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TORONTO

# The Teachers Monthly

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

Vol. XIX.

Toronto, February, 1913

No. 2

February 2nd is Young People's Day. Sunday Schools and Bible Classes will do all in their power to help the Young People's organizations to make the day a success. The Topic is David Livingstone, the Torch-bearer.

Already good results of the uniting by the General Assembly of the Sabbath Schools' and the Young Peoples Societies' Committees are becoming evident. The two organizations are finding themselves closer together, especially the Bible Classes and the Societies. The problem is to get the maximum of spiritual stimulus, and of training for service from these two sorts of organization with the minimum of machinery. In some instances this will be accomplished by fusion; probably in more by cooperation.

## "How?"

There is often a world of meaning in the monosyllables of the Bible. One of these tiny but tremendous words we find in a great question of Paul's. He had spoken of God as not sparing His own Son, but delivering Him up for us all. Then he asked, with all his passionate energy: "How shall He not with Him also freely give us all things?"

How, indeed could the Father withhold any lesser gift where He had bestowed the greatest gift? It could not be for lack of willingness. The supreme gift proved, once for all, that there could be no grudging or stinting in the divine generosity. God gives, no less than the sun shines and the fire warms, as the spontaneous outflow of His very nature. Neither could it be for lack of resources. For, having the Son, He had all things. All that divine power could create,

all that divine capacity could enjoy, He possessed in the Son.

The secret of human poverty lies not in the failure of God's giving, but in the failure of man's receiving. Wherever true faith and honest effort open the door ever so little, the great Giver comes in, His hands filled with blessings. No one can measure His love and power till he has measured the apostle's How.

## Worthily of God

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

So much in life depends on ideals and standards. One of the strongest appeals that can be made to noble natures is to their sense of what is becoming, what is creditable, what is worthy. *Esprit de corps* counts for as much in military life as discipline. It counts unconsciously in all life. It was national *esprit* that responded so instantly and splendidly to that historic appeal: "England expects this day that every man will do his duty." The expectation of the country counted for more in the brave deeds of that day, than the mere sense of duty.

How many a son has been helped by the influence of an honored name and the memory of a noble father, to make a truer success of life than he would otherwise have made! And, the renewed nature responds to all such appeals as certainly and as heartily as the unrenewed. This is why we find such large use made of this lever in the scriptures. This is why the one whom Jesus loved pleads that those, who "for the sake of the name" had gone forth to extend the bounds of the kingdom, should be set forward on their missionary journey worthily of God, ("after a godly sort"). It is a most stimulating appeal. There can be no more inspiring

standard set. Such an appeal will rouse to the most strenuous endeavor, to the most consecrated devotion, to the most patient endurance. It will spurn all selfishness, scorn all pettiness, save from all narrowness.

"Worthily of God," of His infinite greatness and goodness, who gave up His well beloved for us, appeals to all who are really, truly, His. Would it not be well that we should try ourselves oftener by this standard, that we should make it a matter of conscience, of will, of earnest endeavor to attain? Would it not solve some of our problems of conscience and conduct? Would it not help congregations to meet their financial obligations? Would it not save them from resorting to such methods of raising revenues as one often blushes to hear of? Could any one, with this standard clearly in mind, raise money for the church of Christ by any method he would not resort to in providing for himself, or his family? This standard would secure that the house of worship would be the best possible in the circumstances of the congregation, and that it would be cared for and kept, inside and out, as well as the best home in the congregation. It would help to keep the services of worship, and the Sabbath School, and everything pertaining to them at their best. The minister and people, the superintendent and officers and teachers, and children, would reach higher levels of life and work if "worthily of God" were the goal to which they were all striving.

Annan, Ont.

### "How About Prospects?"

*By Rev. R. W. Ross, M.A.*

We are living in a time of great material progress and prosperity. We are experiencing, as a result, a wave of worldliness, in which love of pleasure, luxuriousness and greed appear to be overwhelming the church of Christ. We live in a world where gigantic wrongs abound, where evil men wax worse and worse, and where good men faint and fail. The conflict between the powers of good and the powers of ill is acute. The church and the world are struggling for supremacy. "How about prospects?"

We often wonder how God tolerates human wickedness, how He permits colossal evils. We are solicitous for God. We are fearful for the kingdom. Why? Does not history teach us that God is never in a hurry, that in nature's laboratory everything is worked out with infinite leisure, that all our great achievements are the result of patient working and waiting? The gourd of a night withers in a day, the oak takes a century to grow in, and lives and dies at leisure. God has an eternity in which to complete His tasks. Well then: "How about prospects?"

Jesus sent out His little band of twelve nervous men nineteen hundred years ago. Their mission was to capture the kingdoms of this world. They faced an empire possessed of unlimited resources of power and influence. They were trained, for three years, in the school of Christ, they were saturated with His mind and spirit, they went forth with a sword, "the sword of the Spirit which is the Word of God." Teachers went out against armed men; spiritual weapons clashed with carnal weapons. "How about prospects?"

Three centuries passed, and the preachers were victorious; the ideas of Jesus had prevailed; the gospel made conquest of the souls of men; and the Roman empire bowed to the Nazarene. What have the succeeding centuries wrought? The banner of the cross floats over every island and continent; and a great multitude that no man can number is enlisted in the service of the Christian church. "How about prospects?" It is "not by might, nor by power, but by My Spirit, saith the Lord." When Thomas Buxton first stood up in the British House of Commons, to propose the abolition of slavery, the House laughed at him; prospects were forbidding. He faced the laughter unmoved, and said: "The battle is not man's, but God's." All God's battles are victories. When we forget Him, we doubt and hesitate, we lose hope and confidence; but—

God's in His heaven—

All's right with the world."

"Be of good cheer." His grace is sufficient; like charity, it never faileth; He saves to the uttermost.

Judson spent ten years in Burmah, with only one church and eighteen converts to

show for time and money spent. The home church wrote him: "Well, Judson, how about prospects?" "Prospects," he said, "all right, bright as the promises of God."

Halifax, N.S.

### Characteristics of Childhood and their Educational Significance

By W. A. McIntyre, LL.D.

#### II. FROM FIVE TO EIGHT

*Principal, Normal School, Winnipeg*

This article and the following deal with children between the ages of five and eight years. Five characteristics of children of this age are given: (1) They are emotional; (2) they delight in doing things; (3) They are fond of games and rhymes. (4) They take a keen interest in imitation. (5) They yearn for stories.

(1) When it is said that children are highly emotional, it means that an appeal cannot be made to them very successfully along purely intellectual lines. They demand a story, but it must be given in a dramatic manner. It must be acted as well as told. The characters must live and move. The children must sympathize with the movement. Tears and laughter may follow one another as the recital proceeds. Similarly, in their games and plays, they can not be expected to suppress their enjoyment. What would seem noise and confusion with older people is good order with little children.

When it comes to the matter of personal relation of teacher and pupils, it is not difficult to understand how success can be achieved only by those who possess in a high degree that quality which has been described as mother love. The possessor of this quality will have little difficulty with order and instruction. Because the children love, they will listen, because they are loved they will obey. A small boy in the kindergarten was asked to explain why his conduct was improving, and he gave the significant reply:—"The teacher walks around, and we feel good." It is for the something compelling in the teacher that the pupil is looking.

(2) Children delight in stories. Grandmothers learned this long ago. They also

learned what stories to tell and how to tell them. In the childhood of the race there were born those myths, legends, fairy tales and productions in folklore which we still prize, although they have necessarily lost much of their meaning. Fortunately the little children listen and understand, even though their elders are deaf and slow of comprehension. Among the best of stories are those of the Old Testament, of Adam and Eve, Cain and Abel, Noah, Abraham, Isaac, Jacob and Esau, Joseph, Moses and Aaron and Miriam, Joshua and Gideon and Samson. These are but types.

In telling these stories it is not necessary to preach. A story that does not convey its moral lesson without having it tagged on, is either unsuitable or badly narrated. A child can live again in the olden days as easily as in the present, for the feelings are the same in all ages, and these old stories have to do with fundamental feelings—reverence, filial devotion, obedience, self sacrifice, bravery, loyalty and the like.

Nor are Bible stories all. Stories of heroes in all lands and all ages, stories of the sea and sky, stories that open the heart to perceive God's goodness and fatherhood, and man's loyalty and devotion—all are in place for the little ones. And when truth in abstract form is not understood or appreciated, the little soul which feels rather than understands, may get the vision of love or goodness or beauty from the recital of a simple tale.

Winnipeg

### Puzzles of a Primary Teacher

By Miss B. B. Maxwell

#### V. UNEXPECTED HAPPENINGS

The Primary teacher who lacks that most essential characteristic, poise, is apt to become a constant and clever imitator of the proverbial hen, who mothered the ducklings, and hysterically witnessed their highly natural development. Life will be to her a continuous series of shocks, since conclusions, consequences, and answers which, to the older mind, seem the inevitable result from certain premises, acts and questions,

possess, to the mind of the child, no such element of certainty, and therefore classified results in all cases, from even the best considered efforts, have no place in the reckoning of the experienced teacher.

For the illogical and immature mind *will* innocently make the most startling and heterodox statements, the half formed impression be reproduced in an unrecognizable form, and the inveterate inquirer insist upon the last—and least—detail of a purposely uncompleted illustration, usually at the most inopportune moment, as in the presence of pastor, superintendent, or easily shocked visitor.

All classes may not contain a boy like the one who, after listening to a lesson on the happiness of heaven, and inquiring from an insufficiently informed, though by no means incapable, teacher, as to the various employments and "sports" to be enjoyed there, announced with vigor, and likewise with all innocence, his fixed intention to go rather to the place of eternal punishment, which, be it said, had not been described to him in such detail. But many like occurrences will flood the memory of the reminiscent Primary teacher.

Apart from these are the minor, and monotony-marring incidents, such as the production of "bugs" by their lovers to develop hysteria in their haters; nose bleed or sudden illness; unexplained fits of weeping; gravitation defiers sudderly and noisily

succumbing to that law; and numerous and sundry unclassifiable occurrences and interruptions.

There are annoyances from without; the mother who stays to watch and censure the most innocent movement of her offspring, thereby driving teacher and class to the verge of desperation; the visiting orator who pelts his defenceless victims with incomprehensible polysyllables to the detriment of an appropriately simple lesson; visitors who come in pairs, and whisper to each other presumably complimentary criticisms during the whole lesson, with deadly result.

Perhaps, next to the grace of God and the ever necessary love of, and sympathy for, children and childhood, a saving sense of humor, which eliminates the tragic "horn" of the dilemma, combined with a frank fearlessness of all simple crises, will best enable the tried teacher to rise to the situation, as rise she must, and quickly, or order and attention are gone. Solomon's wisdom, which suited the decision to the nature and comprehension of the persons concerned, must be hers, and "*Watch and pray*" her guiding motto. An alleviating fact is that "history repeats itself," so that, after years of experience "unexpected happenings" become simply the expected, fitting, and spicy variety of Sunday School life.

Westville, N.S.

## EASTER IN THE PRIMARY CLASS

By Miss F. G. Sanders

Begin to plan for Easter early in the year. Let the thoughts of spring lead up to the Easter Lesson. Notice the arrival of the birds from the south. Ask the children to tell when they see the first robin, and when they observe other signs of spring, such as, the grass beginning to grow, the buds swelling, the sap flowing. Bring pussy willows or branches of lilac to the class room. All these things are leading up to Easter, which means waking up time.

Or, a cocoon may be shown, and a caterpillar drawn on the blackboard, the story being

told of how it went to sleep last fall; how it stayed asleep till the waking up time came; how it woke up in a beautiful new form. Show a butterfly or a picture of one, to teach the children that death is just going to sleep.

On Easter Sunday, prepare the blackboard before hand. Color the top half blue and the lower half brown or green. Cut snow drops from white paper and leaves from green, and paste along the top of blackboard for an Easter border. Have a bulb and an Easter lily. Show the bulb, dry and dead looking,

and tell that it is only sleeping, and if put in a pot of earth will wake up and put on a beautiful white dress.

Outline a hill. Tell very briefly how Jesus died and "stayed asleep" for three days. Outline the door in the rock tomb, with white chalk, and have a round piece of brown paper to represent the stone.

Now tell, as vividly as possible, the story of the Resurrection. If you cannot draw, cut small figures from old picture papers, for the women who came early to the sepulchre, the disciples, etc. Never attempt to draw a picture of the Saviour. If the blackboard is wooden, use thumb tacks. If it is slate, use paste. Cut out trees and flowers, and use in same way.

Give some seeds to the children, and tell them how to plant these, and watch them wake up and grow. Sun flowers or morning glory or some hardy seeds are the best to be given, especially if they are to be grown in the average city back yard.

Easter hymns or verses might be printed on cheap white cotton and kept from year to year.

Toronto

### Opening and Closing Exercises

Their purpose should never be merely to provide a perfunctory routine to be gone through with, in order to get at the Lesson, and then something as an excuse for an orderly dismissal. One purpose that may advantageously be held in mind, is to make the exercises of a character that will be attractive, drawing to scholars, that will create a pleasant yet impressive atmosphere.

Although not always easy to accomplish, it has been done and can be done again. But somebody must do hard work. The writer was connected for a short time with a School that at first was not very much alive. Those of the older ones who came, did so because they thought they ought to, and a good many of the children came because they had to. The burden finally became intolerable, and at a meeting of the teachers and officers an appeal was made for suggestions that would be worth trying to change the School from a drag to a delight. At

length one woman said she thought she could make a change for the better in the School if Mr. So-and-So would help her, and all the rest would come fifteen minutes early.

The hour of meeting was three in the afternoon. It was announced that Mrs. A. and her assistant would practise whatever Sunday School music they wished, with all who were of a mind to gather fifteen minutes early. A fair number came together on the next Sunday, because it was something new. But so attractive was it made, that in a few weeks the boys and girls brought their friends, and the time for singing had to be lengthened. The School nearly doubled in numbers, and improved in every way. For a while too many went away after the singing, but this was soon remedied by having the children, before they went to the classes, pick out something special for closing, and the prospect of the closing service held the stragglers.

The concluding part, at least, of the opening exercise ought to minister to the Lesson of the day. Not necessarily that the lesson should be read, either in concert or some other way. When each class reads the lesson for itself, a greater percentage of the scholars participate in the sense of the words. A sentence or two of prayer before the hushed school is a good preparation for class work, and sometimes the quiet announcement of the purpose of the lesson makes an impression.

While the closing exercises ought to be brief, brevity is too often sought at the expense of impressiveness. A slight confusion, a feeling as if everybody were in a hurry is brought about, and the result is not satisfactory.

It has been found well to make such changes in both opening and closing exercises as to give variety and to provide for any particular need that arises.—The Superintendent's Quarterly

### A Sunday Evening A. B. C.

By J. M. G. Mutch, B.A.

Throughout the country there are quite a number of charges where there is a morning or afternoon service, but none in the evening.

Here often lies a special opportunity for ministers and superintendents to organize an Adult Bible Class. Sometimes there is not proper accommodation for a Bible Class at the Sunday School hour. Sometimes it is difficult to secure the presence of adults any other night in the week. Sometimes a whole building lies vacant on the best night of the seven. The advantages of such a meeting are manifold, and a number of them can be read in the literature provided on request by Rev. J. C. Robertson, General Secretary for Sabbath Schools, Toronto. Here we desire to give a concrete instance.

Some time ago we had occasion to visit Guthrie, in the Barrie Presbytery, in the Sabbath School interests. We found this to be a splendid rural school with the reputation of the very best among all the denominations in the whole township. The superintendents, teachers and people are well

informed and enthusiastic about all branches of Sunday School work.

Amongst other things, they have a splendid A.B.C. Each Sunday night they themselves conduct a meeting in the church, and the people turn out in good numbers. The minister, Rev. N. Campbell, told us that if anything should happen so that he would be unable to reach the Sunday morning service any Sunday, he knew that there would be men in the pews who could conduct in an efficient manner the whole service.

Mr. Campbell claimed that one of the chief reasons these people in Guthrie take such an interest in the work, and are capable of doing so much by themselves is, that, over thirty years ago, a meeting such as we are advocating was started by the pastor and the people have grown by their own efforts.

Toronto

## MISSIONS IN THE SUNDAY SCHOOL AND THE SUNDAY SCHOOL IN MISSIONS

The Work of the World's Sunday School Association

*By Marion Lawrance*

General Secretary, World's S. S. Association and International S. S. Association

The World's Sunday School Association has a twofold aim: first, to promote the missionary idea in Sunday School work; second, to promote the Sunday School idea in missionary work.

This twofold goal is being reached in one way through the holding of conferences, institutes, and conventions. There have been six World's Conventions, with a representation touching nearly every corner of the world, and almost every evangelical denomination. At these conventions, there have been gathered about 1,000 of the best foreign missionaries of the world, fresh from their fields of labor. This fact alone has a far-reaching influence, the extent of which can not even be estimated.

Through the work of the Lesson Committees, Missionary Lessons have been emphasized in the Sunday Schools, and in such

fields as China, Japan and India, where the difficulties of language and poverty are met on every side, the missionary spirit has gained entrance through the door of the Sunday Schools, and the Sunday Schools have been able to grow and thrive under the direction of the missionaries.

Special commissioners, who are Sunday School experts, have been sent into the heart of a number of mission lands on tours of investigation. This has brought encouragement, strength and permanent organization to the local fields. Next April, a party of Sunday School workers, under the direction of Mr. H. J. Heinz, of Pittsburgh, and Mr. Frank L. Brown, of Brooklyn, will begin a Sunday School tour which will include nearly every country in the Orient, and which will extend around the world before the party reaches home again. They will, of course,

be in attendance at the World's Seventh Sunday School Convention which is to be held in Zurich, Switzerland, July 8-15, 1913.

By interviews, conferences and correspondence, the World's Sunday School Association seeks to act as a clearing house for the Sunday School forces of the world, passing on the items of helpfulness which are discovered through the working out of practical plans, and standing ever ready to encourage and strengthen the weak places wherever they may be found.

Through co-operation with the missionary boards and theological seminaries, the standard of foreign missionaries is being raised to include proper qualifications for Sunday School leadership in the missionary field. If the world is to be won for Christ, it is evident that it must be done through childhood, and childhood welcomes the Sunday School everywhere.

Millions of helpful leaflets and booklets on various phases of Sunday School work have been distributed from the offices of the World's Association; many of these are translated and reproduced in foreign fields and are the means of great uplift to the missionary workers. The Order of Service which was used on the Sunday during the World's Sixth Sunday School Convention in 1910, was translated into more than one hundred different languages, and used simultaneously on that day in many lands. The spirit of unity promoted by such a service is something we can scarcely realize. A new Order of Service has been prepared to be used on the Sunday of the Zurich Convention. Samples of this may be had from the headquarters' office of the World's Sunday School Association in Chicago.

Through the department for Utilizing Waste Material, more than 6,000 Sunday Schools and individuals in North America have been put into direct touch with the foreign missionaries of their own denominations. This means that the used and left-over picture rolls, colored cards, lesson helps, papers and other useful articles, which would otherwise be wasted, are being sent from these Schools in the home land, without cost, to the needy mission fields across the seas.

Besides its other lines of usefulness, through the thousands of communications which are answered from the office of the World's Association every year, the Christian workers of the world are kept in touch with what is going on in other lands, and are offered the very latest and most practical Sunday School helps which can be found in any field.

Chicago

### Not a Dreary Sunday

"When I was a boy," the great preacher, McLaren, of Manchester, used to say, "I was taken regularly to two services long before I was old enough to listen attentively to the sermon, but no remembrance of wishing the service over dwells in my memory. There was no evening service in those days. Parents were expected to teach their children then, and they *did*. In my father's house, after an extra good tea, the lesson began, very often with the repetition of the second chapter of Ephesians, each member of the family, including father and mother, repeating one verse. I, as youngest, brought up the rear, I know nothing of 'dreary Sundays', so often spoken of as being the rule in Scotland, especially long ago."

## HOW THE WORK GOES ON

Forty-seven Presbyterian students of the Normal School, Hamilton, Ont., recently completed the study of The Books of the Old Testament in the Advanced Teacher Training Course and presented themselves for examination.

The General Assembly's Committee on

Sabbath Schools and Young People's Societies is preparing an Installation Service for officers and teachers of Sunday Schools and also one for officers and conveners of committees of Young People's Societies.

The League of Worshipping Children in Britain grows apace. The minister of a

Presbyterian Church in England declared the League to be "a three-fold cord. It brings the young to church, it brings back some of the old, it exerts a valuable reflex influence on the Sunday School."

The corner stone of a new Presbyterian Sabbath School building, to cost over \$45,000, was recently laid in Orillia. The chief part in the ceremony was taken by Rev. Dr. John Gray, now in his eighty-eighth year, who founded the Presbyterian congregation in Orillia sixty-one years ago.

The Sunday School of Bonar Church, Toronto, has undertaken the support of Dr. A. A. Gray as a medical missionary in Formosa. This, it is believed, is the first instance in our church of a Sunday School undertaking the entire support of a missionary in the foreign field. Dr. Gray has already reached his field of labor.

A Western Sunday School does not consider that, because it has to close in the winter time, its work is done when the lesson is taught in the School. The superintendent, who is also the day school teacher, gives any extra papers that may be on hand to the

school children during the week, and copies are also placed in the mail for some families who are growing careless and who are in this way reminded weekly of the church service. The children of a Roman Catholic family attending the public school received EAST AND WEST AND JEWELS in this way and were permitted by their parents to take the papers home and read them, although not allowed to attend the Sabbath service.

A remarkably interesting method of Teacher Training is "The Course of Studies for All Interested in Child Training" on Wednesday evenings, for the winter, in connection with the Calvin Church, Pembroke, Ont., of which Rev. W. J. Knox, M.A., is the minister. The course is based on the Teacher Training Text Book, From One to Twenty-One. A chapter, or portion of a chapter, is taken up each week under direction of the minister, and, in addition, papers and addresses are given. In connection with each evening's subject, specific references are given to one or other of some seventeen books in the Teachers' Reference Library of the Calvin Church Sunday School. The programme is a most complete and practical one and is worthy of wide imitation.

## 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 OCTOBER AND NOVEMBER, 1912.

### I. FIRST STANDARD COURSE.

- Reyton, N. B.*—Rev. A. D. Archibald, Minister. New Testament: Clarence C. Allamach, A. D. Archibald.  
*Avenue Rd. Church, Toronto*—Miss G. Gardner, Instructor. New Testament: Katherine Bryan, D. Marion Tait, Annie M. Rose.  
*Southampton, Ont.*—Rev. J. E. Hogg, Minister. Old Testament: Mary E. Smith.  
*Cranbrook, Ont.*—Rev. D. B. McRae, Minister. New Testament: Mrs. M. Ferguson, Edith M. Ferguson.  
*Elsie Dunbar, Alice Barr, Stella Dunbar, Mabel Lamont, R. Spence, Mrs. Geo. Kranter.*  
*Fenlee, Ont.*—Rev. J. New, Minister. Old Testament: New Testament School: Margaret Edmonds.  
 DIPLOMA—MARGARET EDMONDS.  
*Uxbridge, Ont.*—Rev. J. R. Fraser, Minister. Old Testament: Isabel E. Clark, Jean Walker, R. F. Willis, Annie K. Smith, Ethel M. Wren, Hughina J. A. Gould, Mrs. R. F. Willis.  
*Sonya, Ont.*—Rev. H. N. Konkle, Minister. Pupil: Bessie M. McPhaden. Teacher: Jas. Watson.  
*Pembroke, Ont.*—Rev. W. J. Knox, Minister. Old Testament: Gladys Willison.  
*Vancouver, B. C.*—Mr. A. Graham, Presiding Examiner. Teacher: Lucia Backer, Clara M. Lookerby.

### II. ADVANCED STANDARD COURSE.

- Fenlee, Ont.*—Rev. J. New, Minister. Teacher and School: Margaret Edmonds.  
*Pembroke, Ont.*—Rev. W. J. Knox, Minister. Doctrine: Ruth M. Munroe.  
*Normal School, Hamilton.*—Rev. S. B. Russell, Instructor. Old Testament: Anita Mornington, Angus C. Smith, Grace S. Budden, L. L. Scott, Flora M. Currie, Beatrice Glennie, Jean Craw, Muriel McMullen, Beatrice

Stedman, Mina Smith, C. A. Bauslaugh, Jennie MacDonald, Mae Chapman, Annie A. Glennie, Gladys Scott, Jean A. McKay, Isabel A. Turner, Annie Macdonald, Mae E. Coleman, Mary M. Gibson, Luella Macalpine, Ruby McGilivray, Nottie Donald, Beatrice E. Inkster, Isabel Mahon, E. Hemmerich, Olive McKnight, Marceline O'Neil, Ethelyn Townsend, Myrtle Brown, Mabel Ritchie, Edith G. Hiscott, Grace Gringer, Elsie Dalrymple, Dora M. Campbell, Helen Cuthbert, Elizabeth A. Turner, Mabel E. Irving, Grace B. McGregor, B. MacMurchy, Shirley B. Hood, Eileen Forbes, Wm. McArthur, S. M. Laurie, George M. Taylor, Ross R. McKay, Charles E. Davidson.

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### Lesson Calendar : First Quarter

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

## AN ORDER OF SERVICE : First Quarter

## Opening Exercises

## I. SINGING.

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

—Hymn 383, Book of Praise

## II. PRAYER. All remain standing.

## III. RESPONSIVE SENTENCES. Psalm 23.

*Superintendent.* The Lord is my Shepherd ; I shall not want.

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

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

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

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

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

## IV. SINGING. Selected.

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

## VI. BIBLE WORK. From the Supplemental Lessons.

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

## VIII. READING OF LESSON PASSAGE.

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

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

## Class Work

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

I. ROLL CALL, by teacher, or, in the older classes, the Class Secretary.

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

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

## IV. LESSON STUDY.

## Closing Exercises

## I. SINGING.

Who is on the Lord's side ?

Who will serve the King ?

Who will be His helpers

Other lives to bring ?

Who will leave the world's side ?

Who will face the foe ?

Who is on the Lord's side ?

Who for Him will go ?

By Thy call of mercy,

By Thy grace divine,

We are on the Lord's side,

Saviour, we are Thine !

—Hymn 252, Book of Praise

## II. PRAYER.

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

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

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

V. DOXOLOGY. Hymn 615, Book of Praise.

## VI. BENEDICTION.

## Lesson V.

## THE FLOOD

February 2, 1913

Genesis 6 : 9-12 ; 7 : 11-24. Study Genesis 6 : 9-22 ; 7 : 11-24. Read Genesis, chs. 6, 7.  
\*Commit to memory ch. 7 : 12-14.

**GOLDEN TEXT**—The wages of sin is death ; but the free gift of God is eternal life in Christ Jesus our Lord.—Romans 6 : 23 (Rev. Ver.).

9 These are the generations of No'ah : No'ah was a just man and perfect in his generations, and No'ah walked with God.

10 And No'ah begat three sons, Shem, Ham, and Ja'pheth.

11 The earth also was corrupt before God, and the earth was filled with violence.

12 And God looked upon the earth, and behold, it was corrupt ; for all flesh had corrupted his way upon the earth.

Ch. 7 : 11 In the six hundredth year of No'ah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

13 In the selfsame day entered No'ah, and Shem, and Ham, and Ja'pheth, the sons of No'ah, and No'ah's wife, and the three wives of his sons with them, into the ark ;

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

15 And they went in unto No'ah into the ark, two and two of all flesh, wherein is the breath of life.

**Revised Version**—<sup>1</sup> righteous ; <sup>2</sup> Omit and ; <sup>3</sup> and ; <sup>4</sup> Omit also ; <sup>5</sup> saw the ; <sup>6</sup> on ; <sup>7</sup> its ; <sup>8</sup> Omit had ; <sup>9</sup> Omit were ; <sup>10</sup> mountains ; <sup>11</sup> Omit of ; <sup>12</sup> the spirit of life ; <sup>13</sup> thing ; <sup>14</sup> Omit the ; <sup>15</sup> was left, and.

**LESSON PLAN**

- I. Righteous Noah, p. 10.
- II. The Wicked World, 11, 12.
- III. The Destructive Flood, ch. 7 : 11-24.

**DAILY READINGS**

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

M.—The flood, Gen. 6 : 9-22. T.—The flood, Gen. 7 : 11-24. W.—God beholdeth all, Ps. 33 : 13-22. Th.—A warning to all, 2 Pet. 2 : 1-9. F.—Be ye ready, Matt. 24 : 32-44. S.—God our only refuge, Ps. 46. S.—"According to His promise," 2 Pet. 3 : 1-13.

**Shorter Catechism**—Ques. 44. *What doth the preface to the ten commandments teach us ?* A. The preface to the ten commandments teacheth us, That because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments.

**The Question on Missions**—5. What men besides Livingstone explored Africa ? Captain Speke spent ten years (1854-1864) in Africa, doing a great work. Sir Samuel Baker discovered Lake Albert Nyanza in 1864. Henry M. Stanley searched for Livingstone

16 And they that went in, went in male and female of all flesh, as God had commanded him : and the Lord shut him in.

17 And the flood was forty days upon the earth ; and the waters increased, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increased greatly upon the earth ; and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth ; and all the high hills, that were under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevail ; and the mountains were covered.

21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man :

22 All in whose nostrils was the breath of life, of all that was in the dry land, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven ; and they were destroyed from the earth : and No'ah only remained alive, and they that were with him in the ark.

24 And the waters prevailed upon the earth an hundred and fifty days.

and found him in 1871.

**Lesson Hymns**—Book of Praise : 7 (Supplemental Lesson), 8, 493, 82 (Ps. Sel.), 389 (from PRIMARY QUARTERLY), 499.

**Special Scripture Reading**—Ezek. 18 : 21-32. (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. 430, Noah Builds the Ark ; B. 992 Animals Entering the Ark ; B. 432, The Deluge. For Question on Missions, A. 60, David Livingstone and Henry Stanley ; M. P. 329, Stanley Finds Livingstone. (These Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

**Stereograph**—For Lesson, "Make thee an Ark of Gopher Wood ;" "Boat Building in Lower Mesopotamia (Underwood & Underwood, Dept. D, 62 Adelaide St. East, Toronto), set of 12 stereographs for this Quarter's Lessons, \$2.00. Four for February, 67c.; less than four in one order, 20c. each ; stereoscopes, 85c. (postage paid in all cases). In ordering please mention THE TEACHERS MONTHLY.

**THE LESSON EXPLAINED**

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

**Time and Place**—Prehistoric times ; somewhere about the Euphrates River, probably in Southern Babylonia. (See ch. 8 : 4. The "mountains of Ararat" were in the region of the Euphrates.)

**Connecting Links**—A considerable length of time must be supposed to have elapsed between the events here related and those of ch. 4 (see last Lesson). But the gloom

which was then hanging over the race, descends with decreasing intensity until we read that the earth was "filled with violence" (ch. 6 : 11). The Lesson re-emphasizes the certainty of the consequences that dog the footsteps of sin, and sin's cumulative effects, which may involve not only individuals, but nations and races, in its ruin.

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

### I. Righteous Noah, 9, 10.

Vs. 9, 10. *These are the generations of Noah*; the history of his family and their fortunes. The words are the title of a new section extending to the end of the ninth chapter. *Noah*. For his parentage and name (meaning "comfort" or "rest"), read ch. 5 : 28, 29. *Righteous* (Rev. Ver.); upright, honest and pure. A "righteous" man is one whose conduct is such as a judge will not find fault with. *Perfect*; sincere and guileless, free from flaw or defect. The two words are respectively in antithesis to "violence" and "corruption" in v. 11. *In his generations*; amongst the people of his time,—a different word in Hebrew from the one translated "generations" just before. *Walked with God*; had free and close communion with God. *Shem*; meaning "fame" or "renown." *Ham*; "heat." *Japheth*; "enlargement."

### II. The Wicked World, 11, 12.

Vs. 11, 12. *Corrupt before God*; wicked in His sight. *Filled with violence*, flagrant acts of injustice. *All flesh had corrupted his way*. All mankind had violated the divine plans and purposes in the creation. *Violence*; "ruthless outrage perpetrated by the strong on the weak. A 'nature red in tooth and claw with ravin' is the picture which rises before the mind of the writer." (International Critical Commentary.)

### III. The Destructive Flood, 7 : 11-24.

Chs. 6 : 11 to 7 : 10 relate : (1) God's announcement to Noah that He will destroy the whole human race; (2) the divine instructions to Noah for the building of the ark; the provision made for the preservation of the various animal species.

Vs. 11, 12. *Six hundredth year of Noah's life. . . second month. . . seventeenth day*. The writer is careful to give exact dates. The old Hebrew year began with September-October. The second month, therefore, would be October-November, at the commencement of the rainy season. *Fountains of the great deep broken up*. The great subterranean waters burst through the earth's crust. *Rain. . . forty days and forty nights*. The year in Palestine is divided into a rainy and a dry season. "Towards the end of October," writes Dr. George Adam Smith, "heavy

rains begin to fall at intervals, for a day or several days at a time. Till the end of November the rainfall is not large, but it increases through December, January and February, begins to abate in March, and is practically over by the middle of April." According to ancient beliefs (compare Gen. 1 : 7), the earth rested upon a subterranean ocean. *Windows of heaven. . . opened*. The waters "above the firmament" (Gen. 1 : 7) were let down through openings, ch. 8 : 2. (Compare 2 Kgs. 7 : 2, 19; Mal. 3 : 10.) The latter part of v. 11 is a poetical description, and must be so interpreted. Rain and floods worked to overwhelm the earth and its wickedness.

Vs. 13-17. *Shem. . . Ham, and Japheth*; from whom the new race was to spring. (Read ch. 10.) *They, and every beast . . . all the cattle . . . every creeping thing . . . fowl . . . bird*. Ample provision was made that every species should be represented in the restoration of the earth. Small or great, important or insignificant, they found a place in the divine plan. (Read ch. 6 : 19, 20.) *The Lord shut him in*. Note God's personal care for Noah.

Vs. 18-24. *The waters prevailed*; literally, "were the stronger,"—a vivid picture of the gradual rise of the waters. "The flood is regarded as a contest between the water and the land." *The ark*. See ch. 6 : 15. Taking the cubit as equivalent to 18 inches, we find the measurements to be 450 feet long by 75 wide and 45 high. The vessel consisted internally of "rooms" (v. 8) or cells, literally "nests," and was coated inside and outside with bitumen. "Asphalt (or bitumen) is still lavishly applied in the construction of the rude boats used for the transport of Naphtha on the Euphrates." *Fifteen cubits upward*, etc. The writer means that after the tops of the mountains were covered, the waters continued to rise for fifteen cubits. "When the account says" *that 'all the high hills, that were under the whole heaven, were covered'* "by the waters of the flood and *that every living substance was destroyed*, a reasonable interpretation, in accordance with our knowledge of the frequent use of language in literature, often exemplified in the Bible itself, would regard it as from the standpoint of the observer and of

his knowledge and "not necessarily imply that the total earth was covered, but only the regions known to man and inhabited by man." *An hundred and fifty days*; that is, from the outbreak of the flood until the ark rested, chs. 7 : 11 ; 8 : 3, 4.

### Light from the East

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

FLOOD—Nearly all Eastern nations, except the black races, have traditions of a flood, and these narratives seem to point back to some great catastrophe which befel the common ancestors of all the tribes which have preserved the tradition. Babylonian tablets of an early date say that the flood was the punishment of human sin by the gods. One favored man, Nuh-napisti, was warned in a

dream, built a ship, took into it his family, servants and seeds of all kinds of life. For six days, torrents of rain, with storm, tempest and thick darkness, so terrible as to frighten the gods, made earth a sea, and man and beast perished. The seventh day a calm set in and soon after the ship grounded on Mount Nizir and the land began to re-appear. After another day Nuh-napisti sent out successively a dove, a swallow and a raven. The first two returned but the raven remained out feeding on carrion. When he left the ship, he propitiated the gods by sacrifice, and one of them caused the rainbow to appear. After a dispute among the deities had been settled, Nuh-napisti and his wife were admitted among the immortals, and a special dwelling-place was assigned to them.

### THE LESSON APPLIED

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

The investigations of scholars have brought to light over forty deluge legends in different parts of the world. The most valuable of these legends is the Babylonian one discovered in 1872 on a clay tablet. Here the storm is magnificently described. In heaven the gods feared the flood, and sought a refuge. Like a dog in his kennel, they crouched down in a heap. There are many points of resemblance to the Biblical narrative, such as the downpour of seven days, the grounding of the ark on the mountain, etc. The superiority of the Genesis account lies in its pure religious feeling and purpose. In the Babylonian legend the various deities are vindictive and false to each other. In the Bible, one holy and just God deals with the sin of man, and the flood "is a divine judgment on human corruption."

1. The sacred writer wished to point out that the cumulative effect of the first sin was so appalling, that man must be swept off the face of the earth that he had defiled (see Genesis, ch. 6 : 7). The marks of man's baleful presence were everywhere, and nothing could be spared. He had polluted the earth with his wickedness. The tree had brought forth evil fruit and must be cut down. All would be included in the destruction—all except one righteous man and his family.

It was a high price to pay for the privilege of another start ; but not too high.

2. How shall we picture Noah, the "righteous man" who gave our race its second chance? Men jeered at his preaching and made merry over his announcements of doom. He was like the seraph Abdiel, in Milton's, *Paradise Lost* :

"Among the faithless, faithful only he ;  
Among innumerable false, unmoved,  
Unshaken, unseduced, unterrified,  
His loyalty he kept, his love, his zeal."

Does not the tragic story of the flood illustrate the truth, that God selects a man here and one there to lead the whole race a step upward? Human destiny rests on the broad shoulders of these elect spirits. Has not our world been given a fresh start again and again by such lofty souls as Noah?

Remember how the gospel secured a foothold. It was not until a terrific blow had been dealt the old Jewish church, the church that was stagnant, blind and stubborn. Vainly the mighty apostle, Paul, attempted to save this church. What argument and love could not accomplish was left for the flames of A.D. 70, which destroyed the holy city and put an end to the temple services. Paul gave the world the new outlook.

At the time of the Reformation, the old

organization which was so unworthy a medium of God's love had to be broken in twain. Standing on the wreckage, Luther and Knox and Calvin with others renewed the faith and hope of humanity.

3. What point of contact has this Lesson with ourselves? It has taken us many centuries to accept Christ's teaching (see Luke 13:1-5), that sudden physical calamities such as the earthquake and fire at San Francisco, the wreck of the Titanic, the frequent mine explosions, and many other terrible experiences, are not sent by God in order to punish us for our wickedness. The viewpoint of the gospel is thus, as we might expect, far in advance of that which we find in Genesis. Jesus was insistent on this point. At the same time, sudden disasters may have

the effect of humbling our proud hearts and reminding us of our frailty and weakness. It is true, also, that national upheavals like the French Revolution and many desolating wars, are directly traceable to human sin. Even in the personal life, a man's career may close in shame and moral ruin resulting from sin secretly cherished through the years.

4. But we must accustom ourselves to behold God's hand not alone in the wild and tumultuous scenes of nature or human history, but also in the silent rising and setting of the sun, the growth of the grass, the life of the birds, the procession of the worlds about us. Most of all, we must recognize God's heart in the ministry of Jesus Christ, and in the lives of all who share Christ's loving spirit.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

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

Briefly recall, by questioning, the story since last Lesson leading up to the description of the universal corruption of mankind and the account of the flood. The points in the Lesson to be elicited from the class are:

1. *The causes of the flood.* Summarize these from the class conversation, as: (a) The gradual intermingling of the "children of God" with the "children of darkness" (ch. 6:1-4). Bring out that this led to corruption of life so that immorality and violence filled the land. Point out that, on account of the great age of the people, death was rare, and men trusted in a false sense of security. Dwell on the fact, that association with sinners always tends to indifference towards evil-doing and callousness to the solemnity of death. (b) The extent of the corruption. Elicit the fact, that this had perverted the very springs of thought and had become universal. Impress the truth, that the example and message of a good man for over a century made no impression. Get the class to discuss human freedom and responsibility. God could not make men virtuous apart from their own will. Freedom carries its consequences.

2. *The human deliverer.* Bring out: (a) His personal character which was based upon faith in God's word. Question about the threefold description in ch. 6:9. (b) His integrity in the face of surrounding heathenism. Dwell upon the ability of men to live for God irrespective of others. (c) His unflinching obedience in the building of the ark. Picture the building of the ark (have its appearance described) in the midst of social debauchery. Question about the power of faith in conflict with unbelief. Call for present day illustrations.

3. *The Flood.* Discuss the principles, that the ultimate end of creation is the moral and spiritual evolution of man, and that, when evil becomes permanently opposed to this, God's judgment inevitably falls. Call attention to the widespread tradition of a deluge. Bring out its moral aspects: (a) When men and nations seek to interfere with God's plan they have no permanent title to life. (b) God is the direct author of judgment upon sin. Emphasize the truth, that it is through God's dealings with men in providence that they learn to know Him, and that His treatment of sin shows Him to be holy. For illustration, see Israel's whole history. (c) God's purpose in destroying sin is mercy toward mankind. Note Macaulay's saying, "The fire in London was a blessing. It burned down the city, but it burned out the

plague." (d) The salvation of the righteous is of the Lord, and faith claims and enjoys God's protection.

Enforce the practical lesson, that the judgment of God against sin and His saving the righteous are eternal facts. Warn against all trifling with truth, and urge obedience to it.

### For Teachers of the Senior Scholars

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

Remind the class, that a good many centuries are embraced in the period between the death of Abel and the flood, time enough to give the human race a chance to show what it will come to. Ask the class to name the most distinguished men who lived during that period. We do not know much about those ancient worthies—or unworthies—except that they lived and died. To-day's Lesson tells us something about how sin developed, how the world degenerated.

1. *A Fearfully Corrupt World*, vs. 11, 12 (compare vs. 5, 6). How can we account for this? Question the class about the good influences at work during that period to stem the tide of evil and save the world,—the children of God (v. 2), who must have exercised some influence for good,—the striving of the Spirit of God (v. 3),—the long life they lived would give them time to learn from their own experience,—the preaching of Noah, Heb. 11 : 7 ; 2 Peter 2 : 5. All these good influences were not strong enough to stem the tide of evil. The world went from bad to worse. Impress upon the class the awful power of sin in the individual and in society, to propagate itself, to grow by what it feeds on. It is like weeds in the soil, it is like a deadly plague, hard to grapple with. Emphasize this fact that nothing but the power of God is equal to the task.

2. *God's Method of Dealing with a Fearfully Corrupt World*, ch. 7 : 11-24 (compare ch. 6 : 13-19). What was this method? How did God solve the problem of sin? Help the class to see that everything else had failed, that there was nothing else that God could do. Help them to see that God loves to save human life, not to destroy it. Refer to such passages as Ezek. 33 : 11 ; Luke 19 : 41, 42 ; John 3 : 16 ; 10 : 10. Remind the class, that the godless people of that age had de-

stroyed themselves before God destroyed them.

3. *God's Method of Dealing with His Own People*, ch. 6 : 14-19. What kind of a man was Noah? (Ch. 6 : 9.) He was the kind that God could make use of in starting a new world, so he must be saved from the flood. Sometimes the good and the evil perish together in a shipwreck or a fire. There is something of mystery in this, but the mystery is due to the limitations of our knowledge. God's ways are always right. How long was the ark in building? How many were saved in the ark? What kind of a ship was it? Of what was the ark a symbol?

Emphasize the truth, that there is room in Christ for all who will come, pressing the invitation to find safety in Him and the duty of making Him known to others.

### For Teachers of the Boys and Girls

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

The teaching of the Lesson may be gathered up in the answers to seven questions, which the teacher should seek to get from the scholars, namely :

1. *What was the reason for the flood?* (Vs. 6-12.) The answer will readily be given that it was the wickedness of the people living on the earth. Bring out, by questioning, how dark and widespread that wickedness was ; and get the scholars to see, in the midst of the evil race, Noah, the one righteous man of his day. His faith in God, his courage, his earnestness in warning others (see 2 Pet. 2 : 5),—make these great qualities in the hero of the Lesson stand out clearly.

2. *When was the flood?* (Ch. 7 : 11, first part.) The Lesson tells the year in the life of Noah, and the month, and even the day of the month : get the scholars to give all these points of time.

3. *What was the flood?* (Vs. 11, second part ; 12.) Get the scholars to describe the breaking up of the "fountains of the great deep," the opening of "the windows of heaven," and the downpour of rain. (See Lesson Explained.)

4. *Who, and what, escaped from the flood, and how?* (Vs. 13-16.) Call for a list of the persons, and an account of the animals who were saved, and bring out a description of the

ark in which they were delivered. Do not omit the touch in v. 16—"the Lord shut him in," as indicating God's personal, loving care for Noah.

5. *What was the height and extent of the flood?* (Vs. 19, 20.) Be sure that the scholars understand what a cubit is. Discuss the statement that "all the high hills were covered." (Did the flood extend over the whole world as we know it now, or only over the world as known at the time when it occurred? (See Lesson Explained for help in answering this question.)

6. *Who and what were destroyed by the flood?* (Vs. 21-23.) Get from the scholars an enumeration of the animals,—beasts and

birds and insects and fishes. Bring out the completeness of the destruction of the human race, all,—"every man" (v. 21), save Noah only, and those who were with him in the ark.

7. *How long did the flood last?* (V. 24.) Nearly six months! Get the scholars to realize how weary Noah and his family must have got, confined as they were in the close quarters of the ark and how their faith must have been sorely tried,—would God ever cause the waters to subside and permit them to go out on the dry land again?

The points to press home are the certainty that sin will bring punishment, and that Jesus Christ alone can save us from sin.

### A MESOPOTAMIAN BOAT

A stereograph made only a few months ago by the side of the Euphrates river in lower Mesopotamia, gives a chance to see the building of a big boat for carrying freight and passengers. Timbers driven into the ground and supporting cross-pieces make a sort of low platform, and on this the boat is being shaped by native workmen. Timbers slanted upwards and outwards from the bottom of the boat form ribs on both sides. Planks sawed and hewn by hand have been nailed over the ribs. It looks forty feet long, or perhaps longer. When in use the bow will stand far up out of the water. The plank sides will be made as stout and close as these men

can make them; then the cracks will be filled water-tight by daubing with what the writer of Genesis calls "pitch" (Gen. 6:14),—not the sap of a tree like our pines, but liquid bitumen—stuff resembling coal tar which sticks tight as it hardens. There are places along the Euphrates not far from here, where such bitumen is found in natural pits ready for use.

You can see the construction of this modern boat, so suggestive of Noah's, if you use a stereograph entitled, *Make Thee an Ark of Gopher Wood: Boat Building in Lower Mesopotamia.*

### ADDED HINTS AND HELPS

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

#### Lesson Points

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

A holy character is the fruit: the root is fellowship with God. v. 9.

It is the judgment of God on men and events that really matters: human estimates are, in comparison, of small account. v. 12.

Divine judgments are often mercifully delayed, but they arrive with a certainty that never fails. ch. 7:11.

God provides salvation: it is left to men to accept or reject it. v. 13.

When the Lord shuts us in He shuts out all that would harm us. v. 16.

In the conflict with God His enemies are always defeated. v. 19.

The sin of man brings suffering upon the lower creation. v. 21.

Evil must be destroyed if good is to be preserved. v. 22.

There is never any unwillingness in God to save; but there is often in man an unwillingness to be saved. v. 23.

God's punishments are temporary: His mercy is everlasting. v. 24.

#### Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET.]

1. Two wicked cities were destroyed by God with fire from heaven. Find this in the scriptures.

2. When did Jesus say, "Except ye repent ye shall all likewise perish?" Find these words.

ANSWERS, Lesson IV.—(1) Samuel; Saul; 1 Sam. 15:22. (2) Abram; Lot; Gen. 13:7-9.

### For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET.]

1. Can the soul live truly among wicked surroundings?

2. What place had "works" in Noah's life of faith?

### Prove from Scripture

That death is the fruit of sin.

### The Catechism

Ques. 44. *The Preface.* We have here a statement of the threefold ground on which God claims obedience: First, "because God is the Lord." The name is equivalent to Jehovah. By this name He made Himself known to Moses when He was about to deliver His people from Egypt (see Ex., ch. 3). All God's promises are suggested by this name, and bind us to loving obedience. Secondly, because this Lord is "our God." He has entered into fellowship with us, taking us for His own people. The third reason is a climax: God's claim upon our obedience has its strongest foundation in the fact that

He is "our Redeemer." The New Testament brings out the full and final meaning of the name, when it shows us Christ as the One through whom God redeems us.

### The Question on Missions

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

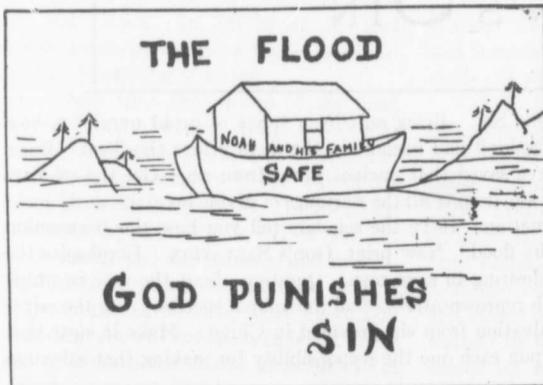
Ques. 5. *What men besides Livingstone explored Africa?* It is stated that about eight hundred men have gone to Africa to discover its hidden resources, and of these six hundred have perished in the difficult task they had undertaken. Some of the better known of this great number are: (1) Captain Speke, an Englishman who had won honors as a soldier in India. Speke was the first European to cross Central Africa from north to south. He spent ten years (1854-1864) in his African explorations. (2) Sir Samuel Baker, another Englishman discovered the Lake Albert Nyanza in 1864. His eminent services in Africa led Queen Victoria to honor him with knighthood. (3) Sir H. M. Stanley, a Welshman by birth. His real name was John Rollands, Stanley being the name of a wealthy New Orleans planter who adopted him. Stanley went to Africa in 1871 to search for Livingstone, whose whereabouts were then unknown. He found Livingstone, and made great discoveries in unexplored regions.

### FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston

*Lesson Subject*—God destroying sinful man.

*Introduction*—Sing or repeat any little verse about the rain:



"This is the way the rain comes down

Gently, gently falling"  
(with motions of arms and fingers). Perhaps there are not many showers just now, but soon the showers will be coming to wash all the snow away, and the grass and flowers will be peeping up from their winter bed.

Have you ever watched the rain coming down all day? Sometimes it rains for two days and three, and even more. Our Lesson story tells us about a

great rain that lasted forty days and forty nights and covered all the earth with water.

*Review*—Recall (by means of the Review Book) the first sin and the sin of Cain.

*Lesson*—As years went on there were a great many people in the world, but the people were not good. They did not live the good lives God wished them to live, and people became so wicked, that God became sorry that He had made them, and said, "I will destroy everything from off the earth."

*Noah and the Ark*—Outline the usual form of ark, or show one cut from paper or a toy Noah's Ark. Now we are going to hear a story you little people all love to hear, about Noah and the ark. Our story tells us there was one good man and his family who pleased God. His name was Noah. He had three sons, Shem, Ham, Japheth.

God told Noah He meant to destroy everything on the earth, and He told Noah to make an ark (describe it, ch. 6 : 14-16). God told Noah He was going to send a great flood of water to cover the earth and destroy all living creatures except Noah and his family and two of all kinds of animals and living creatures (tell ch. 6 : 17-22).

Here we see Noah and his family and the

animals all going into the ark. (The children will name some of the animals.)

*The Flood*—When all were safely inside the ark, then the rain came pouring down for forty days and forty nights. Here we see the water rising and covering everything (use blackboard)—houses, hills, mountains soon are covered, but here on the water floats safely the ark (use a paper one). Everything died on the earth except Noah, who pleased God, and those with him in the ark.

*Golden Text*—God must punish sin, but He saves those who are faithful to Him. Repeat Golden Text.

Our next story will tell us more about Noah and the ark.

*Our Review Book*—Cut out a paper ARK, and paste it on the page. Blue chalk will represent the water. Pictures of animals pasted around the edge of the page will recall the fact that God planned for the comfort and welfare of Noah and his family, as well as of all the new people to be born into the world. Animals, etc., were needed for food and for use in many ways. So He saved two of every kind of living creature.

*To Think About*—God punishes the wicked.

### FROM THE PLATFORM

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

## GOD'S SALVATION MAN'S SIN

Print on the blackboard, MAN'S SIN. Bring out, by a series of rapid questions, how great and widespread the sin of mankind had become in the days before the flood. Raise the question of how God could have saved that ancient world from sin. Get the scholars to see that, if men persisted in their sin, despite all the warnings of divine love, the world could be saved only through their destruction. Have the scholars tell you how this destruction was brought about by means of the flood. Now print, GOD'S SALVATION. Emphasize the truth, that God has always been desiring to save men. Question about the way in which He saved Noah and his family, with representatives of all the animal species. Use the salvation in the ark to illustrate the salvation from sin provided in Christ. Make it clear that His salvation is for all, and urge upon each one the responsibility for making that salvation his own.

## Lesson VI.

## GOD'S COVENANT WITH NOAH

February 9, 1913

Genesis 9 : 8-17. Study Genesis 8 : 1 to 9 : 17. Read Genesis, chs. 8, 9. Commit to memory vs. 15, 16.

**GOLDEN TEXT**—I do set my bow in the cloud and it shall be for a token of a covenant between me and the ea. ch.—Genesis 9 : 13.

8 And God spake unto No'ah, and to his sons with him, saying,

9 And I, behold, I establish my covenant with you, and with your seed after you ;

10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you ; from all that go out of the ark, of every beast of the earth.

11 And I will establish my covenant with you ; neither shall all flesh be cut off any more by the waters of a flood ; neither shall there any more be a flood to destroy the earth.

12 And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations :

**Revised Version**—Omit of ; of ; even every ; the.

**LESSON PLAN**

I. The Covenant, 8-11.

II. The Token, 12-17.

**DAILY READINGS**

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

M.—God saved Noah, Gen. 8 : 6-16. T.—God blesses Noah, Gen. 8 : 20 to 9 : 7. W.—God's covenant with Noah, Gen. 9 : 8-17. Th.—Wait patiently, Ps. 40 : 1-8. F.—God remembereth His covenant, Lev. 26 : 40-45. S.—A new covenant, Jer. 31 : 31-34. S.—God's kindness everlasting, Isa. 54 : 4-10.

**Shorter Catechism**—*Ques. 45. Which is the first commandment?* A. The first commandment is, Thou shalt have no other gods before me. *Ques. 46. What is required in the first commandment?* A. The first commandment requireth us to know and acknowledge God to be the only true God, and our God ; and to worship and glorify him accordingly.

13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud :

15 And I will remember my covenant, which is between me and you and every living creature of all flesh ; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud ; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

17 And God said unto No'ah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

**The Question on Missions**—6. What kind of people did these explorers find in Africa? Very cruel and ignorant people, who believed many false and foolish things. They were very unclean in their habits, and sold their children and young people into slavery. Before Livingstone went to Africa, 70,000 slaves were bought and sold every year.

**Lesson Hymns**—Book of Praise : 7 (Supplemental Lesson), 276, 289, 62 (Ps. Sel.), 482 (from PRIMARY QUARTERLY), 313.

**Special Scripture Reading**—Luke 1 : 68-79. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 250, Noah Sacrificing After the Flood. For Question on Missions, M. P. 806, Slaves With Shackles, on Way to Coast. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

**Stereograph**—For Lesson, The Waters Assuaged ; Great Plains Left After Floods in Mesopotamia (Underwood & Underwood, see page 61).

**THE LESSON EXPLAINED**

**Time and Place**—The events of the Lesson are represented as taking place soon after the disappearance of the waters of the flood. The scene of the Lesson is probably near Mount Ararat, ch. 8 : 4.

**Connecting Links**—In Gen. 6 : 18 we read that God promised to establish a covenant with Noah. In fulfilment of that promise the covenant is now made, and guaranteed by the giving of a sign.

Ch. 8 tells that the waters of the flood decreased until the ark rested on Mount Ararat. Noah sends forth, first a raven and then a dove, to ascertain if the waters are dried up from the lower levels. Finding that the earth is dry, Noah goes out of the ark with his family and the animals, and immediately builds an altar, on which he offers a sacrifice to the Lord. The Lord thereupon declares that He will not again smite all living things or disturb the course of nature as in the flood.

God blessed Noah and his sons, extending the permission of ch. 1 : 29 to include animal food, but forbidding the killing of man by man upon pain of death. Vs. 1-7.

**I. The Covenant, 8-11.**

V. 8. *And God spake unto Noah.* A direct divine communication is meant. *Noah, and . . . sons.* The covenant is not to be private and personal, limited to Noah, but is to include the whole human race.

V. 9. *I, behold, I ;* the Hebrew method of beginning a solemn affirmation. *Establish my covenant ;* "contract," an agreement between God and the new race, in which each party assumed certain responsibilities and obligations. Excavators in Eastern lands have found, in recent years, the remains of countless contracts made by business men and others centuries before Christ. And the manner in which the Biblical covenants are drawn up resembles as closely as possible the ancient contracts. We can see, therefore,

that the Biblical writers intended their readers to understand that the relations between God and man were defined by the most impressive and binding formulae known to men, and were guaranteed by the same credentials as those which men accepted from one another. *With your seed* (descendants) *after you*. The covenant was to be endless in duration.

Vs. 10, 11. *And with every living creature*. The covenant was to embrace animals as well as men. Note the kindly attention which is given to animals in the Bible. (See Deut. 5:14; Jonah 4:11; Matt. 6:26.) *Neither . . . any food . . . to destroy*. This was God's side of the covenant,—a promise that the earth shall never again be devastated by a flood. Vs. 1-7 tell what was required of man.

## II. The Token. 12-17.

V. 12. *This is the token*: that is, the sign. "In times when contracts were not reduced to writing, it was customary on the occasion of solemn vows, promises and other 'covenant' transactions, to appoint a sign, that the parties might at the proper time be reminded of the covenant, and a breach of its observance be averted" (Gunkel). It will be seen, therefore, that in ancient times these signs played a great rôle. For examples of the "signs" sometimes used, and the method of their employment, see chs. 15 and 21:30. (See also *Light from the East*.) *Between me and you . . . every living creature . . . for perpetual generations*. God's covenant is: (1) personal. Religion is a personal relation between God and man; (2) universal, embracing all men and even animals; (3) everlasting.

V. 13. *I do set my bow*. Among all primitive people the rainbow has been a matter for wonderment and speculation. To the people of India, it was the battle-bow of their god, Indra, laid aside after his conflict with the demons. By the Greeks it was personified as Iris, the messenger of Zeus, king of the gods, and in all myths it is explained in similar fashion. *In the cloud*. The rainbow requires, to produce it, the light and the storm. Its cause is the refraction of light by the cloud. It pictures God writing His

promise on the darkness with the light for His pen.

Vs. 14-17. *When I bring a cloud*; or "clouds," literally, "cloud with cloud," as if the whole sky were dark with storm. God's control over nature was, in the Hebrew view, very direct and close. He directs the winds and spreads the clouds and speaks in the thunder. *The bow shall be seen*; removing the fear of another flood with which the sight of gathering clouds might otherwise have filled Noah's heart. *I will remember*. The bow is the sign, but God is the Saviour. *Everlasting covenant*, etc. By repetition the writer emphasizes the unendingness and universal scope of the divine covenant.

## Light from the East

COVENANT—When two parties entered into a solemn bond in the olden time, they each cut some part of the body and each swallowed a drop of the other's blood and thus they became covenant brothers. Later, sacrificial animals were divided along the backbone and the contracting parties passed between the pieces, thus signifying their readiness to be slain the same way if they failed to keep the promise so solemnly ratified. The flesh of the victims was afterwards eaten in a sacrificial meal, which still further sealed the compact and is sometimes referred to as a covenant of salt, which in that case is the substitute for blood. This ritual inherited from the nomadic period was afterwards generally supplanted by a solemn oath to observe the covenant accompanied by a clasping of hands, an invocation of God as a witness, and the imprecation of a curse on the non-observance of the promise. Often the agreement was confirmed by some outward sign such as the setting up of a pillar or a heap of stones, so that the parties might at the proper time be reminded of the covenant and a breach of it be averted. So the brilliant spectacle of the up-turned bow against the dark background of the retreating storm, is a natural reminder of the promise which God has given guaranteeing the stability of physical law.

## THE LESSON APPLIED

The sacred writer now records how a new outlook came to Noah. The unparalleled storm had died down; the waters had subsided; the gloom and terror had passed; and the heart of the grateful Noah leaped for joy when he beheld a beautiful rainbow in the heavens. Then the Lord assured him that man should henceforth live undisturbed by the fear of a recurrence of the deluge disaster.

(1) This is the Hebrew way of declaring the stability of nature's laws. The writer did not think of nature as a gigantic but dead machine that kept itself going forever. No, he knew that back of the flour is the wheat, and back of the wheat are the sun and the rain, and back of these is the Spirit of God. The loving providence of the Almighty is over the sparrow, and over "the grass . . . which to day is, and to morrow is cast into the oven." This is God's world, and His everlasting arms are beneath it.

(2) Another lesson was brought home to Noah's conscience,—the sacredness of all life, and especially human life. A new regulation was announced for the protection of human life. "Whoso sheddeth man's blood, by man shall his blood be shed." To quote Dr. Marcus Dods, "civil government and criminal law began." Yet how cheap we still hold human life! Perhaps we are realizing more keenly than before the extraordinary value that God attaches to the human soul, and that appreciation is sending out missionaries to the heathen, suggesting many ameliorations of the lot of the unfortunate and unhappy, and sharpening the conscience of the church toward the needy and ignorant and oppressed everywhere.

But so much is to be done yet! An anarchist blows up a building, and sends a score of innocent people into eternity, as the McNamara brothers did in Los Angeles; an automobile dashes along the street at a mad rate and a little child's life is crushed out; the train rushes over the deadly level crossing and the newspapers record a tragedy; the mad desire to break all records wrecks the Titanic, and the world is shocked at this blasphemous loss of human hope and energy

and love. Yet we allow slums to grow up in our cities, and crime to fester in these resorts; we allow the bar to tempt our boys and slay them; we permit inhuman and unnatural agencies to entrap our girls and kill them.

We must take to heart the old lesson of the inestimable value of human life. It is not the will of God that one of these little ones should perish.

"For the dear God who loveth us,  
He made and loveth all."

So the Lord established a covenant with Noah, and the sign of the covenant was the rainbow. The bow did not now come into existence for the first time. Bread and wine were familiar articles before Jesus constituted them the symbols of a sacrament. Similarly Noah was instructed to look with new eyes on the beautiful bow, and to recognize in it a new significance. Henceforth it would speak to him of the divine mercy and kindness.

(3) We may do well to remember that the bright bow always appears in the life of the humble Christian man. The psalmist tells us (Ps. 124) that the proud waters would have gone over his soul, had he not known that the Lord was on his side. "The torrent of affliction may swell and rise, and toss the heart on its heaving bosom; but God sits above the flood enthroned forever, and under His restraining hand it is not suffered to overflow or deal utter ruin. This is the message of the rainbow—that smile set in the still frowning heavens. The rainbow is a child of the storm. It springs out of the conflict between light and darkness; it is caused by the sun of heaven shining upon the fast dripping tears of earth. It needs the fast falling tears of sorrow and sadness below, but it needs also the sunshine, the light and the glory from heaven above.

"Through gloom and shadow look we  
On beyond the years;  
The soul would have no rainbow  
Had the eyes no tears."

## THE LESSON GRADED

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

**For Teachers of Bible Classes**

Bring out how that the Lesson grows out of the last. It tells of the new start which the race had with Noah. Discuss briefly the lessons of the flood, that God presides in the world and that men must obey Him, or they will inevitably be punished.

Have the class glance at the account in ch. 8 : 20-22 of Noah's altar building and his offering to Jehovah. The extent of the offering (v. 20), and Jehovah's delight in it (v. 21) should be noted. Bring out the essentials of true worship as gratitude, personal devotion and obedience to the will of God. In discussing the specific Lesson topic, the unprinted vs. 1-7 of ch. 9 should be included. The following outline may be followed in the discussion :

1. *The distinctive elements of the covenant with Noah.* Let these be elicited by questioning, as : (a) The established order of nature was confirmed and made permanent, vs. 11, 15 (compare ch. 8 : 22). The heirship of the world was given to Noah and his seed, v. 2. (b) The relation of man to the lower creation (see ch. 1 : 29) is confirmed and modified, vs. 3, 4. (c) In the new order man is given self-government, vs. 5, 6. Take up the question of capital punishment, showing that murder strikes at God. (d) The earth is secured against another flood, ch. 8 : 21 ; 9 : 11. Bring out the meaning of the bow as a sign of the new covenant. Dwell upon this close union of nature and man in the purpose of God, and the use Jesus made of nature to unfold spiritual truth.

2. *The lessons for the present day.* (1) The infinite condescension of the covenant-keeping God, in assuring the sinner of His constant oversight and love. (2) The faithfulness of God, as witnessed by the uniformity of nature. (3) The privileges of the covenant wait upon human co-operation. Man must do his part, if he is to expect the divine blessing.

**For Teachers of the Senior Scholars**

Ask for the meaning of the word "covenant" (see Lesson Explained) and illustrate

by references to every day contracts. It will not be difficult to lead the class to see that in this Lesson, emphasis is to be laid upon the divine promise. The Lesson may be treated as follows :

1. *The Occasion of the Covenant.* Bring out, by a series of questions, the events in Noah's experience since we left him last Sunday in the ark floating over a drowned world :—how God remembered him (ch. 8 : 1) ; how when he found himself again on solid ground he built an altar (ch. 8 : 20) ; how lovingly God comforted him, ch. 8 : 21, 22. Notwithstanding all that God had done for Noah and his household, they seemed to be afraid of another flood. Call attention to the fact, that we know very little of what their experience was in the ark during the flood ; but we infer from the earnest way in which God in this Lesson seeks to remove all fear from their hearts of another catastrophe of this kind, that they must have suffered severely. Illustrate by a reference to some terrible shipwreck like that of the Titanic,—how much those who were rescued suffered in witnessing their fellows go down to death!

2. *The Nature of the Covenant,* ch. 9 : 8-11. What was this divine promise ? Note that this covenant embraced the whole human race and the entire brute creation. Never again would the whole world be drowned because of sin. Whole villages might be swept away by a flood of waters, and multitudes might go down in a terrible shipwreck, but never again would there be a universal destruction of human beings. What a comforting promise this must have been to that little group of fearful souls who had just passed through so terrible an ordeal ! Refer to God's blessed covenant of grace, which embraces every precious soul that is willing to be saved.

3. *The Sign of the Covenant,* vs. 12-17. Question the class about the rainbow, "this gracious thing made up of tears and light," how it is formed, and teach the scholars to see in it a beautiful reminder of God's love, a revelation that there is a God who cares for us, who is not willing that we should perish.

May Christ be :

"The rainbow to the storms of life,

The evening beam that smiles the clouds  
away,  
And tints to-morrow with prophetic ray."

### For Teachers of the Boys and Girls

Question on the unprinted portion of the Lesson (ch. 8 : 1 to ch. 9 : 7), somewhat as follows :

Did God forget Noah and his family and all the creatures in the ark? How did God cause the waters of the flood to abate? Where did the ark, at last, rest? When did this take place? How long afterwards was it before the mountain tops were seen? What bird did Noah first send from the ark? Did it return? What bird did he next send out? Why did it return? After how long was it sent out again? What did it now bring back? Of what was this a sign? When did the earth become quite dry? Who told Noah to go out of the ark? What did he do as soon as he had gone out? Was God pleased with Noah's offering? What promise did God make? Over what were Noah and his sons to rule? What new permission was given about their food? What was to be the punishment of murder?

Turn now to the printed portion of the Lesson, and question on :

1. *The Covenant.* To whom did God speak? For whom then was the covenant meant? (Take pains to make it clear that it was for the whole human race.) Have the lower animals any share in the covenant? What is a covenant? What was promised in this covenant? For how long was it to last?

2. *The Token.* What is a token? Tell of some tokens described in the Bible? (See Lesson Explained.) Of what are the bread and wine used in the Lord's Supper tokens? What token is used in baptism? What was the token of God's covenant with Noah? How is the rainbow formed? What would God remember when He looked upon the rainbow? Show that God's covenant is a personal one. That it is universal. That it is everlasting. (Bring out these points by helpful questions.)

The lesson to impress is trust in the faithfulness of God. Recall some of the promises which He has made. Impress the thought, that the beautiful rainbow reminds us of how He has kept His promise to Noah, and that, just as surely, will He keep His promises to protect and guide and save us. We should trust Him as a child its father.

## A MESOPOTAMIAN FLOOD

The upper valley of the Tigris river has many ways of reminding a traveler of the Bible story of the flood. A stereograph lately made on a mountain side above the river gives an excellent chance to see how the country looks, when an inundation is almost over and the waters are nearing their natural level. As you look out through the stereoscope you see at your feet part of the weather-beaten grey stone of a cliff on which you stand. At the farther side of the valley another height rises steeply. One side of that opposite height is curiously ragged and broken along its base, as if it had been torn by some

great force. Looking past that ragged part of the mountain's base, you can see for several miles across a broad level that is partly water and partly bare, muddy ground. That muddy ground, with currents flowing past both sides, was entirely covered by water a few weeks earlier, when the whole wide space between where you stand and those far distant hills was filled by a great freshet.

To see for yourself these signs of a small "flood" not far from the scene of the Bible story, use a stereograph entitled, *The Waters Assuaged; Great Plains Left After Floods in Mesopotamia.*

## ADDED HINTS AND HELPS

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

### Something to Look Up

1. Our Saviour compared the sudden de-

struction of the flood with the punishment that should come upon the wicked at the end of the world. Find His words.

2. Find a verse in the New Testament

that tells how much God loves the world, and whom He gave to save the world.

ANSWERS, Lesson V.—(1) Gen. 19 : 24, 30. (2) Luke 13 : 5.

### For Discussion

1. Is kindness to animals a necessary part of religion ?
2. Do God's covenants impose conditions on Him alone ?

### Prove from Scripture

That God is good to all.

### The Catechism

Ques. 45, 46. *The First Commandment, and what it requires.* The First Commandment assumes that men will worship some being or beings. It does not present a choice between the true God and no god, but between the true God and false gods. The duty here laid down is to recognize Jehovah as the true God. This recognition includes : (a) the knowledge of who and what Jehovah is. We must know Him as Creator, Preserver, Governor and Redeemer. (b) It also includes faith. We must believe that God exists, and that He is what He reveals Himself to be. We must believe that we are His creatures and children. (c) Again, confession is included in this

recognition of God. Confession is made, not only by accepting a creed, but also by acts of worship, such as praise, prayer and thanksgiving.

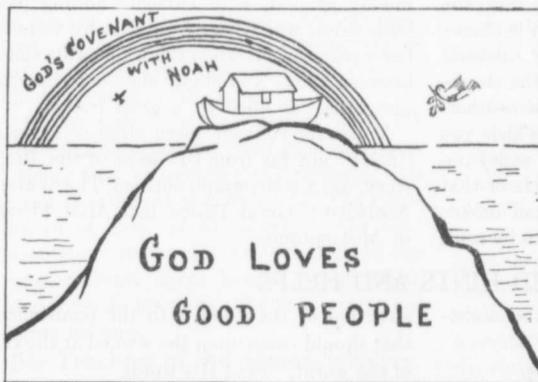
### The Question on Missions

Ques. 6. *What kind of people did these explorers find in Africa?* The people among whom Livingstone lived, were called the Bechuana, and they were divided into numerous tribes called, "the people of the monkey," "the people of the fish," "the people of the alligator," and other descriptive names to show the animal which they used especially to worship. The Africans were very cruel and very ignorant. Their superstitions and foolish beliefs, their unclean habits and their support of slavery, although it brought them so great misery, made them exceptionally repulsive. Before the early explorers went to Africa, 70,000 slaves were sold from the villages every year. The Bechuana were the laziest people imaginable, and Livingstone says they were never known to work unless they were highly paid for it. Their warlike and lazy life frequently resulted in abject poverty, for they depended solely upon the rainfall. They had the most primitive methods of tilling the soil if indeed their work can properly be so described.

## FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—God blessing a righteous man.

*Introduction*—Who can remember what our story was last Sunday ? You may all



stand, and, with your arms and hands, show me how the rain came pouring down upon the earth for forty days and forty nights. (Recall Lesson.) Some one may make some marks on the board that will make us think of rain coming down from the sky.

One day Millie had been watching the rain falling and thinking what a gloomy day it was and wondering "if it would ever stop." When afternoon came, the clouds began to break and she could see patches of blue

sky; and suddenly the sunshine darted out. While Millie was looking up into the sky, she saw a beautiful rainbow. We'll try to make a picture of it. You may tell me the rainbow colors (red, orange, yellow, green, blue, purple) and we'll use these colored chalks (or have a rainbow painted on paper ready to show to the class).

*Golden Text*—Repeat Golden Text, all standing and making a bow shape with hands over head. God said these words to Noah after the rain was over and Noah and all in the ark were safe again on the dry earth.

*Lesson*—Here we see Noah and his family safe in the ark. Nothing is to be seen but water all around them,—not a tree, nor a mountain top, just water everywhere. But God caused the rain to stop, and caused the wind to blow and the waters began to dry up so that soon the ark rested on a mountain top. Outline a mountain with the paper ark resting upon it. "We'll print the name of the Mount—ARARAT.

*The Raven and the Dove*—Tell of the raven and the dove sent forth (outlines) by Noah to seek a resting place, ch. 8 : 6-12. Here at last comes back the dove with an olive branch in its mouth (outline). What does that tell Noah? Soon all the ground became

dry, and Noah took off the roof of the ark.

*God's Covenant with Noah*—Then God spoke to Noah, ch. 8 : 16-22. God made a covenant or agreement with Noah. Noah and his sons were to be faithful to God, and God promised that He would never again send a flood to destroy the earth. For a sign that God would remember this covenant, He appointed the rainbow in the sky, ch. 9 : 13-17.

*The Bow in the Sky*—When we look at the rainbow in the sky, let us remember that God saved Noah and his family because Noah was a good man and faithful, and God loved him.

Let us also remember that we must be faithful and keep our part of the bargain and God will keep His.

*Try to Please Him*—

"He who dwelleth high in heaven  
Unto us all things hath given.  
Let us as through life we move  
Try to please the God of love."

*Our Review Book*—A paper ark resting on a mountain top, a black raven and white paper dove with green leaf, a rainbow overhead.

*Something to Think About*—God loves good men.

#### FROM THE PLATFORM

*I do set my bow in the cloud*

Call for the Golden Text, and, after the scholars have repeated it, write on the blackboard, "*I do set my bow in the cloud.*" Next, ask of what promise the rainbow was to remind Noah. Bring out, by a question or two, who and what were included in the terms of this promise,—Noah, his family and every living creature. Have the scholars tell you, also, how long this promise was to endure,—forever, "for perpetual generations." Now, talk about some things of which the rainbow, when we see it, should remind us. Ask, For how many of His creatures does God care? Make the point, that He cares for all, even the smallest (see Matt. 10 : 29 ; Luke 12 : 6). If God treats everybody with kindness, how should we treat them? Impress the lesson of Matt. 5 : 45. Since God's promise includes the animals, how should we act towards them? This is a good opportunity to bring home the duty of kindness to animals. A closing point is that God's promise never fails. Of all these things the rainbow reminds us.

## Lesson VII.

## \*THE CALL OF ABRAM

February 16, 1913

Genesis 12 : 1-9. Read Genesis, chs. 10 to 12. Commit to memory vs. 1-3.

**GOLDEN TEXT**—I will bless thee, and make thy name great; and be thou a blessing.—Genesis 12 : 2 (Rev. Ver.).

1 Now the Lord <sup>1</sup> had said unto A'bram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto <sup>2</sup> a land that I will shew thee :

2 And I will make of thee a great nation, and I will bless thee, and make thy name great ; and <sup>3</sup> thou shalt be a blessing :

3 And I will bless them that bless thee, and <sup>4</sup> curse him that curseth thee : and in thee shall all families of the earth be blessed.

4 So A'bram <sup>5</sup> departed, as the Lord had spoken unto him ; and Lot went with him : and A'bram <sup>6</sup> was seventy and five years old when he departed out of Har'an.

5 And A'bram took Sar'ai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Har'an ;

**Revised Version**—<sup>1</sup> Omit had ; <sup>2</sup> the ; <sup>3</sup> be thou a ; <sup>4</sup> him that curseth thee will I curse ; <sup>5</sup> went ; <sup>6</sup> Shechem ; <sup>7</sup> oak ; <sup>8</sup> Ai ; <sup>9</sup> South (capital S).

**LESSON PLAN**

- I. The Call, 1-3.
- II. The Journey, 4-6.
- III. The Altar, 7-9.

**DAILY READINGS**

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

M.—The call of Abram, Gen. 12 : 1-9. T.—Abram's faith, Heb. 11 : 6-10. W.—The story retold, Acts 7 : 1-7. Th.—The children of faith, Gal. 3 : 6-14. F.—The first disciples called, John 1 : 35-47. S.—Matthew called, Luke 5 : 27-32. S.—Called and blessed, Isa. 51 : 1-6.

**Shorter Catechism**—*Ques. 47. What is forbidden in the first commandment ?* A. The first commandment forbiddeth the denying, or not worshipping and glorifying the true God as God, and the giving of that worship and glory to any other, which is due to him alone.

and they went forth to go into the land of Ca'naan ; and into the land of Ca'naan they came.

6 And A'bram passed through the land unto the place of <sup>7</sup> Si'chem, unto the <sup>8</sup> plain of Mo'reh. And the Ca'naanite <sup>9</sup> was then in the land.

7 And the Lord appeared unto A'bram, and said, Unto thy seed will I give this land ; and there build he an altar unto the Lord, who appeared unto him.

8 And he removed from thence unto <sup>9</sup> a mountain on the east of Beth'-el, and pitched his tent, *having* Beth'-el on the west, and <sup>8</sup> Ha'i on the east ; and there he builded an altar unto the Lord, and called upon the name of the Lord.

9 And A'bram journeyed, going on still toward the <sup>8</sup> south.

**The Question on Missions**—7. What were the results of the work done by these explorers in Africa ? The sympathy of Christian lands was roused, slavery was checked, ships sailed up the rivers and lakes to do business and the gospel was preached in many places by earnest and good men.

**Lesson Hymns**—Book of Praise : 7 (Supplemental Lesson), 474, 287, 14 (Ps. Sel.), 583 (from PRIMARY QUARTERLY), 294.

**Special Scripture Reading**—Matt. 10 : 1-15. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 721, "So Abram departed ; and Lot went with him." For Question on Missions, M. P. 808, Taking Shackles off a Slave (See Slide List No. 2 for full set of Slides on Livingstone). (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

**Stereograph**—For Lesson, Shechem, An Early Centre of Hebrew History, Southwest from Mt. Ebal (Underwood & Underwood, see page 61).

**THE LESSON EXPLAINED**

**Time and Place**—About B.C. 2300 ; Ur of the Chaldees, the native place of Abraham, now called Mugheir, on the west bank of the Euphrates, 140 miles southeast of Babylon ; Haran, Abraham's home for a few years, 500 miles northwest of Ur, on the great caravan route from Nineveh to Syria ; and several places in Palestine.

**Connecting Links**—The aim of the Book of Genesis is to trace the history of Israel from three epochs, namely : (a) The Creation, (b) The Flood, and (c) The Call of Abram. In the previous Lessons, we have studied the first two epochs and have seen how Israel was related to the other nations of the earth, through its descent from the first man and from Noah, the second head of the human race. To-day, we enter upon the study of the third epoch, and shall learn how Israel gradually emerged into a separate and distinct existence amongst the other peoples.

**I. The Call, 1-3.**

V. 1. *Now the Lord had said ;* in Ur of the Chaldees, not in Haran (see ch. 11 : 31). "God's voice is to be thought of, not as something external, but as heard within Abram's inmost soul." *Get thee out.* The expressions, *thy land, thy kindred, thy father's house,* are accumulated, to show how much God demanded of Abram. Such a sacrifice was the severest test of faith. *Land that I will shew thee ;* the first promise. The vagueness of the goal,—not even the name of the new land is told him—adds to the strain put upon Abram's faith. He must leave all and venture all on the bare word of God. "Obedience under such conditions marks Abram as the hero of faith and the ideal of Hebrew piety" (see Heb. 11 : 8).

Vs. 2, 3. *A great nation.* The ancients longed for a numerous posterity, but to be the father of a people was a hope well-nigh surpassing hope. This second promise, however, was a further test of Abram's faith,

\* This Lesson has been selected to be treated as a Special Missionary Lesson for the Quarter

for he was already an old man, and, as yet, had no children. *I will bless thee . . . name great*; a promise,—the third—of prosperity and happiness through the divine favor and of honor from men. *Thou shalt be a blessing*; the fourth promise, literally, "it shall be a blessing," that is, Abram's name will be used in pronouncing a blessing. Men shall say, "May you be blessed as Abram." *Bless them . . . curse him*. Abram's friends are God's friends, and Abram's enemies are God's enemies. This is the fifth promise, chs. 12 : 17 ; 14 : 14-24. *All the families* (Rev. Ver.); nations. *Be blessed*; literally, "bless themselves." Abram should be considered the happiest of men, and posterity should seek his happiness by emulating his life. (Compare Acts 3 : 25 ; Gal. 3 : 8.)

### II. The Journey, 4-6.

Vs. 4, 5. *So Abram departed*; in obedience to God's call. *Lot with him*; Abram's nephew, the son of Haran, Abram's elder brother, Gen. 11 : 27. *Seventy and five years old*. He was at an age when most men cease to turn over a new page in life, or to risk much on the pursuit of a great ideal. *Sarai*; probably an archaic form of "Sarah" (ch. 17 : 15), which means "a princess." *Out of Haran*; situated in northwest of Mesopotamia. Remains of the city are still to be seen. *Canaan*. See Light from the East.

V. 6. *Sichem*; or, Shechem, situated between Mts. Ebal and Gerizim. The name means "shoulder," and was given to the town because it was situated on the shoulder or watershed which separates the waters flowing into the Mediterranean from those into the Jordan and Dead Sea. *Plain of Moreh*; literally, "oak of Moreh," or, more likely, "the oak of divination," a tree to which the people of the land went for supposed revelations of the will of the gods. *Canaanite . . . in the land*; an explanation of the use of the tree. The land was not uninhabited.

### III. The Altar, 7-9.

V. 7. *The Lord appeared*. No need had Abram of a sacred tree; God Himself speaks to him. *Will I give this land*; first reward of faith—a richer promise than the first

one, v. 2. "A wonderful word! Abram was but a single person, and yet he received the land for a possession," Ezek. 33 : 24. *There builded . . . an altar*; (1) a proof of his faith in God's promises; (2) a renewed consecration of himself to God and His service; (3) a taking possession of the land in God's name; (4) a testimony for God to the heathen round about.

Vs. 8, 9. *And he removed from thence*; "in nomadic fashion." His faith kept him from being daunted by obstacles and possible discouragements, and urged him to move farther into the land. *Bethel*; 20 miles south of Shechem, at that time called Luz, but later named Bethel by Jacob, after his dream, Gen. 28 : 19. *Hai*; Rev. Ver., "Ai," somewhat more than two miles east of Bethel and separated from it by a ravine. *Called upon the name of the Lord*; literally, "called by the name of the Lord." To repeat the divine name was to invoke a blessing. (See 1 Kgs. 18 : 24-39.) *Journeyed*. This word means to "pluck up" (the pegs of a tent), "to move camp." *Toward the South* (Rev. Ver.); the Negeb, the "dry" region, south of Judah.

## Light from the East

CANAAN—Was originally applied to strip of land along the sea coast between Gaza and Sidon, then to the valley of the Jordan and later to the whole country. The term Palestine is first found in Herodotus and is a corruption of Philistia, the land of the Philistines. It is now the name of the land of Israel, which extends from the eastern shore of the Mediterranean Sea to the Arabian desert. It consists of a fertile plain along the coast, a ridge of rocky mountains, with spurs of foothills and winding valleys, the deep gorge of the Jordan running from the foot of Lebanon to the Dead Sea, and east of this the mountainous country of Edom and Moab extending to the edge of the desert. In Abraham's time the mountain sides and many of the valleys were covered with dense forests. Small clearings were cultivated near the villages, and larger ones in the neighborhood of the cities and on the richer plains. Wild animals

abounded, especially in the thick jungle of the Jordan. Some of the hillsides had been cleared of the trees for building purposes, and the steep slopes were terraced and

planted with vines and olive trees. The valleys, which contain the soil washed down from the mountains through many centuries, have always been very fertile.

### THE LESSON APPLIED

Our study to-day is one of the noble hero stories of Israel. It is a story of undying interest, because it gives us some clue to the origin of the nation that has influenced the world as no other race has done. As Noah was the first "righteous man," so Abram was the father of the faithful. Here we are at the tiny and obscure source of the broad river which has made humanity glad. We see the gray streaks of the dawn that passed into the bright day when the giant prophets revealed God to their people with such extraordinary passion and power.

The sacred writer cast his glance over the history of his nation with a reverent heart, and lo! he recognized God's hand in it all; it had been divinely planned and shaped from the beginning. The trek of Abram and his clan, although it occurred during the "epoch of migration," did not happen by chance, nor was it prompted by the motives that usually drove hordes of people from one country to another. It was not lust of conquest, as when the Goths swept down into Italy; it was not lust of gold, as when the Spaniards invaded Peru.

No, it sprang from a religious inspiration. Thousands of years later the Puritans who landed on the rocky coast of New England, were animated by a similar spirit. Abram was our first Pilgrim Father. He comes before us as a type of the man who felt the lure of the spiritual.

The civilization in which Abram was born was energetic and enterprising. Music, architecture, astronomy, flourished in Ur of the Chaldees. But there was one thing lacking in this powerful civilization, and Abram alone was conscious of that omission. Like the Explorer, in Kipling's poem, he heard

"The everlasting Whisper repeated—so:  
'Something hidden. Go and find it. Go  
and look behind the Ranges—  
'Something lost behind the Ranges. Lost  
and waiting for you. Go!'"

So, in obedience to the "Whisper" of the Lord in his conscience Abram set out on his spiritual errand for humanity.

Again, Abram comes before us as the type of a man who not only obeys the vision, but fearlessly and quietly leaves the outcome with God. He went out, not knowing whither he went. Many a hot conflict had to be waged before Canaan passed into his possession, or rather into the possession of his descendants. He had to purchase a few feet of earth in which to bury his beloved wife. Doubtless he was not aware of the difficulties ahead. It was better so. It is always better so. A Union veteran once told me, that at one stage of the Civil War in the United States, the cause of the North was lost. "We were beaten, thoroughly beaten," he said, "but mercifully we did not know it. Had we known it, we could not have gone forward." There was One who knew what was ahead. He saw the cross looming before Him, and the knowledge almost crushed Him,—almost, but not wholly.

Let us learn to step into the unfamiliar and unseen with confident tread, anxious only to be sure of one thing—that God has summoned us to the new toil and the strange paths. Let ours be the spirit of Whittier's beautiful lines:

I know not where His islands lift  
Their fronded palms in air;  
I only know I cannot drift  
Beyond His love and care.

One more point: Abram's brave venture is the one that we, too, must take. We must all go forward into the unseen and unknown, not merely for our own salvation, but for the good of others. In our time the call of Abram sounds strangely familiar in the ears of many young men and women who leave all the associations of their native land and go as missionaries in far countries. In them the nations will be blessed. Would not our history be a poor, mean, pitiless

thing, if we had no roll of courageous and faithful spirits who chose God before all else and went forth bearing His reproach amongst men?

The writer of the Epistle to the Hebrews felt that Israel's history was splendid because of the honor roll of those who had done mighty things "by faith." Our

modern Christian history, too, is full of memorable deeds of sacrifice, and of famous and sainted names. Every walk of life has its brave spiritual adventurers, who esteem the word of Christ of more value than earth's prizes and are risking all in following Him.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

Question briefly on the main events since last Lesson, emphasizing the moral depravity and self-seeking which led up to the confusion of tongues at Babel, with the consequent separation of the nations as the penalty of sin.

Point out (see Lesson Explained) that today's Lesson begins the founding of a new nation, to which and in which God would manifest Himself. In the Lesson we pass from the history of humanity to the history of the chosen people. The importance of this is indicated in the fact that five Lessons are given to the founder of the Hebrew nation as the called of God. As a Missionary Lesson, get the class to discuss the suggestions of the story of Abram's call from Ur to the land of Canaan as to:

1. *The missionary call.* Bring out the elements in such a call: (a) It is a summons from God to the individual. In whatever form it may come, the personal divine summons is the content. (b) It demands the surrender of things seen and present for things unseen and future. Ask what Abram had to give up—country and home and kindred; and what he had in view—God's promise of a better land; and compare the demands made of the missionary and the promises made to him. (c) It promises personal blessings, in order specially to becoming the channel of blessing to others. (d) It involves a partnership with God who will crown with blessing all helpers and defeat all enemies. (e) It demands immediate action based upon faith. Emphasize the truth, that the true missionary call is God's choice of us, not for salvation

only, but pre-eminently for service, and implies that Christianity is not something to keep, but something to share, a light to diffuse, a life to communicate.

2. *The missionary response.* Bring out: (a) The obedience which leaves all behind; (b) which presses forward amid strangers and even enemies. Make clear that this is the true course for all whom God calls for service. Illustrate from the lives of missionaries. Pause to press home this truth. Do we faithfully follow the guiding hand of God in faith?

3. *The encouragement in the way.* Bring out the fact that God appeared in the way to cheer and guide Abraham. Further that Abraham faithfully established the worship of God and found comfort therein, and also that he made no concession to the heathen, but built an altar to God and openly worshiped Him. Teach that obedience works in an ever brightening light. Remind the class that our first mission work was a venture. Succeeding years have lifted it into the clear light of victory. The missionary finds increasing tokens of God's presence in service.

#### For Teachers of the Senior Scholars

Remind the class that we are beginning to-day to study the life of one of the greatest men that ever lived, one who occupies a larger place in the Bible than all that went before him put together, one whose name is honored and revered by Christians, Jews and Mohammedans, one who is called the father of the faithful, and the friend of God. Question the scholars about what they know of Abram's early life, of his country and kindred, ch. 11 : 27-32. Guide the conversation on the Lesson facts and teachings along the following lines:

1. *Abram's Call*, vs. 1-3. By whom was Abram called, and what was he called to do? Bring out from the wording of the call the hardships involved in responding to the divine voice. It was hard to leave one's country in an age when emigration was a thing unknown; it was hard to leave kindred and father's house and go out amongst strangers. All this was made plain to Abram; everything is above board with God. What were the divine compensations? (Vs. 2, 3.) Question the class about these divine promises. In what sense have they been fulfilled? Get the class to see that Abram, during his life time, made the little wor'd in which he lived purer and brighter, a'together unlike the great heathen world about him, and that great Abram's greater Son gave the promises a larger fulfilment, so that, in our day, all the families of the earth have a chance to be blessed.

Help the class to see that God's interest in foreign missions is not a modern thing, that God's thoughts of the world have always been thoughts of love, that from the first of time the divine outlook of love has been world-wide. This poor sinning, suffering, sorrowing world was in God's heart from all eternity, but it was not till the world looked into the face of Jesus, and listened to His loving words, and witnessed His pre-eminently loving death, that man began to realize what God's thoughts toward the world were, how He longed to get sin out of the wor'd, how He longed to get sin and sorrow out of human life.

2. *Abram's Journey*, vs. 4-9. What were the most important incidents of the journey? How old was Abraham at the time, and who accompanied him? It was a long, difficult journey for that age, but we are not told much about it. Abram was God-led, and that was a good reason for not looking upon the difficulties as hardships. Many a one has heard Dr. Grenfell say that he disliked to hear people talk about the sacrifices he was making in Labrador. He was where he believed God wanted him to be, and that was his "fun."

Impress upon the class what a great thing it is to be where God wants us to be, and urge them to consider whether God may

not want some of them to become missionaries.

### For Teachers of the Boys and Girls

Begin with a little talk about the immigrants who are coming, in so great numbers to Canada. Get the scholars to tell you from what countries they come, at what ports, chiefly, those from over the sea, land, and where, for the most part, they settle. Now tell the scholars that the Lesson is a story of an immigrant of the olden time. In answer to questions, they will tell you his name, the country from which he came and that in which he settled. After some such opening, direct the conversation somewhat as follows:

1. *God's command to Abram*, v. 1. Bring out, by questioning and illustration, how hard were the things required of Abram,—to leave country and relatives and home, especially as he was not even told where his new home was to be. Ask if the scholars have ever heard of any who have been required to leave their country and friends and home, to go away off to some strange land. They will likely be able to tell you of some of our missionaries and, perhaps, name their fields.

2. *God's promises to Abram*, vs. 2, 3. There are six of these promises. Get the scholars to pick them out, one by one, and have the meaning of each discussed. Give special emphasis to the last of the promises,—“in thee shall all families of the earth be blessed.” Bring out the fulfilment of this promise in the coming of Christ and the spread of His gospel; and press home the duty of sending the gospel message to all the peoples of the earth.

3. *Abram's obedience to God's command*, vs. 4-6. There are a number of details to be elicited here,—Abram's age when he left Haran, the name of his wife, the others who went with him and the course of their journey; but the point to make emphatic is the promptness and completeness of Abram's obedience. If God should bid one of us become a missionary, would we be as ready to obey His command? Get the scholars to consider this question.

4. *Abram's witness-bearing for God*,

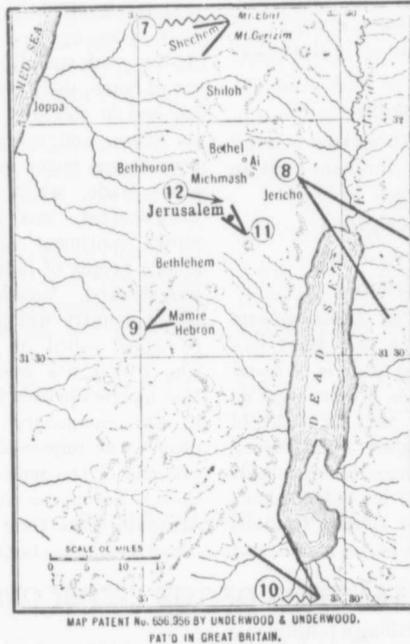
vs. 7-9. After the Lord's appearance to Abram has been noticed, direct attention to Abram's building an altar for God's worship wherever he went. Bring out how this would show to all the heathen people round about, that he belonged to and served the living and true God, and would be a constant invitation for them to join him. Im-

press our duty to witness for God wherever we are, and to go ourselves or send others to witness for Him in heathen lands.

Speak, in closing, of how Jesus came from heaven to earth to be our Saviour, giving up so much for our sakes. How ready we should be to tell others of Him, whether they are near or far away.

### THE GEOGRAPHY LESSON

Sichem or Shechem is forty-two miles almost straight north of modern Jerusalem, down in a sheltered valley between Mount Ebal and Mount Gerizim. You can get a particularly good view of the place as it is to-day, if you stand on a slope of Ebal and look west. It is an exceptionally pleasant and inviting valley that you find spread out before you. The lower slopes of the surrounding hills are covered with groves and orchards, so you know there must be abundant springs of water. The town itself, the houses built of stone and closely crowded together, has a population of about 25,000. Of course no building now standing can be the same



that stood here in Abram's time, but the site of Shechem as a whole is practically unquestionable. You notice orchards, fields and gardens all around the borders of the town; they are fed by streams from the hills. The neighborhood of an old established town would be a particularly good camping place for a pioneer who owned large flocks and herds to be pastured, and who might need to buy supplies for his family and servants.

To see Shechem and its surroundings with your own eyes, use a stereograph entitled, Shechem, An Early Centre of Hebrew History, Southwest from

Mount Ebal. Shechem is still one of the chief towns of inland Palestine.

### ADDED HINTS AND HELPS

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

#### Lesson Points

It is only when we are separated from the world that we get near to God. v. 1.

"A true obedience is content to have orders enough for present duty." v. 1.

Divine blessings are rightly used only when they are diffused. v. 3.

Obedience is the only sure test of faith. v. 4.

It is not enough to enter upon a right course; there must be continuance in it to the end. v. 5.

A journey with God as its Guide must have a happy ending. v. 5.

Faith sees in obstacles only opportunities for the forthputting of divine power. v. 6.

Closer vision and fuller knowledge are won by obedience. v. 7.

"That is a poor religion which will not travel." v. 8.

Those who look for a city may well be satisfied to dwell in tents. v. 8.

### Something to Look Up

1. Find a verse in the Epistles which says that all believers in the true God are the "children of Abraham."

2. A man who afterwards became very famous, was traveling from Jerusalem to Damascus for a wicked purpose, when suddenly God met him on the way. Who was the man? Where is the story given?

ANSWERS, Lesson VI.—(1) Matt. 24 : 38, 39. (2) John 3 : 16.

### For Discussion

1. Can there be true faith without action?
2. Everywhere he went Abraham built an altar. Of what use is prayer to life?

### Prove from Scripture

That we are called to help others.

### The Catechism

Ques. 47. *What the First Commandment forbids.* It forbids denying that there is a God, whether the denial be made in so many words or consist in living as if there were no God. It makes it a sin, also, to withhold from God the worship and glory which belong to Him. Again, the Commandment forbids the giving to others what is due to God alone. This law tells against the Roman Catholic practice of offering prayers to saints and

angels, and paying divine honor to the Virgin Mary. It is true, that the Roman Catholic Church professes to justify such practices, by saying, that the honor paid to saints and angels and the Virgin is of a lower kind than that paid to God; but the marks by which the two kinds of honor are distinguished are not satisfactory.

### The Question on Missions

Ques. 7. *What were the results of the work done by these explorers in Africa?* As they each and all had friends and supporters at home, their work was carefully followed, and in this way attention was directed to Africa, and sympathy for its degraded peoples was raised in Christian lands. The slave trade, which had been flourishing unchallenged, was assailed, and such a strong sentiment against it was created among people of influence, that its increase was checked. Vessels, to carry the produce of the country which the natives had come to value, sailed on the rivers and lakes. The gospel was preached in many places that had before been inaccessible or unknown to the missionary. The health of the people was improved by the teaching and example of the men who had come among them. Europeans began to emigrate to Africa to make their home there, and thus Africa's isolation began to cease.

## FOR TEACHERS OF THE LITTLE ONES

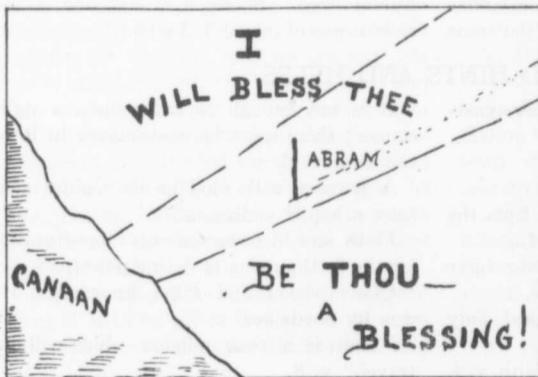
*Lesson Subject*—God calling a faithful man.

*Introduction*—How many of you go to school? Those who go to kindergarten will

know a game where one is chosen to be a leader.

One day Charlie's teacher called him to the desk, and told him he wanted him to be the leader of the boys in a drill. The teacher had been watching Charlie and had seen that he was quick to obey orders and faithful in all his work, so Charlie was chosen leader, and, for the same reason, Mary's teacher chose her for leader amongst the girls.

*Lesson*—Our Lesson story tells us about a faithful, obedient



man whom God chose to be a leader, to go out from his own home to live in another land and become the father of a great family, whom God was going to teach and train to be His own people to whom He would speak and teach His laws, and to whom, in due time, He would send Jesus.

*Abram Chosen*—Living away off in Ur (explain) lived Abram with his father and brothers. God was watching Abram and saw that he was faithful and true and good, and knew that in his heart he was ready to listen to God's voice and obey Him, and when Abram grew to be a man God said to him (vs. 1-3). Abram obeys, and goes out to be blessed and to be a blessing to all the families of the world, by being the means of giving God's laws to them, and later of giving Jesus to them.

*Another Wonderful Promise*—This is another wonderful promise. Can you tell me the wonderful promise God made to another faithful, obedient man in our story last Sunday? (Recall last Lesson.) You see God always blesses and rewards faithful people.

*Golden Text*—Repeat Golden Text. This same promise is for us too. "I will bless

thee; and be thou a blessing," etc. All repeat. What will bring us this blessing? Obedience to God. Print, **BE THOU A BLESSING**. Let us take this as our motto. How can you little people be a blessing? Teachers will think of many ways. In no way better than by helping to send the knowledge of Jesus to all the families of the earth. Jesus has come to us and called us each one to go some place, and He has promised to be with us always. "Go ye into all the world, and preach the gospel to every creature." Teachers will tell the children ways in which they may go and preach, ways in which they may help in mission work, either home or foreign. All repeat:

"May our hands be quick and true;  
God will give them work to do."

*Our Review Book*—Paste on your page a picture of a man with a staff in hand. Trees and rocks may be pasted to form a roadway. Print **ABRAM** going to **CANAAN**. Some rays above in which print, **I WILL BLESS THEE—BE THOU A BLESSING**.

*Something to Think About*—I should obey God.

### FROM THE PLATFORM

1. GOD'S COMMAND
2. GOD'S PROMISE
3. ABRAM'S OBEDIENCE

Print on the blackboard, 1. **GOD'S COMMAND**. Question out what God's command to Abram was, and how it was a severe test of Abram's faith, in what it required him to give up and in the vagueness of its directions about his new home. Next, print, 2. **GOD'S PROMISE**. Bring out, by questioning, the six things contained in this promise. Make it clear that the promise points to the coming of Christ and the spread of His gospel as its complete fulfilment. Lastly, print, 3. **ABRAM'S OBEDIENCE**. Ask about Abram's companions and the details of his journeyings, and emphasize the promptness and completeness of his obedience. Leave time for the missionary application of the Lesson. Bring out by questioning how the missionary is like Abram in being called to leave his country and home for a strange land and in having God's promises. Close with urging the question: If God should call one of us to be a missionary, what should be our response?

## Lesson VIII.

## ABRAM AND LOT

February 23, 1913

Genesis 13:1-12. Study Genesis 13:1-18. Read Genesis, chs. 13, 14. Commit to memory v. 8. **GOLDEN TEXT**—The blessing of the Lord, it maketh rich, and he addeth no sorrow therewith.—Proverbs 10:22 (Rev. Ver.).

1 And A'bram went up out of E'gypt, he, and his wife, and all that he had, and Lot with him, into the <sup>1</sup>south.

2 And A'bram was very rich in cattle, in silver, and in gold.

3 And he went on his journeys from the <sup>1</sup>south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and <sup>2</sup>Ha'i;

4 Unto the place of the altar, which he had made there at the first: and there A'bram called on the name of the Lord.

5 And Lot also, which went with A'bram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was a strife between the herdmen of A'bram's cattle and the herdmen of Lot's cattle: and the Ca'naanite and the Periz'zite dwelled then in the

**Revised Version**—<sup>1</sup>South (capital S); <sup>2</sup>Ai; <sup>3</sup>are; Lot; <sup>4</sup>moved his; <sup>5</sup>as far as Sodom.

**LESSON PLAN**

- I. Uncle and Nephew, 1-6.
- II. Sharp Strife, 7.
- III. A Generous Offer, 8, 9.
- IV. A Greedy Choice, 10-12.

**DAILY READINGS**

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

M.—Abram and Lot, Gen. 13:1-9. T.—Abram and Lot, Gen. 15:10-18. W.—True source of wealth, Matt. 6:26-33. Th.—Love not the world, 1 John 2:13-17. F.—God's providence, Pa. 107:33-43. S.—Mindful of God, Deut. 8:11-20. S.—Confidence in God, Ps. 115.

**Shorter Catechism**—Review Questions 44-47.

**The Question on Missions**.—8. What was the difference between Livingstone's work and the work

land.

8 And A'bram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we <sup>2</sup>be brethren.

9 Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou <sup>4</sup>depart to the right hand, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all the <sup>5</sup>plain of Jor'dan, that it was well watered every where before the Lord destroyed Sod'om and Gomor'rah, <sup>6</sup>even as the garden of the Lord, like the land of E'gypt, as thou <sup>7</sup>comest unto Zo'ar.

11 <sup>8</sup>Then Lot chose him all the <sup>5</sup>plain of Jor'dan; and Lot journeyed east: and they separated themselves the one from the other.

12 A'bram dwelled in the land of Ca'naan, and Lot dwelled in the cities of the plain, and <sup>9</sup>pitched his tent <sup>10</sup>toward Sod'om.

<sup>11</sup>take the; <sup>12</sup>Plain (capital P); <sup>13</sup>like the; <sup>14</sup>goest; <sup>15</sup>so

of these explorers? Livingstone would not consent to go simply as an explorer, but as a missionary. Exploration took only a second place with him; it was the chief work with the others. He wanted to make Africa Christian.

**Lesson Hymns**—Book of Praise: 7 (Supplemental Lesson), 205, 296, 93 (Ps. Sel.), 193 (from PRIMARY QUARTERLY), 80.

**Special Scripture Reading**—Ruth 1:6-18. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 1424, "And Abram said unto Lot." For Question on Missions, M. P. 815, Livingstone Preaching the Gospel. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

**Stereograph**—For Lesson, Plain of the Jordan, Southeast from Above Ancient Jericho Toward Moab (Underwood & Underwood, see page 61).

**THE LESSON EXPLAINED**

**Time and Place**—Some time after last Lesson; Bethel, 20 miles south of Shechem and 12 miles north of Jerusalem; Hebron, in the south of Palestine, at the edge of the desert, where Abram made his home after his separation from Lot.

**Connecting Links**—After spending some time in the pastures of southern Palestine, Abram was compelled by a severe famine (ch. 12:10) to do what the nomad has often done, to lead his cattle to the pastures of the delta of the Nile. His sojourn there was blessed with increase of possessions. And, now, we see him, "rich in cattle, in silver, and in gold," returning to Canaan. Ch. 12:10-20.

**I. Uncle and Nephew, 1-6.**

Vs. 1, 2. Abram went up out of Egypt; sent away by Pharaoh (see ch. 12:10-20) thus escaping from the heathen and worldly influences, which would have hindered his growing into the kind of man God would

have him become. Lot with him; still true to the old alliance. All that he had. Pharaoh had feared to deprive Abram of his possessions, so manifestly (v. 17) was the patriarch under God's care. Into the south; that is, the Negeb, the pasture lands at the extreme south of Judah, called the "South" like the Southern States. Very rich in cattle. silver. gold. See Light from the East.

Vs. 3, 4. He went on his journeys; that is, by stages, or marches, as nomads travel from one encampment to another. Abram's great possessions necessitated a slow progress through the land. At the beginning; when he started for Egypt. Bethel and Ai (Rev. Ver.). See last Lesson. Altar made at the first; when he first came to Canaan (see ch. 12:7, 8). Called on the name of the Lord; worshiped God. Faithfulness to altar and worship was largely the secret of Abram's prosperity, and was a continual testimony for God to his heathen neighbors.

Vs. 5, 6. *Lot also .flocks .herds .tents ;* sharing God's blessing on Abram, in fulfillment of ch. 12 : 3. Silver and gold are not mentioned in Lot's case. "Tents" means families of retainers. *Land .not\* able to bear them ;* that is, it was not able to provide pasture enough for their combined flocks and herds.

### II. Sharp Strife, 7.

V. 7. *Strife between the herdmen.* The rival shepherds are naturally tempted to come to blows over the watering places and the grazing grounds,—the things upon which the life of both men and beasts were dependent. *The Canaanite ;* the people of the land who dwelt in the walled cities. *The Perizite ;* the "hamlet-dwellers" or inhabitants of the open villages and country. The presence of these people would intensify the difficulty about pasture and water. Abram and Lot had not the land to themselves.

### III. A Generous Offer, 8, 9.

Vs. 8, 9. *Abram said.* It is the older man who, with "the magnanimity which springs from fellowship with God," makes peaceful proposals. The patriarchs were all lovers of peace and reasonableness (see chs. 26 : 12-23 ; 34 : 30). *Let there be no strife.* To Abram it is unbearable that there should be a strife between uncle and nephew, over the "thine" and "mine." *Thou .the left hand .I .right,* etc. This is a great concession, that the senior should renounce his prerogative in favor of the junior, and it brings out the conciliatory and self-sacrificing character of Abram.

### IV. A Greedy Choice, 10-12.

V. 10. *And Lot lifted up his eyes, and beheld.* From Bethel, which lies on the top of a hill, a wide expanse of country may be seen ; in the southwest the brown mountains of Judea, in the southeast, the green valley of the Jordan (Gunkel). *All the plain of Jordan ;* literally, "the whole Oval of Jordan," the wide oval landscape into which the valley of the Jordan opens. This region was rich with vine, olive and fig. The Jordan is here mentioned for the first time. The name means, "Descender." The river, in its swift course of 200 miles falls 3,000 feet into the Dead Sea, one of the most remarkable depressions in the

world. The story assumes that the Dead Sea did not cover the district at that time, as at present. *Well watered every where ;* ensuring luxuriant pasturage and abundance of drinking places,—the essential requisites of a grazing land. *Sodom and Gomorrah ;* the cities of this plain (see ch. 19 : 24, 25), probably at the southeast of the Dead Sea. *Like the land of Egypt.* "Egypt appeared to the people of Canaan as the ideal of an abundantly watered, magnificent landscape." *Unto Zoar ;* a city at the extreme south of the Oval, marking the southern limit of the "well watered" region. But possibly Zoan in Egypt is meant, the centre of a garden land in that country through which Abram would pass on his journeys to and from Egypt.

Vs. 11, 12. *Lot chose .the plain of Jordan.* He showed himself to be selfish and grasping. He sacrificed principle for personal gain. The choice was a fatal one—as all such choices are. *Pitched his tent toward Sodom ;* literally, "moved his tent here and there as far as Sodom." *Men of Sodom .wicked and sinners.* Lot's choice placed him in a sphere of temptation.

Abram's unselfishness was amply rewarded. He received a fresh and emphatic repetition of the promises previously given (ch. 12 : 2, 7), and was encouraged to move about freely in the country designated to become the ultimate possession of his descendants. Abram fixed his abode "by the oaks (or terebinths) of Mamre" (v. 18, Rev. Ver.), a spot not yet fully identified, near Hebron. Vs. 13-18.

### Light from the East

RICH—The principal form of wealth among nomadic people was cattle, including camels, the great public carriers of the desert ; oxen, valuable for ploughing, threshing, drawing carts and wagons ; sheep of the fat tailed variety, goats, and sometimes horses and asses. Job had 14,000 sheep, 6,000 camels, 2,000 oxen and 1,000 she asses, which must have been worth at least \$1,100,000, and would have required an enormous territory for pasturage. Silver and gold were the mediums of exchange from very early times. Neither of them were coined until compara-

tively late, but were made into square or oblong tablets or flat rings and weighed in scales at every transaction. Precious stones also formed a very convenient way of concealing wealth and of carrying it from place to place when there was no system of banking. Riches in the Old Testament sometimes means not only the things possessed, but also

the power and social standing they give and the ease, comfort and luxury they bring. Wealth was at first regarded as a sign of God's blessing, and so of righteousness, but the stubborn facts of the godly suffering every privation, while the wicked were flourishing, led to a deeper view, and the limited power and transitoriness of wealth were recognized.

### THE LESSON APPLIED

The writer of the Lesson passage evidently wishes to draw a sharp contrast between the character of Abram and that of Lot. He may be said to have taken an instantaneous photograph of both as they are engaged in settling a controversy that had arisen between their respective shepherds. The picture of Abraham, the senior member of the partnership that had been maintained up to this date, is a very attractive one. He stands before us as a magnanimous and unselfish man in his proposals of peace, and great in the purity and simplicity of his motive.

Could anything be finer than the dignified words addressed to Lot after long negotiations: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we are brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou take the right hand, then I will go to the left."

Here is the spirit of conciliation in which we should carry on work among the different churches. Especially in the vast West there is room enough for all and to spare. The plan of co-operation on mission fields is a practical application of Abram's spirit, if it is carried out in a free, generous and trusting way. One cannot but feel how fittingly these words might be addressed also to the preachers and advocates of fads and various kinds of "isms" that frequently invade congregations and disturb the quiet Christian work that is being carried on by the minister. Let these zealous advocates go to those whom the churches with their limited power have failed to reach. There is plenty of room.

In contrast with the gracious personality of Abram, Lot comes before us as a man with

his eye on the main chance—not a wicked man, certainly, but one who is a pusher for his own ends, and is eager to use friends and events for his own business advancement.

What was the secret of Abram's generous conduct in this dispute? It lay here: His life was controlled by a single motive,—to follow the Lord. That his herdmen should get the best pasturage and the best wells available was important enough, but it was a paltry thing, utterly worthless, if it meant a quarrel with his young relative, Lot. Abram was a lover of peace, and was willing to make a sacrifice in order to obtain it. He was as far removed as possible from the Shylock who passionately declared, "I'll have my bond." How many unhappy disputes would never have occurred if we had followed the lofty example of this far away man of God! In Sunday School and church affairs, as well as in ordinary business, let us cultivate the transparent and conciliatory spirit of Abram.

We must not overlook the fact which the Bible suggests, that Abram's policy was best in the long run. As the younger man, Lot should have said to his uncle: "I have leaned on you up to this hour; you have made me what I am. You must take the richest part of the plain: I shall be grateful for what is left." But that was not the way with the calculating Lot. When Abram told him to make his choice, his shrewd eyes lighted up as he surveyed the rich valley before him. He selected all the Plain of Jordan and "moved his tent as far as Sodom." Years later the fire fiend destroyed these cities of the Plain, but did not come near the tents of Abram. Lot escaped, broken in fortune and in morals.

Lastly, the story teaches us, in an impressive manner, the far-reaching effects of a

choice that is merely selfish, and is made without regard to moral results. Lot deliberately followed his greed for gain, and risked all else, including his own character and the highest well-being of his family. The fatal results will appear in the sequel of the story.

Lot stood on the hill of Bethel, and the rich pasture lands filled his gaze and captivated his heart. At the moment when he made his decision, he did not seem to have anything deep or spiritual in him. Sodom was close at hand, but he determined to take all risk of contamination, if indeed he debated the question at all. The one motive that ruled him at that moment was the chance of gain. It did not occur to him that he could not keep religious faith burning brightly in the Sodom atmosphere. It was a sad and ruinous decision, and the financial and moral

collapse which it brought, affected not only Lot himself, but his family as well.

"For what avail  
The plow or sail  
Or land or life,  
If manhood fail?"

Does not the story remind us that no man liveth to himself? Others are involved in our decisions. The father's business or manner of life will tell on the children. But chiefly we may learn this, that no man should decide what he will do with his life merely on the ground of worldly success. Let no young man whose heart has been touched and who has felt drawn to study for the ministry be tempted by the big wheat-fields of the West or by the rich rewards of business. We must play the part of the noble Abram, not of the blind, calculating Lot.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

Question briefly on the wanderings of Abram in Egypt, his sad moral lapse, his return to Bethel and his return to God in worship. Recall what is known of Lot. Lead the class in a discussion of:

1. *The problem which Abram and Lot faced.* Bring out: (a) The growing prosperity of uncle and nephew, as seen in the increase of their flocks and herds. (b) The conflict of interests occasioned by increasing population and wealth. Show that it is the same question now agitating the world of industry with its crowded cities, keen business rivalry and determined competition in every department. (c) The conflict of the workers, probably over the water supply. Picture the serious issues involved.

2. *The attitude of Abram.* Dwell on the fact of: (a) his appreciation of moral relations, "we be brethren;" (b) his vision of social efficiency, "peace;" (c) his large hearted generosity in offering Lot his choice of territory. Emphasize the fact that, as chief of the clan, Abram could well and reasonably have insisted upon deciding the

terms of separation. Instead he followed the nobler spirit, "in honor preferring . . . another." He was meek, not masterful, a peace maker, not a peace breaker, desiring the establishment of righteousness and brotherhood among men. He accepted the poorer ground with the service of God and risked all else. Follow out Jesus' teaching on this point as given in Matt. 5: 1-12. Discuss Ps. 84: 10; 133: 1; Acts 7: 26; Rom. 15: 3, as giving further light.

3. *The attitude of Lot.* Bring out the fact, that it was based upon selfishness and covetousness. This is seen: (a) in his deliberate choice of the best section of the whole country; (b) in his yearning to profit by the gains and pleasures of Sodom, knowing the immorality of the city, vs. 12, 13. Bring out how Lot's greedy spirit risked the purity of his own life, his communion with God and the life and safety of his family. Take up covetousness as a sin. (See Mark 8: 36, 37.) Discuss the danger of this spirit. The only remedy is a life filled with faith, love and good works.

4. *The vision of the meek,* vs. 14-18. Emphasize the fact that this came after Abram had so generously yielded temporal advantages to Lot, and he had taken possession of the barren hills about Hebron. After Lot

had turned to self-seeking, God appeared and unveiled the glory awaiting him. Bring out the heart of the vision, namely: the assurance (a), that Abram should inherit the land, and (b), that his posterity should possess it.

Now group the main teaching in practical lessons: (1) God guides those who will be guided. (2) God's revelations come to those who seek truth. (3) The peacemakers find large compensations in the infinite resources of God.

### For Teachers of the Senior Scholars

Question the class about where we left Abram and Lot last Sabbath, what took them down into Egypt, what happened while they were there and about their return to the promised land. How had they prospered in worldly things? How had they prospered in religious things? What is there to indicate the high place which religion had in the life of Abram? (V. 4.) Draw the lesson, that, although it is a difficult thing for a rich man to be religious, it is not impossible. Our Lesson to-day tells about trouble that arose between Abram and Lot and how it was settled.

1. *Strife Between the Herdmen*, vs. 5-7. What was the occasion of this strife? It did not begin with Abram and Lot themselves, although it could not continue long without involving everybody. Note how much trouble in the world is caused by strife about property, or by unseemly rivalries in business. What made this strife so unseemly? Abram and Lot were brethren. It was a very unseemly thing for an uncle and a nephew to be at variance, for those who worshiped the same God to be bad friends, for those who were going to the same heaven to fall out by the way about a bit of pasture land. It would be an unseemly thing for the heathen people who were still in the land, to witness this.

2. *Abram's Proposition*, vs. 8, 9. Bring out the great, generous spirit which this suggestion revealed, in the light of Abram's right to the first choice, since God had given him the land, and since Lot's success was largely due to being associated with his uncle. Impress upon the class how beautiful the unselfish spirit is, how much better it is

to suffer loss than to be involved in strife. Standing up for our rights is usually a very poor business. It does not pay in the end.

3. *Lot's Choice*, vs. 10-12. Why did Lot make this choice? Why was it a mistake for him to choose as he did? He was governed altogether by material, not religious, considerations. He chose a good place to make money, but a bad place to make a good life. Impress upon the class, that it is always a mistake to leave God out of the question when deciding where we are to live and what we are to do. Note how in Lot's case the choice led to most unfortunate results, to the loss of almost everything he possessed, how his own life deteriorated, and his family got corrupted.

Impress the lesson, that an utterly selfish life is always a great failure in the end.

### For Teachers of the Boys and Girls

Tell the scholars that the Lesson shows the best way of settling a quarrel. Get them to tell you amongst whom this quarrel arose,—the herdmen of Abram and the herdmen of Lot. Then, the occasion of the quarrel should be brought out. Here there should be questions about the return of Abram and Lot from Egypt to Canaan and the large flocks and herds which they brought with them,—too large for the pasturage in one part of the land. Have the scholars notice the presence of other people,—“the Canaanite and the Perizzite” (v. 7) as increasing the difficulty of the situation. Now turn the conversation to the two ways of settling the quarrel suggested in the Lesson:

I. **THE HERDMEN'S WAY.** Have the scholars read v. 7 of the Lesson, and question as to what the herdmen's way of settling the quarrel would have been. They, probably, would have fought the matter out. In that case, which side would likely have come out best? It may be supposed that Abram's flocks and herds were more numerous than those of Lot, and therefore that he had a larger company of herdmen.

II. **ABRAM'S WAY.** Who was it that interposed to stop the quarrel amongst the herdmen? To whom did Abram speak? What reason did he give why a quarrel between himself and Lot or amongst their followers

would be unseemly? What proposal did he make? After questions such as these, get the scholars to discuss which had the best right to the first choice,—Abram, the older of the two men and the one to whom God had promised the land, or Lot, the younger and merely a companion of the one who had received the promise. Bring out Abram's greatness in setting aside his right to the first choice and permitting Lot to take what pleased him. It will not be hard to make the scholars see that Abram's way of settling the quarrel was best. Take a little time to press home the teaching, that "giving in" is usually better and nobler than standing up for one's rights.

Now, turn to the choice which Lot made. Bring out, by questioning, what kind of country it was which he chose and the reasons by which he was influenced. Then talk about the land that was left to Abram, question about the Lord's appearance to him and the renewal of the divine promise. Discuss frankly which had the best of it,—Lot in the beautiful Jordan plain, but near the temptations of Sodom and with the memory of a mean, selfish bargain, or Abram in the poorer country, but enjoying the presence and blessing of God.

The lesson to enforce is obvious,—not to make any choice that will deprive one of the favor of God.

### THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VII.]

The plain of Jordan, which Lot chose, used to be especially fertile and productive, an easy place in which to get a living. Earthquakes and other volcanic disturbances have since that time made changes in the ground, and climatic conditions have changed too, so that what was once a beautiful farming country is now quite otherwise. You can get an excellent idea of the region about the lower Jordan, if you look southwest from a hillside above the site of Jericho. Down before you is a nearly level space, where in Joshua's day the pagan Canaanites had a town. Beyond that terrace you can see the ground drops to a lower level, and, you can look off four or five miles toward where a long wall of highlands stands against the eastern sky. That broad plain was part of Lot's property, and without much doubt it was kept in fertile condition by some sort of irrigation system

utilizing water from the Judean hills up behind you. Even four thousand years ago Eastern land owners knew the importance of irrigation.

The Jordan river is flowing southward (toward the right) at the farther edge of the plain, along the foot of those eastern highlands. The waters of the Dead Sea are hard to distinguish in the hazy distance (there is almost always a veil of haze over it, caused by evaporation), but the heights along its eastern shore are quite plain. Sodom and Gomorrah and Zoar were ever at that farther (eastern) side of the Dead Sea a little to the south of the direction in which you are just now looking.

To see part of Lot's chosen ground, for yourself, use a stereograph entitled, Plain of the Jordan, Southeast From Above Ancient Jericho Toward Moab.

### ADDED HINTS AND HELPS

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

#### Lesson Points

Every step is a step upward to him whose trust is in God. v. 1.

Not what our possessions are, but how we got them, is the most important question. v. 2.

A life begun in the fear of God is not likely to lack His favor. v. 3.

Where there is a contentious spirit occasions of strife will not long be wanting. v. 6.

The children of a king should be kingly in their conduct. v. 8.

True greatness is shown in making concessions rather than in pressing claims. v. 9.

He who makes the world his choice puts himself under the world's control. v. 10.

Holding to a decision is as difficult as the first making of it. v. 12.

We are safe amidst evil surroundings only

where God has placed us there to do His work. v. 13.

A fuller knowledge of God is the sure reward of obedience to His will. v. 14.

### Something to Look Up

1. "A soft answer turneth away wrath : but grievous words stir up anger." Where is this verse found ?

2. Once when Jesus was preaching, a man who had been quarreling with his brother came forward and asked the Saviour to settle the dispute. What answer did Jesus give him ? Find His words.

ANSWERS, Lesson VII.—(1) Gal. 3 : 7. (2) Saul ; Acts 9 : 1-8.

### For Discussion

1. The compensations of self-denial.
2. Are riches a blessing or a curse ?

### Prove from Scripture

That we should live peaceably.

### The Catechism

Ques. 44-47 (Review). These Questions set before us the most importance choice we can ever be called upon to make, the choice of God as out God. Ques. 44 states the great reason why we should make this choice. It refers to the wonderful love of God, shown

in redeeming His people from Egypt, and still more clearly in redeeming the world from sin through the sacrifice of His own Son. Ques. 45 tells us what the choice is. It is that we give to God the highest place in our thoughts and affections and purposes. And Ques. 46 and 47 declare more fully what is involved in the choice. Ques. 46 deals with the things which it requires us to do, and Ques. 47 with the things which we must avoid.

### The Question on Missions

Ques. 8. *What was the difference between Livingstone's work and the work of these explorers?* Livingstone said, "I would not consent to go to Africa simply as an explorer and geographer, but as a missionary, and do geography by the way. The end of the geographical work is only the beginning of the great enterprise that is to help Africa." He wanted to make Africa a Christian land, and his plans and daily life took shape from this desire. The other explorers were geographers first, men who looked upon Africa as a scientific and commercial opportunity which they were eager to study and exploit. The moral results of their work were often good, but as compared with Livingstone's aim, theirs was very different. "Nothing earthly will ever make me give up my work in despair," he said to those who wished him to give up his plan and go home to England.

## FOR TEACHERS OF THE LITTLE ONES

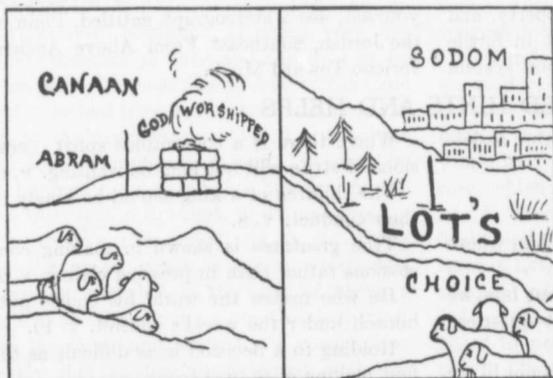
*Lesson Subject*—God feared and self loved by man.

*Introduction*—"I'll take this side of the playground," said Frank as he took his bat

and ball into the driest, grassiest part of the yard, leaving Ned and his chums to play as best they could on the wet, rough part that had not yet been sodded. What kind of a boy do you say Frank was ?

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Sarah, to Canaan.

*Review*—Tell me all you can about good, faithful Abram. Whence did he come? Why did he leave his home? Where did God tell him to go? What promise did God make to him?

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*Strife Between Lot's Herdmen and Abram's Herdmen*—You can all tell me what cattle eat, cows and sheep and camels, too. Yes. They all eat grass. What a lot of big fields of grass Abram would need for all his cattle and sheep and camels. And Lot's cattle, etc., would need many more fields. Lot's herdmen and Abram's herdmen were quarreling about the places where they wanted their cattle to graze. The time has come when they must separate. Abram and Lot must each choose his own part of the country and keep his own flocks and herds, etc., in his own fields.

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him. The country lying before him was beautiful, well watered, plenty of feeding ground for all his cattle, the rich, but wicked, cities of Sodom and Gomorrah not far away (sketch). "I'll take this part," said selfish, greedy Lot, waving his hand over the Plain of Jordan, and away he started towards the great wicked city of Sodom, with all its sinful pleasures, while Abram quietly settled down in the land of Canaan, amongst the hills and rocks.

God was pleased with Abram, and after Lot had gone away, God told Abram to look north and south and east and west. "All this land which you see, shall be yours and your children's for ever," etc., vs. 17, 18. And again Abram remembered God and built another altar to the Lord.

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The hero of Ralph Connor's latest story, **Corporal Cameron** (The Westminster Company, Toronto, 454 pages, \$1.25),—a high-spirited young Highlander, appears as the Scottish half-back in a great international football match against Wales, in which he loses the game for Scotland because he had slacked in his training and was not fit for the fierce test of the last quarter. But though Cameron was reckless and unreliable, he was no "quitter," as some of the team, sore with disappointment at their defeat, did not stop at calling him. He made good in the bigger game of life, not, indeed, in his native country, but in the new land of Canada across the seas. The story of his adventures, in Montreal, in Ontario and in the great West is told in the style which has won for the author widespread fame. Ralph Connor knows equally well the middle East of Canada, where he was born and reared, and the West, where he has won his renown, and this new book abounds in lifelike touches, while the career of the chief figure holds the reader's interest to the end.

A Roman Catholic archbishop was heard by the proprietor of a bookstore talking to a parish priest. He said, "Here is a work I like. It is by J. R. Miller. I do not know who he is, but it is a good book and I advise you to read it." The J. R. Miller was the great Philadelphia Presbyterian Sunday School editor, and the writer of some sixty devotional books, with circulations running into the millions, the story of whose work has been given by his associate, Rev. John T. Faris, under the title, **The Life of Dr. J. R. Miller** (George H. Doran Company, New York, Upper Canada Tract Society, Toronto, 246 pages, with portraits, \$1.00). Thousands of Sunday School workers in this country and all over the world will be glad to have this story of the man who for thirty-two years controlled the Westminster Series of Lesson Helps, and who made Forward and its companion Sunday School papers models of their kind. A most interesting part of the book is the account of Dr. Miller's service as a very young man with the Christian Commission, which did so much by way of guidance, comfort and help to the soldiers in camp and hospital during the American Civil War of the sixties. The same qualities that he exhibited in this work continued with him in the busy years that followed as editor—an extraordinary capacity for toil (he built up three separate congregations as their pastor whilst all the time not neglecting one jot of his editorial labors), his intense sympathy with distress and suffering and his fine administrative ability. His creed was simple: "Jesus and I are friends." How he lived it out in work and word, to the infinite blessing of numberless lives in all lands, is sympathetically brought out by Mr. Faris, who allows a large part of the story to be told by Dr. Miller's own letters and by extracts from his published writings.

There is real genius in the title of Professor J. E. McFadyen's latest book, **A Cry for Justice** (T. & T. Clark, Edinburgh, 151 pages, 60c.). For when we go to the sub-title, *A Study in Amos*, it is as if a window had been thrown open through which a whole

flood of light pours upon the mission and methods of Israel's earliest prophet. In every chapter—and the chapter headings are as apt as the main title—we hear the ringing demand of Jehovah's spokesman for righteousness and his unsparing denunciation of the wickedness so deeply rooted in the life of Israel. Readers of Professor McFadyen's first page will not part with him till they have reached the last sentence, and then they will read Amos with a new insight into the prophet's message. The volume is one of The Short Course Series, edited by Rev. John Adams, B.D., which is meant to encourage expository preaching, and it is difficult to picture the preacher who can rise from the reading of *A Cry for Justice* without tingling to the finger tips with the desire to attempt, be it in never so rude a fashion, what Professor McFadyen has done so consummately. An appendix contains a carefully selected list of books for study.

Amy Le Feuvre's new book, **The Four Gates** (Cassell and Company, Toronto, 344 pages; frontispiece in color; price \$1.25), takes its name from the thought given to four girls in a little English village by an older woman to whom they were all much attached: That the City we all hope to enter one day has: "On the East three gates; on the North three gates; on the South three gates; and on the West three gates;" and each one of us may enter that city through a different gate. She who chose the East would meet in life sharp and cutting winds; another would go through sunshine in at the South; the West would be marked by sudden storms; and the North would be austere and cold." Following out this idea, Miss Le Feuvre shows us her four girl heroines passing from girlhood to womanhood, and all four at last attaining happiness, though by widely varying ways. There are four love stories interwoven, and many attractive bits of village life pictured. Miss Le Feuvre is at her best in describing children, and little Fay, the tiny girl who had traveled all over the world with her wandering father, but who still held firmly to a belief in fairies and other wonders, will be felt by many to be the most attractive character in the book.

Mr. C. C. Trumbull, the editor of the widely known and much valued Sunday School Times, lets us into a secret chamber of his life in his **Messages for the Morning Watch** (Fleming H. Revell Company, Toronto, 192 pages, \$1.00 net). Mr. Trumbull's habit is to spend some time every morning "before entering on the day's work or even breaking one's fast, alone with God in prayer and in devotional reading of His Word." It was in this precious morning hour that most of the messages of the book came into being. The writer passes on to others the treasures he has found. And they are indeed treasures. Simple, direct, discerning, practical, tender—a close application of the divine Word to the needs of daily life. The enrichment to which Mr. Trumbull testifies as accruing to him in his studies and meditations he here shares with fellow workers and kindred spirits. The Messages are from the Book of Genesis, from which the Sabbath School Lessons of the first half of 1913 are taken.



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