first by violence, second by fraud, and third by wilful damage interfering with the benefits or enjoyment of the property." It is in the second way that the Eighth Commandment is most frequently broken in our day. Brib-

ery, the withholding of wages, the adulteration of goods, using a light weight or short measure, and gambling, are among the numerous forms of dishonesty condemned by this law. Again, it condemns taking advantage of another's ignorance, as when, for example, a man sells an article knowing it to be of less value than the purchaser takes it to be.

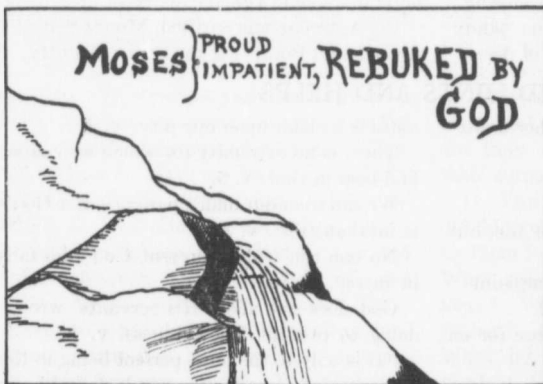
The Question on Missions

Ques. 4. *Where do our missionaries live?* Our four mission stations are: Wonsan, Ham Heung, Song Jin, and Hoi Ryong (Kainei). Wonsan is the largest port between Fusan in the south and Vladivostock. A railway is under construction to connect it with the capital, Seoul, which will then be only about six hours distant. About 75 miles north (by land) is Ham Heung, the capital of the southern province, and the largest city in our field. It is connected with the harbor of Soho, 10 miles distant, by a light trolley service, the power being supplied by two coolies for each trolley, when the force of gravity fails. We have now two churches in the city. Song Jin is about 120 miles in a direct line by water from Wonsan, but much further by land, an eight days' journey. Hoi Ryong, our newest station, is on the Korean side of the Tuman, and is connected with the nearest port, 90 miles away, by a "man-trolley" service.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God rebuking His servant.

Introduction—Recall last Lesson. Let your thought be



the anger and pride of Moses' words to the children of Israel, v. 10. Let your Lesson teach the children to watch their lips, to guard their tongues, lest they sin by their words.

Children I am going to tell you about some dangerous doors. "Oh, they must be trap doors that open into people's cellars, or lofts, sometimes, and people forget and leave them open and fall through them," I imagine I hear one boy saying. "They must be great strong prison doors, all covered with iron bars and bolts," another boy says.

No, children, they are neither of these. The dangerous doors I mean are very pretty doors as a rule. They are a pretty red color and when they are open you can see two rows of little servants dressed in white, and behind them is a little lady dressed in red. "Oh, I should like to go inside such pretty doors," you say.

Well we are not going to talk about what goes inside these doors. It is what comes out of these pretty doors that causes them to be dangerous doors. They need a strong guard on each side, or else there is great trouble in keeping back some very bad things that are certain to come out.

Let us see what comes out. When the guards are away some things come out that are sharper than arrows that cut and hurt worse than knives, things that hurt our hearts and make us cry. One day I saw one of these pretty doors open, and the pretty lady in red began to talk to a little lad who was crying and whining. "Oh, you little grumbler be quiet. Must I bother with you all the time?" and the little grumbler turned away with a sore heart.

Now you know what the dangerous doors are. Yes, they are our own lips (outline). "Who are the guards?" you ask. They are sent by King Jesus when we ask for them.

"Set a watch, O Lord, before my mouth; keep the door of my lips." Jesus will send patience and love so that no unkind words will come out.

Repeat—

Take my voice and let me sing
Always, only for my King.
Take my lips and let them be
Filled with messages from Thee.

—Hymn 238, Book of Praise

*Lesson—*Our story tells us of a time when Moses forgot to ask God to send these guards and the dangerous door of Moses opened and some angry, impatient, proud words came out, v. 10. Outline a rock with water flowing from it. Tell the story (vs. 1-13)—a grumbling people, a proud, angry Moses, God's kindness and forgiveness in sending the water from the rock misrepresented by Moses (v. 10), Moses punished, v. 12.

*Golden Text—*Repeat as a prayer.

Sing—

O, what can little lips do
To please the King of Heaven?
The little lips can praise and pray,
And gentle words of kindness say:
Such grace to mine be given.

—Hymn 532, Book of Praise

*Something to Think About—*I should watch my lips.

FROM THE PLATFORM

MOSES' AND AARON'S SIN SENTENCE

Question somewhat as follows: Where do we find Israel in the Lesson? Who died there? What was lacking to the people? Against whom did they complain? What wish did they express? What did they say about the land to which they had been brought? To whom did Moses and Aaron go? What appearance did they see? What command did the Lord give to Moses? What was the "rod"? What did Moses call the Israelites? What complaint did he make against them? What did he do with the rod? Had God told him to do this? What was the sin of Moses and Aaron? (Print MOSES AND AARON'S SIN.) What did the Lord say to Moses and Aaron? (Print SENTENCE.) How did Moses and Aaron misrepresent God. The point to bring out here is the difference between the angry impatience of the two leaders and the patient kindness of God. Impress the unlimitedness of God's kindness and our duty to imitate it.

AN ORDER OF SERVICE : Fourth Quarter*Opening Exercises****I. SINGING.**

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

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

—Hymn 108, Book of Praise

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

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

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

III. PRAYER. Closing with the Lord's Prayer in concert.**IV. SINGING.** Hymn 129, Book of Praise. [It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.]

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

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

V. BIBLE WORK. From the Sup. Lessons.**VI. SINGING.** Hymn 217, Book of Praise.**VII. READ RESPONSIVELY.** See SPECIAL SCRIPTURE READING in THE TEACHERS MONTHLY, in connection with each Lesson.**VIII. SINGING.** Psalm or Hymn selected. [This selection may usually be that marked "From the PRIMARY QUARTERLY." See each Lesson.]**IX. REPEAT IN CONCERT** the Golden Text for the Quarter : "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life. John 3 : 16 (Rev. Ver.),**X. READING OF LESSON PASSAGE.****XI. SINGING.** Psalm or Hymn selected.**Class Work**

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

I. ROLL CALL, by teacher or Class Secretary.**II. OFFERING ;** which may be taken in a class envelope, or class and report envelope. The Class Treasurer may collect and count the money.**III. RECITATION.** 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism.**IV. LESSON STUDY.****Closing Exercises****I. SINGING.**

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

—Hymn 445, Book of Praise

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

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

—Hymn 251, Book of Praise

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

IV. CLOSING PRAYER OR BENEDICTION.

*Copies of the above ORDER OF SERVICE on separate sheet may be had at soc. a hundred

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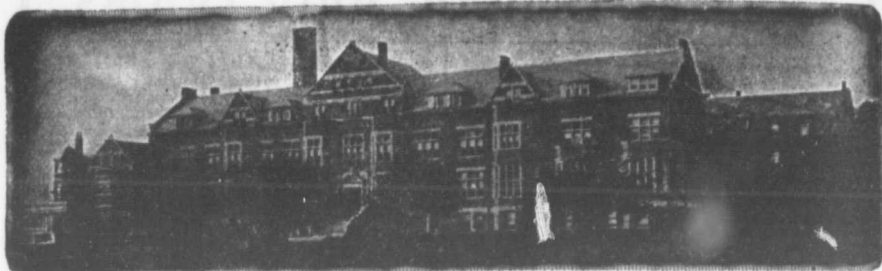
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THE BOOK PAGE

The list of books on Canadian history is now a fairly long one. But there is room for the delightful little volume, **The Story of Canada**, by E. L. Marsh (Thomas Nelson & Sons, London and Edinburgh, 208 pages, 35c.). Miss Marsh is well known to readers of *EAST AND WEST* as a contributor to that paper, and is also the writer of the successful Canadian story, *Where the Buffalo Roamed*. The style of Miss Marsh's new book is delightfully simple and easy,—boys and girls will be charmed with it—while the information is full and accurate. With such a guide the path of the young student should be a pleasant one indeed.

For Sunday School teachers, members of Adult Bible Classes and Young People's Societies, and, indeed, all who wish to make a thorough study of present conditions in the new China, Dr. F. L. Hawks Pott's, **The Emergency in China** (Missionary Education Movement, Presbyterian Board of Foreign Missions, Toronto, 309 pages, map and 28 illustrations, cloth 50c., paper 35c., postage in either case 8c.), may be heartily commended. The author writes out of twenty-seven years' experience in St. John's University, Shanghai, and is evidently master of his subject in its last detail. The book is much more than a missionary book; it discusses the present phase of China's development in all its aspects, the conclusion arrived at being, that, for the full development of that wonderful country and people, and for the safety of the whole world as well, when China shall have come to her own, the Christian religion is the one greatest need.

Birds and butterflies and their merry ways and sweet loves in a summer garden—that makes good reading any time of the year. And, if there is joined with these the homely and whimsical wisdom of a man who can never feel lonely when he has the birds and butterflies and the full air of the open country about him, one has the materials for a very charming book indeed. It is this that makes **The Open Window**, by E. Temple Thurston (Musson Book Company, Toronto, 287 pages, \$1.25), so enticing, not to speak of the exquisitely delicate pencil sketches scattered all through, eight of them full page. The book takes the form of a diary running through two summers, and including tragedy as well as comedy and sober happenings, and through it all and ending delightfully a delicious tale of love. In this chill month of October, when the blinds are pulled down and the lamps lighted, *The Open Window* will bring back the brightness and winsomeness of summer.

There are amateurs in all arts. When old John Barty, innkeeper and ex-champion pugilist of England, declared that his son Barnabas could not become a gentleman, because "a gentleman must be a gentleman born, and his father afore him," young Barnabas vowed that then he would be an amateur gentleman. The story of his success, of the gallant adventures that befell him, the chivalry and kindness of **The Amateur Gentleman**, by Jeffery Farnol (The Musson Book Co., Toronto, 599 pages, \$1.25), makes a gallant romance such as this writer handles so skillfully. Swords and lace ruffles, beautiful English

ladies and gruff old English admirals, are at their best in these pages, and since the amateur gentleman shows himself to be a true, brave and honorable man, it is right that the story should end happily for him. A well told tale, with some fine bits of character study.

A most charming book is **Pollyanna**, by Eleanor H. Porter (L. C. Page & Company, Boston, U. C. Tract Society, Toronto, 310 pages, \$1.25 net), and rightly has it been called *THE GLAD BOOK*. For the story tells how a little daughter of a poor minister, who was kept at his work because there were so many "rejoicing texts" in the Bible, though orphaned by both father and mother, ever carried with her an atmosphere of sheer gladness, that infected all about her, and, especially brought back to a soured and disappointed aunt, with whom she had been sent to live, the happiness which she had flung away in her youth. One can hardly miss being the happier, and more resolving to do the more to bring happiness to others, for the reading of these delightful pages.

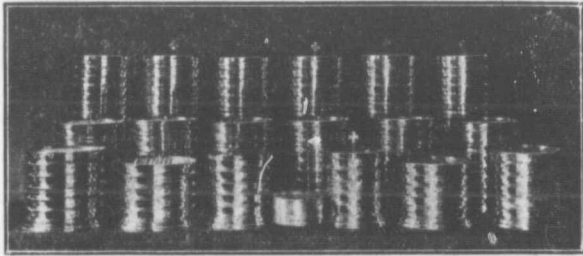
In **The Britannic Question**: A Survey of Alternatives, by Richard Jebb (Longmans, Green & Co., London, 262 pages, 35c.), the author explains his use of the term "British" as restricted to things appertaining to Britain or the United Kingdom, while "Britannic" refers to things common to the self-governing states of the empire. The book discusses, with much penetration and candor, the problem of how a closer union may be formed amongst these states. The "alternatives" are Imperial Federation and Britannic Alliance. While the case for each is fairly stated, Mr. Jebb gives his franchise to the second of these.

J. Cole (George H. Doran Company, New York, Musson Book Co., Toronto, 93 pages, 6 full page illustrations in colors, 50c.) is an altogether delicious delineation of a comically minute page boy, who was enterprising and inventive, to make up for his lack of size, and who won the heart of his mistress by his trustiness and outspoken honesty, and who was, finally, the hero in a tragedy, which almost, but not altogether, lost him his life. The writer, Emma Gelübrand, has a fine touch.

A love story, of course, is **The Jumping-Off Place** (Oxford University Press, Toronto, 307 pages, \$1.25 net); but so cleverly done that, until near the end, it appears only as a delineation of the revivifying of a pretty Eastern woman by a plunge into the strange, vibrant life of a Montana mining camp. The book makes no pretensions to depth; it is a bright bit of superficial writing, true, evidently, to life, and illustrating the fact, that a love, which wilts under the *ennui* of ease and idleness and the emptiness of the gay routine of "society" in the older civilization, may revive and burn true under conditions that bring the actors closer to real life.

The Magic Story, by Frederic van Rensselaer Dey (Frank E. Morrison, New York, 53 pages, \$1.00), tells the secret which transformed a failure into a success. And the secret is within anybody's reach. The service which this tiny volume does its reader is to point that secret out.

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