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# THE TEACHERS MONTHLY

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Presbyterian Church in Canada.

Rev. R. Douglas Fraser,  
Editor & Business Manager  
Confederation Life Building Toronto

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# The Teachers Monthly

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

Vol. XIII.

January, 1907

No. 1

With a hearty Happy New Year! to all our readers, we draw special attention to the *feature* of the present issue, the question of Enrolment, and to some changes in the form and contents of the Lesson material.

## Patience

*By Prof. Ewen A. Mackenzie, B.D.*

It is said that William Pitt, on being asked the quality most needed in a man fitted to be Prime Minister of England, answered, "Patience"; when asked what quality stood second, he said, "Patience"; and when pressed to name the third quality, he replied, "Patience." Whether or not this be true of prime ministers, it is certainly true of teachers.

Be patient with wayward, restless scholars. If you are fussy and fretful and feverish yourself, the same spirit will be reflected in the class. In your patience you shall win, not only your own soul, but the souls of your pupils as well. There are men and women to-day, to whom the strongest apologetic for Christianity is the quiet patience of some Sunday School teacher of long ago.

Be patient with the answers of your scholars. The answer that seems to you so absurd may be so because your question was not properly worded. Try again. Put your question in another form, so as to have some point of contact with the child's experience, and you will get a better answer. When you cannot get the answer you want, try to see some truth and good in the answer given.

Be patient with the slow scholar. It was disheartening, after three years' sojourn with the Master, to have Philip ask for the vision that sufficeth, but the Teacher passed lightly over the disappointment, and with infinite

patience led the backward scholar on, and into the truth. There is a beautiful poem that tells of a mother, one of whose children was deformed and sickly, but who was all the dearer to her because of that:

"It may be sinful; but I love thee most,  
And God seems nearer, when I pray for thee."

It was not sinful, and God *was* nearer, when she prayed for that child; for it was so much like God Himself.

Be patient in looking for results. This is an age of swift processes, and time-saving devices, but wheat grows no more rapidly to-day than when the world was young.

Whilst always urgent in our Father's business, we must observe times and seasons. Human character is formed no more swiftly now than two thousand years ago; but now, as surely as then, all good seed sown in prayer and patience will grow golden fruit in the harvest sun.

Presbyterian College, Montreal

## The Primary Class and The Home

IN TWELVE ARTICLES

*By Esther Miller*

### I. THE COMMON AIM

At a meeting of Sunday School workers held recently, one of the subjects under discussion was that named in the heading of this series of articles. "The Primary Class and the Home," said a young teacher, reading over the list; "what have *they* to do with one another?" A thoughtless question, and one showing small knowledge of the essentials of Sunday School work, one might say; and yet, does it not express the attitude of many Sunday School teachers and mothers? After all, what *have* they to do with one another?

No one can deny that their aims are similar. The primary object of the Sunday School is to teach the child to know and love and obey the Saviour, and is not this also the aim and eager desire of every Christian mother? If, therefore, the mother in her home life is striving towards that which is also the Sunday School teacher's object, should not these two look upon each other as partners in the same glorious work, and give to, and get from, each other all the help possible? And since the very little ones are the most dependent of all upon mother and teacher, the primary class is the place at which the workers for the children should join hands closest.

The young child's home life is his whole life, or, under proper conditions, is so, and the teacher's duty is to show him how to live that life aright. But she can never do this without knowing thoroughly what his home life is, and the best she can do will lose half its force, if she has not a partner in that home, striving to foster the good seed she sows.

But, indeed, some teachers quite fail to realize the necessity for such help. I visited the room of just such a one not long ago. A mother had brought her little one to Sunday School for the first time, and at the close she turned to the teacher: "Is there any part of the lesson I can teach Bessie?" she asked, with a look of bright interest. "Oh, I think you need not trouble, thank you," said the teacher obligingly; "you might teach her the Golden Text occasionally, if you wish, but I always do so myself anyway, and I like the lesson to be fresh to the scholars, when they come to the class on Sunday." The mother went away, apparently quite satisfied, and the teacher never guessed that she had lost one of the greatest opportunities that had ever come to her in Sunday School work.

If the child's mother is ignorant of, or indifferent to, his Sunday School lesson, it will have comparatively little effect upon his life. Suppose the lesson has been on truthfulness, obedience, generosity,—any of the virtues in which he should grow; if the mother is not fully alive to what has been taught, and to her part in carrying it out, the good work begun in the little one's heart may die for

want of care.

Parents and teachers do not realize how much they lose in each ignoring the other's work. They need each other's help. The teacher, presumably, has more skill in pedagogical methods, but she lacks the great influence that love and constant companionship give the mother. The mother and the Primary teacher should, therefore, often meet for an interchange of ideas, each trying to strengthen the other where she is weakest, each giving the other the benefit of her experience.

And it is of no small moment that the Primary pupil should realize that his teacher knows and cares about his mother and his home, for these make up his little world; but it is of paramount importance that, when leaving his home for his first little experience in the religious life of the big world, he should understand that, in mother's eyes, Sunday School is a sacred place, an institution in which she is a worker, too, and in which she is vitally interested.

When a teacher takes a Primary class, she should see each mother personally, state her object in taking the class, show what work she hopes to accomplish, and ask for co-operation. She would surely find very few mothers unwilling to help; and to those who are unable she should give all the aid she can.

### Some Pressing Questions

The Editors make no apology for taking some four and a half pages of the present issue with the question of Enrolment—how to fill our Sabbath Schools and keep them full; for the question lies at the foundation of advancement. It is quite evident that we can do nothing for the scholars, so long as we haven't got them, and that the school is not full enough, if there is anyone outside that ought to be in. The subject is discussed in various of its aspects, but is by no means exhausted. What we hope for, as an outcome of the discussion, is as much thought and effort in the lines suggested by the various writers. This is but one of the many pressing problems of the Sabbath School. Others of them will come in for full treatment in the TEACHERS MONTHLY as the year goes on.

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# FOR A LARGER ENROLMENT

FROM VARIOUS POINTS OF VIEW

## The Call for a Larger Enrolment in Our Sabbath Schools

By Rev. J. C. Robertson, B.D.

General Secretary for Sabbath Schools

Should we expect a larger enrolment in our Sabbath Schools? The answer can be given only when we know what is already being done.

Our Sabbath School Reports, to which we turn for this information, are not absolutely correct in this respect, but it will readily be seen that, for the purpose of indicating the progress or otherwise for a series of years, they may safely be depended on to give us fairly correct information.

Taking, then, the period of five years, from 1901 to 1905 inclusive, our Sabbath School enrolment has been reported as follows:

Synod of the Maritime Provinces—stationary.

Synod of Montreal and Ottawa—stationary.

Synod of Toronto and Kingston—decrease of 2,000.

Synod of Hamilton and London—decrease of 2,000.

Synod of Manitoba and Saskatchewan—increase of 2,000.

Synod of British Columbia and Alberta—increase of 2,000.

Or, for the whole Presbyterian Church, from the Atlantic to the Pacific, there has been no increase whatever in Sabbath School enrolment during the last five years.

This fact is surely worthy of serious consideration by our church as a whole, as well as by those who are more directly interested in our Sabbath School work.

If those who are not enrolled in our Sabbath Schools were receiving religious instruction at home, it would not be so serious a question. But those who are receiving religious instruction at home are also most likely to be in our Sabbath Schools; and, consequently, those who are not in our Sabbath Schools are most likely not receiving any religious instruction. It would

appear, therefore, that a considerable number of young people who might properly be classed as under the care of the Presbyterian Church, are growing up in Canada to-day practically without any religious instruction whatever.

The necessity of the church, the home, and the Sabbath School waking up to their opportunity and duty is evident.

Toronto

## How to Keep Up the Average Attendance

By George N. Burnie, Esq.

Field Secretary, Montreal S.S. Association

The person who goes through life always looking to get something for nothing will have many disappointments to record, whether in business or church. The best business methods will not bring success without the addition of brains and work, and we have no automatic device to suggest whereby the average attendance of a Sabbath School may be maintained, minus this personal contribution. If you have this, and are willing to bestow it, there is no reason why you should not have as good results in your school as many another has had, and for the most part along the following lines:

*As a School*—By an interesting programme, not one suited to people about seventy years of age, but within the interests of its members, who are generally children and young people. Have bright music, variety.

By a wall chart, which will indicate the weekly total attendance through the year, and in which, at a glance, may be seen the rise and fall in the general faithfulness.

By rewards of books, etc., which we think ought to be contributed by members of the congregation, rather than from the funds of the school itself.

By Honor Roll, which hangs on the school wall, and holds the names of faithful pupils for a Quarter.

By certificates to those attaining a well defined standard

By a "Messenger Service" for the boys, in connection with absentees, the sick, and the Home Department. Through the Messenger Service, the school receives a much needed service, and the boys receive a much needed training for active work in the church.

*Through the Classes*—By a wall chart indicating what classes in the school on each Sabbath through the Quarter have attained the requirements for a "star." This "Star Class" chart tends to develop class loyalty, and generally results in the members of the class going after the absent ones, that a perfect attendance may be secured and the class standing made good before the whole school. This is found to be a most effective method, and will work well for a couple of years. Then get out of the rut, and use something else.

*Through the Teachers*—By regular attendance. Nothing will kill a class so quickly and so effectively as an irregular teacher; therefore secure the conversion of such to better ways, or superannuate them.

By systematic visitation of absentees. Other methods may come and go; but this one stands supreme. It never grows old, never loses power. Experienced teachers know this, and use it. The younger members of the staff are yet in training, and the sooner they acquire the habit, the better for all. To promote this habit generally, the following is recommended:

M.....	Class.....
..... has been absent ..... Sundays. Will you please call and find reason, write same on back of this card, and return to the Secretary next Sunday.	
.....	

This slip is made out by the Secretary from the class roll books, and given to the teacher before the school adjourns, and a record is kept of the slips to insure their return. This is the best system in the writer's experience.

*Through the Parents*—Some schools have

used, with good effect, notes (not post cards) to the parents, expressive of regret at their child's absence from school, and asking for the parents' co-operation.

Others issue Quarterly reports to parents of their children's attendance at school during the Quarter, and ask for further co-operation.

A good staff of teachers, in co-operation with the parents, will not take long to solve the problem of a high average attendance.

Montreal

### To Increase the Enrolment

*By J. D. Mackay, Esq.*

Every Canadian Presbyterian should heartily sympathise with an effort to increase the enrolled and average attendance of our Sabbath School. That such an effort is necessary, all acquainted with the facts readily admit.

To attain the best results, it is essential that there should be co-operation of parents, pastors, superintendents and teachers. The work presents two aspects: first, how to secure new scholars; secondly, how to retain them.

Teachers can render excellent service in securing new scholars. Not infrequently an enthusiastic worker has gathered a fine class, one by one, from street corners or neglected homes.

In most cases, the retaining of boys and girls as regular attendants presents a more difficult problem than their enrolment. The legend, "What we have we hold", is sadly inapplicable to many Sunday Schools. This holding of the Sunday School membership, with all that it implies, seems to be the natural and special work of the teachers. How can they do it? Possibly the following briefly stated suggestions may be helpful:

1. Teachers must themselves be very loyal to the school. No ordinary excuse should prevent their attendance at its sessions or at the teachers' meetings. Let the faithfulness of the teacher in this respect be conspicuous. Such fidelity is pervasive, and the class will feel it.

2. The teacher's preparation for class work should be the very best possible. Teacher training and Sunday School attendance are

intimately related. Many a school has suffered seriously from incompetent teaching. Nothing scatters a class of boys more certainly than monotony and dullness. For the Sunday School teacher, avoidable inefficiency is surely a crime.

3. Look after absentees promptly. If any members of the class are missing on Sunday, they should be visited during the week. In most cases, both scholars and parents will appreciate such thoughtful interest. When absence is caused by illness, the teacher's visit will be doubly prized.

4. Teachers who strive at all times to prove themselves real friends of their scholars will reap a rich reward of affection and constancy. This feeling of sympathy must be

shown on Monday, as well as on Sunday. Many a little heart has been cheered, and many a boy of rough manner and appearance has been helpfully impressed, by the teacher's cordial recognition on the street. A loyal and sympathetic class can be made an excellent recruiting agency.

5. Stronger than any other, is the bond of Christian love that links heart to heart, and all to Jesus Christ. Teachers who have been instrumental in leading their scholars into loving fellowship with Jesus, the Friend for little children, the Friend for all, have done the best thing that can be done to promote attendance at the Sunday School and at every other church service.

Truro, N.S.

## The Minister, a Recruiting Officer

ONE PASTOR'S EXPERIENCE

By Rev. James Murray, B.D.

You cannot have a Sunday School without scholars, therefore one of the first considerations is to get the boys and the girls; and as there is a continual leakage in every school, there must be a persistent effort to get new scholars, if the school is to help its own growth. There is a fine opening on the staff of our Sunday Schools for a recruiting officer, and there is no one in a better position to fill the office than the pastor.

Now, to be successful in securing recruits for the school, the minister must realize: (1) That the most important and most interesting consideration in the whole world is the boy or the girl. There is no more inviting field in which to invest his time and energy. (2) The Sunday School can do for the boys and girls what nothing outside of a godly Christian home can do for them. Here the most essential equipment for the life that now is, as well as for that which is to come, is furnished them. (3) The best work the minister is doing for Christ and His church, is the work he does, or should do, among the young. This work may not show up well in the annual report, but it certainly will show in years to come, and in the final reckoning. The minister who thinks in this way about boys and girls will soon find that he has them on his brain,

and the first thing he knows he will be after them for his Sunday School; and, as a man generally finds what he is after, he will find new scholars in places and ways unthought of, and he will be astonished to know how easy it is to get boys and girls for his Sunday School. And the joy that will come to him in this blessed ministry will be the joy the shepherd knows, when he brings a helpless lamb out of the storm and darkness into the sheltering fold.

Any success I have had in increasing the enrolment of my Sunday School has been reached along the following lines:

1. I have made it my business to see that all the children connected with the families of my congregation, as far as possible, were attending their own Sunday School. This is no reflection on other Sunday Schools, but it is in the interest of the children and the church. Children should grow up in their own church home, and there form their attachments—attachments that will help when the critical period comes.

2. I have tried to get the children who attend no school to go to mine. This is not only a fair field, but, strange to say, a very large field; and the best of it is, that here you not only get children for your school, but,

through your interest in them, you have reached the parents as in no other way you could.

3. I like to have a word with the boys and girls of the district about my church, as I meet them on the street, or in the store. Young people are not only pleased to be recognized in this way, but it does them good, and of course it does us good: it helps to keep us young. I have in this way been able to secure quite a number of recruits for our Sunday School.

4. I encourage the members of the school to bring others, or to give me the names and addresses of boys and girls who go to no school, and when I get their names, I take the first opportunity of going after them.

5. I encourage the teacher and his class to add to their number. A good teacher has an ambition to see his class grow, and he can easily inspire his class with the same ambition. I have seen not a few classes grow in this way, from five or six to ten, and even fourteen.

Many other ways of increasing the attendance at the Sabbath School will suggest themselves to the pastor, who, with a proper appreciation of the importance of the work among the young, constitutes himself the recruiting officer of his Sabbath School.

Toronto

### The School's Drawing Power

By Rev. A. A. Graham, B.D.

The drawing power of a church consists in the attractiveness and helpfulness of its services, and of the fellowship of its people. The Spirit of God uses these as means for the promotion of the Master's cause. These two elements must be found in the Sunday School, before it can have any drawing power. They form a centre round which the young life of the community will rally, and those enlisted in the school will be retained in its membership.

1. *The public exercises*, at the opening and closing of the school, can be made much more attractive than we often find them in the average school. The superintendent can do a great deal to improve these. Many a school is killed by the superintendent's want of forethought and preparation. He should

have his programme ready, hymns selected, and readings chosen, before he appears on the platform.

The service should be as bright as possible. The music should be good; for children love music. Let the school have a choir, with as many musical instruments as possible. Choose hymns which are familiar, and all will join in the singing. Much can be done in this way to make the public exercises of the school amongst the most delightful moments of the child's life. Let there be variety, promptness, and order.

2. *The class exercises*, are in the hands of the teacher. Much depends upon him to make the teaching of the lesson interesting and helpful to the pupils. The personality of the teacher is the predominant factor here. He must win the pupils' hearts, and a strong bond is formed, which binds the children to the school. Without a regular teacher pupils cannot be retained in the school. A boy came to our school two Sundays ago from another school in the city, and he explained to me, that he desired to join our school because his class had had no teacher for months. A faithful and efficient teacher is essential.

A school with attractive and helpful public and class exercises should have no difficulty in retaining those who are attracted to it.

To bring in new members, the officers of a school must be aggressive. With an attractive and efficient school behind them, they can go out to seek for those who do not attend any school. By personal visitation from house to house they will soon ascertain what homes have children who do not attend school. Systematic efforts can be made in this direction; but these are in vain, if the school is not efficient. In this work there is a part for the minister, the superintendent, the teacher, and the pupil.

St. John, N.B.

### What a Secretary Thinks

Mr. Thos. Yellowlees, one of the Secretaries of the Ontario Sabbath School Association, and who takes a special interest in the question of the complete enrolment of all available Sabbath School scholars, suggests that every

Sabbath School at the beginning of the year should provide itself with a printed leaflet or post card, and when a scholar is absent, send the card, which should include the kind message—"We have missed you." The scholars are apt to get the idea that they are not cared for. A personal visit to the absentee is, of course, best; but if this is not possible, a postcard reminder is the next best.

Mr. Yellowlees told of being present in the Primary Class of a certain Sabbath School. The teacher was calling the roll, and came to the name of a little boy. "You have not been here for five Sundays." "No, ma'am, I was sick," was the reply. The class numbered sixty or seventy. It was probably impossible for the teacher to call to inquire for each absentee, separately, but if the post card had been in use, it would have remedied the trouble.

### How to Interest the Older Boys

*By a Business Man*

Try and think of what interested you when you were at their age. Avoid abstract statements and theories. Give them as much practical common sense as possible. My good mother used to say that this sixth sense is the scarcest of all. Be patient with curious views and curious questions. Often the lads are only trying to reason out something they have read, and a few plain facts put before them, illustrated from life, if possible, will appeal to their reason.

In dealing with difficulties that arise, don't be afraid to acknowledge that you cannot explain everything. Point out, that, in our every-day life, we don't deny things because we don't understand it all. No one understands exactly how our food is assimilated and distributed, so as to form blood, bone, muscle, etc., in the body; and yet we eat and drink, because we find that food is assimilated. No one has explained yet exactly why, for example, men, horses, cattle, etc., may be nourished by similar sorts of food, and yet remain as distinct as ever from one another. So, in spiritual things, we are certain of life and death, of sin and misery, of the results of conformity to the good or to the bad, of the existence of a supreme Power, and of our puny efforts and forces when com-

pared to the lightning, the earthquake, the tornado, the volcanic eruption. Hence the necessity of submission to this supreme Power, God, revealed to us in the Bible, whose inspiration we believe in from its own internal evidence and its revelation to us of God and His Son our Saviour. If any one doubts or disputes these truths, let him produce better ones; and as we do in our every-day life, let us keep the best we have, till we find a better.

Anything that you can add from your own experience or travel is a help. Believe what you say, and say what you believe. Lads like straightforward talk. Have faith in the truth; sow the seed as best you can, and God will prosper it.

Toronto

### Sunday School Work in the Baptist Church

*By S. J. Moore, Esq.*

[The fourth of a series of articles, showing the progress of Sunday School work in the various Churches.]

A generally increased interest has been manifested in Sunday School work throughout the Baptist Church in Canada. This is perhaps specially marked in the province of Ontario, and still more so in the city of Toronto. About five years ago a committee was named by the Baptist Convention of Ontario and Quebec to consider the question of appointing a General Superintendent of Sunday Schools. A favorable report from the Committee and the growing conviction, that the important field demanded such an officer, resulted in the creating of a Sunday School Board by the Convention, with instructions to find the right man and secure his acceptance of the position as soon as the Board could make the necessary provision for his support. Rev. S. Sheldon was chosen for the post, and filled it with great acceptance and to the advantage of many of the schools, up to the time that he was compelled through failing health to give up the work. This year his successor, Rev. I. Merrill, was appointed by the Sunday School Board, and he is proving himself a most capable and efficient officer.

The decision on the part of the Convention

to appoint a General Superintendent for these Provinces was undoubtedly hastened by the advanced step taken by the Baptist Sunday Schools of Toronto. In 1903 they appointed for a term of three years, Rev. S. S. Bates, D.D., as Sunday School Field Secretary for the city. He resigned the pastorate of College Street Church, in order to give his entire time to the work, and proved himself an admirable, sympathetic and successful officer. As the result of his leadership, eight new Mission Schools have been, or are being, started in the city, while two of these have already developed into regularly organized and flourishing churches.

An important departure has been made by two of our progressive schools in Toronto. A year and a half ago the Dovercourt Road School secured the services of a very devoted and capable Christian worker (Miss Alice Hitchen, B.A.), and since then she has given her whole time to the work of that school. She visits the scholars and parents in their homes, looks up absentees, conducts a normal class, a young woman's Bible class, a class of young Christians, acts as Superintendent of the Home Department and the Cradle Roll Department, and gives much time to personal work among both young and old. Her position is almost that of Sunday School pastor, and her helpfulness, while chiefly exhibited in the Sunday School department, is nevertheless felt in all branches of the church work. So satisfactory has this new departure been in the case of the Dovercourt Road School, that the

Jarvis Street School has recently set apart a Christian woman for similar work.

There is no doubt that much more thought and care is being expended upon our Sunday School work than ever before. Our most advanced and earnest church workers realize that the Sunday School age is the age when hearts can be most surely won for Christ, that the Sunday School field is in every sense the most fruitful of all the fields for evangelistic effort, and that the Sunday School is one of the best training grounds for Christian service.

Toronto

### New Things for a New Year

The new INTERMEDIATE QUARTERLY and INTERMEDIATE LEAFLET, and new features in the other QUARTERLIES and LEAFLETS, and in the TEACHERS MONTHLY, will, we are persuaded, greatly enhance the value to our Sabbath Schools of our teachers' and scholars' Lesson Helps. The Intermediate Helps will seek to give the scholars of say from 10 to 13 just the aid suited to their particular needs. They are in advance of the Primary and have not reached the older grade. The "Home Study" Helps (whether Quarterly or Leaflet), thus freed from the junior material, will be devoted solely to the older scholars and the Home Department. The changes made in the TEACHERS MONTHLY are to bring it into line with the Quarterlies as thus rearranged. Very special emphasis has been put upon the Geography, and upon the promotion of Bible search and free discussion

### Lesson Calendar: First Quarter

THE BEGINNING OF MANKIND AND THE BEGINNING OF GOD'S CHOSEN PEOPLE (GENESIS)

1. January 6.....God the Creator. Gen. 1 : 1-25.
2. January 13.....Man Made in the Image of God. Gen. 1 : 26 to 2 : 3.
3. January 20.....Man's Sin and God's Promise. Gen 3 : 1-6, 13-15.
4. January 27.....The Story of Cain and Abel. Gen. 4 : 3-15.
5. February 3.....Noah Saved in the Ark. Gen. 8 : 1-16.
6. February 10.....Abram Called to Be a Blessing. Gen 12 : 1-8.
7. February 17.....Lot's Choice. Gen 13 : 1-13.
8. February 24.....God's Covenant with Abram. Gen. 15 : 1, 5-16.
9. March 3.....Abraham Pleading for Sodom. Gen. 18 : 16-33.
10. March 10.....Isaac a Lover of Peace. Gen. 26 : 12-25.
11. March 17.....Jacob and Esau. Gen. 27 : 15-23, 41-45.
12. March 24.....Woes of Drunkenness. Isa. 28 : 7-13.
13. March 31.....REVIEW.



author of all things is God, and He is the only God, John 17 : 3 ; 1 Cor. 8 : 6. *The earth . . . without form, and void ; in a state of formless chaos, as contrasted with the order and beauty we now see. Darkness . . . upon the face of the deep.* The scene described is a huge watery mass enveloping the earth, wrapped in dense darkness. From this point on, the writer deals only with our earth and its changes. *The spirit of God* (Rev. Ver.); the divine power or energy which creates and sustains life, Ps. 104 : 30. Life-giving power is ascribed to the Holy Spirit, the third Person of the Trinity, for example, in Rom. 8 : 11. *Moved* (Rev. Ver., Margin, ' was brooding') upon . . . the waters ; preparing them in some way for the changes to follow.

## II. The Six Days, 3-25.

Vs. 3-5. *THE FIRST DAY.* *And God said.* God is a Person. He plans, speaks His commands, and approves of the result. He is no blind fate or force, acting of necessity, without knowing why. In the New Testament this Word of God, by which all things are made, is identified with Christ, the second Person of the Trinity, John 1 : 1 ; Heb. 1 : 2. By successive commands the earth is brought into its present form in gradual stages, proceeding generally from the lower to the higher. *Let there be light ;* the light which alternates with the darkness, making day and night. This is the first thing created, because without light there could be no life and no further progress. *There was light.* The divine command is sufficient. *Evening and . . . morning.* The Jews reckoned the day from sunset to sunset. *First day.* Three views have been held as to the creative days, namely : (1) They were literal days of twenty-four hours each ; (2) They were geological periods ; (3) They were poetical days ; that is, to help the memory, the writer has arranged the different stages of creation after this fashion. The last named view receives most favor from scholars. Augustine says, ' What kind of days these are it is extremely difficult, or even impossible, to think, much more to say.'

Vs. 6-8. *THE SECOND DAY.* *The firmament ;* literally, a support. It means the sky, thought of as a solid dome (Job 37 : 18)

upholding the upper waters, and dividing them from the lower. *It was so.* God is almighty, Jer. 10 : 12 ; Rev. 19 : 6. *The second day.* The work of this day prepared for the separation of land and sea.

Vs. 9-13. *THE THIRD DAY.* *Waters under the heaven ;* that is, the firmament, v. 7. *One place ;* the " Seas" (compare Job 38 : 8-11 ; Jer. 5 : 22). *The dry land ;* the " Earth". Either the earth rose, or the waters flowed away from its surface, room having been made around and under it, and thus the dry ground appeared. Next, it was covered with vegetation. Note the three kinds of products named in vs. 11, 12, each endowed with power to reproduce itself. God is all-wise, Ps. 104 : 24 ; Prov. 3 : 19. *Grass ;* includes herbage and trees, because these appear at first as tender green shoots. *Herbs ;* larger plants, such as vegetables and grains. *It was good.* Compare 1 Tim. 4 : 4. *The third day.* A dwelling-place and food were now made ready for the animals afterwards to be created.

Vs. 14-19. *THE FOURTH DAY.* *Let there be lights ;* luminaries, to mark off the day and the night more clearly from each other (compare vs. 4, 5). *For signs ;* by which to reckon time. *Seasons ;* not only the four " seasons" of the year, but other fixed times as well, such as months and weeks determined by the moon, Ps. 104 : 19. *It was good.* God is kind, Matt. 5 : 45 ; James 1 : 17. *The fourth day ;* the closing day in the preparation of the world to be the abode of animals and of man.

Vs. 20-23. *THE FIFTH DAY.* *Let the waters bring forth abundantly.* The first forms of animal life to appear are those living in the sea. *Great whales ;* or, rather, sea-monsters of all kinds. *Winged fowl ;* especially aquatic or amphibious birds, here represented as part of the sea life. *God blessed them, saying, Be fruitful.* All forms of animal life are made capable of reproducing themselves, but the marine forms are especially abundant in their offspring.

Vs. 24, 25. *THE SIXTH DAY.* *Let the earth bring forth.* The land animals, including man, are the last to appear. This is the obvious order, from lower to higher, the order to which the conclusions of science also point.

**Light from the East**

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

CREATION—Nearly all primitive peoples had some way of accounting for the origin of things. The oldest story of creation is the Babylonian, which antedates Genesis by at least a thousand years, and which in some points bears a striking resemblance to the Hebrew account. Both place water and darkness alone at the beginning, and both call the primeval flood by the same name, the abyss or "deep". In both, the appearance of light forms the commencement of the new order, and the creation of heaven is effected by dividing the waters of the primitive ocean, so that the upper waters form

heaven. Both lay stress on the creation of the heavenly bodies and on their appointment to indicate divisions of time. But there is a great contrast between the sublime unity of the Creator in the Hebrew account, and its majesty and purity, and the grotesque and childish mythology of the Babylonian narrative, in which the gods fight together, and out of the conflict the universe grows. In the one, some of the gods originate during the struggle, and in the other, one God pre-exists and causes all things to be. The author of Genesis used the ideas of his time to teach a higher conception of God and of God's relation to the world than existed elsewhere.

**APPLICATION**

By Rev. J. W. Macmillan, B.A., Winnipeg

*In the beginning*, v. 1. Everything is, in a true and deep sense, a beginning. When you breathe in relief at the end of the task—  
 "Well, that is done at last!"  
 Opening Doors you are just on the point of discovering that you have constructed a new fountain of beginnings. While you are digging the garden, you are looking forward to the last spadeful, for then you expect release; but you find that a cultivated garden demands far more attention than one gone wild. It is not otherwise in the vineyard of the soul. No advance is final, but is rather the opening of new doors for labor and warfare, which, after all, are the very spice and wine of life.

*The beginning*, v. 1. A beginning is not to be estimated by what it is in itself, but by what it ripens into. When a church celebrates its jubilee, it shows a huge admiration for the beginnings of fifty years ago, when things were small and weak. And the sweet flavor of the admiration is in just this, that the outlook then had not been bright. The little church which you perhaps attend, it may be in the woods or on the wide prairie, will have its jubilee fifty years hence, when the people of that day will venerate you as a hero who, in your own little way, helped at the start.

*God created*, v. 1. An astronomer had a friend who did not believe the world was

made by God. The astronomer made an orrery—a representation of the sun with the planets moving in their orbits around it—and showed it to his friend. "How beautifully this is made!" said the friend. "Who made it?" "No one made it," answered the astronomer. "What do you mean?" "Oh, it came by chance." "That is impossible. Why are you trifling with me?" "Is it impossible?" said the astronomer. I thought you told me that the planetary system, of which this is a poor copy, came by chance. Why not this copy?" It requires more credulity to doubt the existence of the Creator, than to accept it.

*The light. it was good*, v. 4. Light is always on the side of right. Even idolatries become less degrading the nearer they get to light. Who would class the fetish-worshiper, adoring a bit of twine knotted about his ankle, with the white-robed magi who prayed to the rising sun? No wonder that the singers of Israel made this their favorite figure, to compare God to the sun. There is nothing else we know that is so brilliant, so cheering, so mighty, so beneficent. And Jesus took up the parable, and cried, "I am the Light of the world". Be assured that, in your search for kindness and healing and the satisfaction of your deeper nature, you must come at last to Jesus.

Who Made It?

Opening Doors

Fifty Years Hence

"The Light of the World."

*God divided*, v. 4. Order has been called "heaven's first law". There was once a man who used to stand his team on the opposite side of a farmyard when he wanted to harness them. Then he ran backwards and forwards carrying the harness, mostly in single straps, until he had the team ready for work. That man worked hard, but never accomplished much, because he knew nothing of order. Disorderliness is, like uncleanness, not far off from ungodliness. As soon as one wishes to be useful, he sees the value of method and self-control.

*Grass . herb . tree . fruit*, v. 11. Juaquin Miller tells of meeting an old Mexican woman on the spur of a mountain, over which a path climbed. The view from that point was magnificent. In response to the stranger's greeting, "Good evening, Auntie," she said, "Ah, it's a pretty world, Massa!"

*It was good*, v. 25. Job, like many another, was sorely perplexed by his trials. He could not see, looking at his own experience, that God was all-powerful and all-wise and all-good. But God became his Teacher. And the lesson book was the wonderful world of nature. There Job saw clearly God's power

"A Pretty World, Massa!"  
A Divine Lesson Book

and wisdom and goodness. And so he learned to trust God, even when he could not understand His doings. He became sure that the God who had made everything about him so good, must have some wise reason for sending suffering into his life, and would, in the end, bring joy out of pain and turn sorrow into gladness.

### Lesson Points

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

No more than a chain can hang in the air without support, could the world have come into being without an intelligent First Cause. v. 1.

By the works of God's hand we can measure the power of God's will. v. 2.

Only in Christ, the living Word, does God fully express Himself. v. 3.

With God the result always measures up completely to the intention. v. 4.

The sky is full of windows, through which the believing soul can see its Maker. v. 6.

He who made the sea, will care for us, though we wander to its utmost bound. v. 10.

We are daily pensioners on the bounty of heaven. vs. 11, 12.

As universal as the sunlight, is the love of God to men. vs. 14-18.

Things small and great—nothing is so minute as to be unnoticed and uncared for of God. vs. 20-23.

No evil thing has ever had its origin in God. v. 25.

### TEACHING HINTS

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

#### For Teachers of the Older Scholars

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

Whilst there are differences amongst scholars as to the date and authorship and composition of some of the books of the Old Testament, all Christian scholars are agreed that in the Old Testament we have a revelation of God, and that its writers were inspired, that is, supernaturally guided by the Spirit of God, so that their words express correctly the mind of God. While the teacher should strive to get and give light from every available source, in regard to the books and their contents, he should seek, above all, to make clear the spiritual power and purpose of the

Old Testament message of God to men.

Coming to the Lesson for the day, let the teacher, as preliminary, emphasize the point of view of Genesis. It is the book of beginnings, and is divided, after Chapters 1: 1 to 2: 4, into sections beginning with the phrase, "These are the generations of," chs. 2: 4; 5: 1; 6: 9; 10: 1; 11: 10; 11: 27; 25: 12; 25: 19; 36: 1; 37: 1.

The purpose of the first chapter is to show the beginnings of the universe and of man.

As a pre-view, it may be well to outline the first five Lessons, as the beginning. (1) Of the universe; (2) Of man; (3) Of sin; (4) Of moral perversion; (5) A new beginning.

A question which should be noted and settled, is the criticism of the first Chapter of

Genesis, because it does not teach exact natural science. This criticism is unreasonable, as the teaching of science is foreign to the purpose of the writer. But there is substantial agreement between Genesis and science.

I. Note that God is the Creator of the universe. Study the meaning of the word "Genesis". Things did not come into existence of themselves, but had a definite beginning. Note the word "created". It denotes a divine act, and is used only in connection with the calling into existence of matter (v. 1), of conscious life (v. 21), and of the soul (v. 27), different modes of speech being used at other stages of God's creative work. Matter, conscious life, spirit, mark distinct types of being. Call out the fact that the origin of all is a living, conscious Spirit, who knows and wills His works. His thought is the basis of law and energy.

II. Consider the order of creation. Point out that the works of the six creative days follow generally the order in which science teaches that the various forms of being appeared on the earth. Contrast the creation story of Genesis with that of other accounts, as the Babylonian (see *Light from the East*). Make clear this order, as the creation of (1) the universe, v. 1; (2) order, v. 2; (3) light, vs. 3-5; (4) the heavens, vs. 6-8; (5) land and seas, vs. 9, 10; (6) vegetable life, vs. 11-13; (7) luminaries, vs. 14-19; (8) animals, vs. 20-26. Each of these several steps is alive with a sublime message.

The lesson to emphasize is, that this is God's world. The Creator of Genesis is later revealed as Father. Jesus' view is, God is still in His world, His power and beauty is everywhere, His voice can be heard and His strength enjoyed. Thus the God of Creation becomes our personal Father and Friend. Let the teacher impress this truth.

### For Teachers of the Boys and Girls

By Rev. E. Douglas Fraser, D.D.

A Lesson as fresh and beautiful as the sunrise of a summer morning! Be specially on your guard not to let it run into a mere catalogue of what God made, and on which day He made it; much less take up time with such foolish questions as how there could be evening and morning (v. 5) before the sun and

moon appeared (v. 14)—as if there never is now an evening and a morning when the sun and moon are hidden. The two great points to be kept in view, as the Lesson is developed—and they are in reality but one point, and a magnificent truth it is—are: *God* made all things; and made them all "good" (vs. 4, 10, etc.).

Have the scholars count the number of times the word God occurs in the 25 verses of the Lesson. This will wake up the most heedless of them.

Then start the question as to how long ago "the beginning" was. The answers can, of course, be nothing but guesswork, for God has not told us, and no man can ever find out. Certainly millions, possibly billions of years ago. "Who was there at the beginning?" "And how long before was He?" Impress God's eternity.

Make clear the signification of "created" (made something out of nothing, which only God can do); and emphasize the greatness of this first creative act—"the heaven and the earth", this great round world, and everything in the heavens above and about it. A few facts in regard to the immense vastness of the planetary space will help.

Show how, from the weird picture in v. 2, the "Spirit of God" comes out as the only thing clearly seen: the God who made the earth, is hovering over it to bring it into shape for man.

Then, on the blackboard, or on the little class pad of paper, set down the work of the six days as that work emerges from the story. To have a table of it, will give a new impression of its vastness and order and graciousness.

*Light*—Why light first? (See Exposition); and note, for all the creative acts, that it was simply a case of, "God said"—and it was done; and also God's delight in His own work. "Good", He calls it (Have the scholars find the five other places in the Lesson, where the word is used).

*The firmament*—The great waste of waters below, separated from the clouds above.

*Earth and seas*—Making ready for the different sorts of plants and animals which were to be created

*Creeping things*—Moving upward, to man (See next Lesson).

*Grass, herbs and trees*—These before animal life ; for animal life will subsist on them.

*Sun, moon and stars*—Rolling the mists away, so that sun, moon and stars should appear.

*Fish and fowl*—Beginning with the lower

forms of life ; for God works in an orderly way.

Psalm 104 : 24 will make a fitting conclusion to the Lesson, or the first four verses (said or sung) of that sweet children's Hymn, No. 509, Book of Praise.

#### ADDED HINTS AND HELPS

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

##### From the Library

Dr. Peloubet says, in an admirable Introduction to his Select Notes on the International Lessons for 1907 : " In addition to such light " as comes freshly from other departments of study and research, " there are three great sources of aid in understanding the scriptures, which, while not at all new, have marvelously developed in the last few years, and become more widely known.

"First. The study of the Bible as literature . . . The clear recognition of the different forms of literature in the Bible, and the literary form in which each part of it is written, whether history or drama, or poetry, or dialogue, or metaphor, or parable, or story, sheds a wonderful light on portions of the Bible, like sunlight in a well cut gem, obviates difficulties, corrects interpretations, and clarifies our views of truth. . . A long-ago Massachusetts governor would not have quoted Satan's words in Job, ' Skin for skin, yea, all that a man hath will he give for his life', as the teaching of God, if he had noted the literary form of the book.

"Second. Fresh light is continually coming from the discovery of monuments and inscriptions long buried in the earth, but now finding a resurrection, and telling us what the ancient people had themselves written." Among the latest of these are the inscriptions of Hammurabi, a king of Babylon, who flourished about B.C. 2300 ; and the Amarna tablets, a collection of Egyptian archives recently discovered at Tel-el-Amarna, in the Nile valley. They consist of despatches from the Egyptian officials and subject princes in Palestine and Phœnicia, and from the kings of Babylon and other rulers of Western Asia, to the Pharaohs of B.C. 1414-1365.

"Third. The historical study of the

Bible, by which is meant all investigations respecting the genuineness, authenticity, integrity, historic nature, mode of composition, and literary character of the Bible."

Says the Century Bible : " An [ancient] Babylonian cosmogony (account of the origin of the universe) is given by Berosus, a contemporary of Alexander the Great, and a priest of (the god) Bel in Babylon about B.C. 280-300. Berosus states that in the beginning there was a dark chaos of waters, peopled by strange monsters, and ruled by a woman Thamite. Bel cleft her in twain ; made one half of her earth and the other half heaven ; and destroyed the monsters. Then, to people the empty world, Bel had one of the gods cut off his (Bel's) head, mix the blood with the soil, and thus fashion men and animals. Afterwards—apparently in no way incommoded by this operation—Bel formed the heavenly bodies".

#### Some Test Questions

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

1. In what respect is the Biblical account of creation superior to others ?
2. What was the primitive condition of the universe ?
3. How is the creative energy described ?
4. What phrase precedes the description of each creative work ?
5. In what words is God's satisfaction in His works expressed ?
6. What is meant by the "firmament" ?
7. Why is the word "created" used in v. 21 ?
8. Explain "blessed" (v. 22).
9. What various opinions as to what kind of days the "six days" were ?
10. What, briefly, was the work of each day ?

**Something to Look Up**

[From the INTERMEDIATE QUARTERLY AND LEAFLET]

1. Which of the Ten Commandments mentions the Creation? What does it say of it?
2. King David said, in a beautiful song, that, when he looked up at the heavens and thought how God had made them, he wondered how God could be mindful of such a poor creature as man. Find this song.

(For ANSWERS, see next Lesson.)

**For Discussion**

[From the HOME STUDY QUARTERLY AND LEAFLET]

In what ways does the creation story reveal, (1) the power, (2) the wisdom, (3) the goodness of God?

**Prove from Scripture**

That God created all things.

**The Catechism**

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

Ques. 39, 40. *Our duty.* "Duty" is what is due. There is something that we owe to God. Our debt to Him is summed up in the one word, "obedience". We owe this to God because He has made us, preserves us, most of all, because of His redeeming love to us. We are to obey the "will" of God. Not what we choose, but what He commands, we are to do. This will has been "revealed"; that is, made known. We see it most clearly in His written Word, the Bible. God did not

give His Word all at once, but gradually. At first He gave the "moral law". This law is called "moral", because it has to do with questions of right and wrong, as physical laws have to do with what is beneficial or hurtful to our bodies.

**The Question on Missions**

By Rev. Robt. Grierson, M.D., Song Chin, Korea

Ques 1. Korea's situation has become well known since the Russo-Japanese war brought it within the range of newspaper activity. Her position in the centre of the Orient, surrounded by Japan, China and Russia, gives her a strategic importance for the evangelization of the Far East, upon which the teacher may dilate. For many centuries Korea shut out all foreigners from visiting her, until about 1876, when the Japanese secured some privileges of locating for trade purposes. Other powers gradually secured treaties of a similar nature. In 1884, Dr. Horace N. Allen, an American Presbyterian medical missionary, went over from China to see if mission work could not be done among the Koreans. While he was there, a riot arose, and, when a prince was badly wounded, Dr. Allen saved his life by surgical skill. This led the government to give special privileges to missionaries for medical and educational purposes. Evangelistic work gradually developed out of this.

**FOR TEACHERS OF THE LITTLE ONES**

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

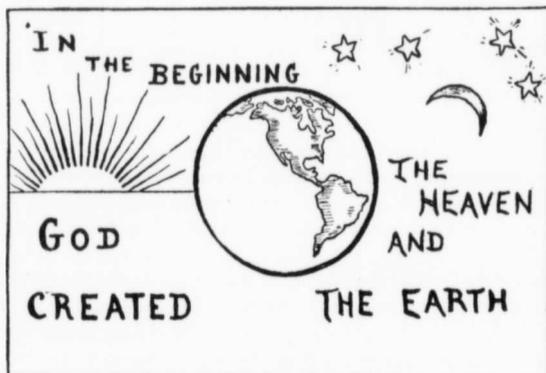
*Subject for the Quarter*—God, the Friend of His people.

*Golden Text for the Quarter*—"The Lord knoweth them that are His."

*Lesson Subject*—God preparing a home for men.

*Introduction*—Print, GOD IS LOVE (Repeat). Print, A FRIEND. You may tell me what it means when you say, "He is a friend of ours." Does it not mean, that the person loves you, and would do anything to help you or save you from trouble; and wants you to do what is right and good and kind at all times; and, in return, just wants you to love and trust him?

*God the Friend of Man*—God is your Friend. In all our Lesson



stories for the first Quarter of the present year, we shall see God showing His friendship for His people of long ago, and by these stories God means to teach us that He is the same to us to-day.

*The Creator of all Things*—Let the teacher be prepared with a number of objects to set the children thinking about the creative power of God. Show these one at a time (or draw outline), till the minds of the little ones are active and ready for the complete story of the Creation. Here we have a handful of the earth and stone the ground is made of, and here we have some water. We drink it and use it and seldom think, "How was it made?" "Who made it?" Yet the earth and the water are very wonderful things. And here we have also some green plants and some fruit. And here we have something that will make us think of some other wonderful things we see, but which are so far away, that we can only have pictures of them (Place on the board a yellow sun, and silver moon, and silver stars).

Show pictures or draw outlines, or, better still, have toys to represent fish, birds, animals. Men can make these toys or pictures. They look something like the real things. But what do they lack? This is the best that men can do. Some One far greater than man must have made the real ones.

*Lesson*—Now let the teacher put away all these objects, and while the children reverently listen, read the story of the Creation (Lesson).

*Golden Text*—Repeat Golden Text (pointing upwards and downwards). Now, you all know who made the ground you walk on, the water you drink, the things you eat, the flowers you love, the trees, the birds, the animals, etc.

*A Wonderful World*—I know a little girl who always asks, "Why, mother?" Do you wonder why God made all these things? He was getting ready a home for some one, and He was making it as beautiful as possible, and putting into the ground all sorts of things that would be of use to the people for whom it was being prepared. Next Sunday we shall hear about the people whom God placed in this beautiful, wonderful world home. Meanwhile, how delightful it is to remember that the gracious

"God, who made all things,  
On earth, in air, in sea,  
Who changing seasons brings,  
Careth for me."

*Something to Think About*—God gives me my home.

*Something to Draw*—Draw the round earth, and remember that God made all things out of nothing.

FROM THE PLATFORM  
By Rev. J. M. Duncan, B.D.

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WHAT  
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Ask the scholars if they have heard to-day a story about an orrery (see Application). If they have, get them to tell it to you; if not, tell it to them, explaining what an orrery is. Have a globe on the desk, if possible, or draw a circle on the blackboard, to represent The World. Draw a big question mark. Print, WHENCE. The scholars, with the story fresh in their minds, will tell you that the world must have had a Maker. The Lesson tells us that this Maker is God. Now, print, WHAT, and run rapidly over the work of each creative day. One more question—it is, WHY (Print). We shall have to wait until next Lesson for the answer. Then we shall learn God's purpose in making the world and filling it with vegetable and animal life. Close by singing v. 1 of the Supplemental Hymn for the Quarter (13, Book of Praise), and urge the scholars to learn this fine Creation Hymn.

## Lesson II.

## MAN MADE IN THE IMAGE OF GOD January 13, 1907

Genesis 1 : 26 to 2 : 3. Commit to memory vs. 26, 27. Study Genesis 2 : 4-25.

**GOLDEN TEXT**—God created man in his own image, in the image of God created he him.—Genesis 1 : 27.

26 And God said, Let us make man in our image, after our likeness : and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 <sup>1</sup>So God created man in his own image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it : and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And God said, Behold, I have given you every herb <sup>2</sup>bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

**Revised Version**—<sup>1</sup>And God; <sup>2</sup>yielding; <sup>3</sup>there was evening and there was morning; <sup>4</sup>the sixth day; <sup>5</sup>And the heaven; <sup>6</sup>finished; <sup>7</sup>hallowed; <sup>8</sup>Omit had; <sup>9</sup>had.

**LESSON PLAN**

I. God's Likeness, 26, 27.

II. God's World, 28-31.

III. God's Day, ch. 2 : 1-3.

**DAILY READINGS**

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

M.—Man made in the image of God, Gen. 1 : 26 to 2 : 3. T.—Man's first home, Gen. 2 : 4-17. W.—Man's dominion, Ps. 8. Th.—"In Him we live," Acts 17 : 22-31. F.—Our Creator, Ps. 100. S.—Created for His glory, Isa. 43 : 1-7. S.—Many members, 1 Cor. 12 : 12-26.

**Shorter Catechism**—Ques. 41. *Where is the moral law summarily comprehended?* A. The moral law is summarily comprehended in the ten com-

mandments. Ques. 42. *What is the sum of the ten commandments?* A. The sum of the ten commandments is, To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as ourselves.

**The Question on Missions**—2. What are the Koreans like, and what do they worship? They are much like the Chinese in looks, but instead of the queue, they arrange the hair in a "top-knot" on the top of the head. Besides, they wear white clothes. They worship the spirits of dead ancestors, and "qui-sin" (demons).

**Lesson Hymns**—Book of Praise, 13 (Supplemental Lesson); 216; 217; 5 (Ps. Sel.); 509 (from PRIMARY QUARTERLY); 203.

Ch. 2 : 1 <sup>5</sup>Thus the heavens and the earth were finished, and all the host of them.

2 And on the seventh day God <sup>6</sup>ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and <sup>7</sup>sanctified it : because that in it he <sup>8</sup>had rested from all his work which God <sup>9</sup>created and made.

**EXPOSITION**

**Time and Place**—Man's appearance on the earth is most probably to be put in the lower Euphrates valley, about the close of the glacial period, say, 10,000 years ago, or about B.C. 8000. Ussher's chronology, given in many Bibles, which puts it 4000 B.C., is now universally given up as far too short.

**Connecting Links**—The last Lesson dealt with the Creation in general. This concludes the story with the making of man, who is the crown of all God's works on the earth. We have another account of the creation of man in ch. 2 : 7-25.

**I. God's Likeness, 26, 27.**

Vs. 26, 27. *Let us make man.* Many take the plural as containing an anticipation of the doctrine of the Trinity; others, that God is, as it were, calling the existing creation to co-operate with Him in producing man. Additional views are, that God is here addressing the angels, as if to enlist their sympathy in His crowning work of creation (compare 1 Kgs. 22 : 19, etc.; Ps. 89 : 5; Isa. 6 : 8), or that He uses the "plural of majesty," speaking after the manner of kings in royal proclamations. *Image. likeness.* Image and like-

ness mean the same thing, the two words being used to emphasize man's likeness to God. In some ways man is akin to the brute creation, having much the same physical structure and appetites. Ch. 2 : 7 tells us that man's body was made out of material already existing, while God "breathed into his nostrils the breath of life," which seems to mean the imparting of a soul or spirit which shared the very life of God. Man is the only being on the earth who can understand anything of God's plans and the meaning of God's dealings. He is the only one capable of having a moral character, and so of being a true son of God. (See Eph. 4 : 24; Col. 3 : 10.) *Let them have dominion.* See Ps. 8 : 6-8. Man's rule is God-given, inasmuch as it is by virtue of his superior capacity; but he must make it good by effort and skill.

**II. God's World, 28-31.**

V. 28. *Be fruitful,* etc. Man's business on the earth is to fill it with his own kind, and to take possession of it for his own use. The ideal state of man is, therefore, that of the family, in which he is multiplying himself. Only so can he subdue the whole earth and

bring out its full resources, as He has been doing, in ever larger measure, ever since.

Vs. 29, 30. *I have given you*, etc. "It is not certain that any distinction is intended between the 'herb yielding seed' given to man and the 'green herb' given to the animals; but perhaps the grains and fruits were given to man and the grasses to the animals." (Century Bible.) As a general fact, the animal world must live on the vegetable world. But, in detail, animals have always largely lived on each other. Some would confine man to a vegetable diet; but he is fitted for using other food as well, and the writer of Genesis himself recognizes man's right to animal food in ch. 9: 1-9.

V. 31. *God saw every thing . . . it was very good*. It was beautiful, harmonious, and according to His plan. On the one hand, it was in contrast to the chaos which had preceded it, and on the other, in contrast to the conditions of the world after sin had entered in.

### III. God's Day, ch. 2: 1-3.

Ch. 2: 1-3. *The heavens and the earth were finished*. The work was ended, so far as the creation of new forms of life are concerned. There is no reason to suppose that man will be superseded on the earth by any higher creature. But, in another sense, the world is never finished. It is in a constant state of change and growth. *On the seventh day God ended his work*; that is, it was ended when the seventh day began. *God blessed the seventh day, and sanctified it*; made it a sacred day for rest and labor. The origin of the Sabbath is here referred to an act of God at

the time of creation. This points to the fact, that the foundation for this institution is laid in the very nature of things. Man needs the Sabbath rest, in order that he may do his best work, as truly as he needs a nightly rest of sleep, if he is to remain in health. This is the real and permanent reason for a weekly rest day, which can never be abrogated. The same reason appears in the decalogue as given in Ex. 20: 11. An additional reason is given in Deut. 5: 15.

### Light from the East

IMAGE—All words which express spiritual qualities were first used to denote physical properties. Image means a shadow outline, or material likeness of the original. Egyptian art, which dominated Hebrew speech, was so conventional, that, while the national or tribal characteristics of men, such as color and facial form, could be represented, any attempt to picture an individual was not distinctive enough to recall the features; and so they resorted to the plastic art, and a small image or portrait bust of a person was made. This word probably suggested to the ordinary Hebrew, as it suggests to almost every child to-day, that man is made with a form like God's. But, as the knowledge of God grew deeper and more spiritual, men shrank from attributing any form to Him, and found the best representation of Him in man's mental and moral qualities, his power of planning his acts, his knowledge of right and wrong and the feeling of moral obligation which accompanies it.

### APPLICATION

*In our image*, v. 26. Then every person is worth our respect and love. There is a princely nature hidden somewhere in the very ugliest and lowest. As Lowell said of the Negro slaves:  
"Give to Cæsar what is Cæsar's? Yes, but tell me if you can,  
Is this superscription Cæsar's—here upon our brother man?  
Is not here some other's image, dark and sullied though it be,  
In this fellow soul that worships, struggles Godward, even as we?"

*In our image*, v. 26. This is the royal ancestry of every human creature.

Trust me, Clara Vere de Vere,  
From yon blue heavens above us bent,

The gardener Adam and his wife  
Smile at the claims of long descent.

Howe'er it be, it seems to me  
'Tis only noble to be good.  
Kind hearts are more than coronets  
And simple faith than Norman blood."

*Dominion*, v. 26. If to some island which was inhabited by only the smaller animals,

such as hares and squirrels, there should come a wolf, he would immediately assume the mastery of the island, for it is his nature to assert himself, and none would be able to resist him. But if a lion came, then the lion would rule. And, again, if a man came, then the man would rule, even over the wolf and the lion, for his nature is more imperious than theirs and his skill greater than their strength. Thus Robinson Crusoe could say—

"I am monarch of all I survey,  
My right there is none to dispute."

What responsibility rests upon man, who has been so splendidly endowed and so highly exalted in the creation!

*Subdue it*, v. 28. The partial and fragmentary way in which this permissive command has been obeyed, reveals the carelessness of all our obedience to God.

**Tilling in Patches** Human agriculture is a good parallel to the evangelization of the world. The earth is tilled in patches, and in most of these wretchedly tilled. Undrained marshes continue to blast their inhabitants into fever, and in fertile lands famine often rages. It is exactly the same in regard to the command, "Preach the gospel to every creature." In some parts it has been preached regularly for centuries, in others never. In many lands there are so few preachers, that they cannot preach effectively. How slow and unprofitable is all our service!

*To every beast. I have given. . . meat*, v. 30. Then the creatures have a right to live, as well as ourselves. It is hard

**Our Friends of the Wild** to understand the propensity of men and boys to kill the wild creatures. We should abhor all wanton cruelty.

The lives of the beasts and birds are full of danger and trouble, without our adding to their woes. The man who remembered his boyhood thus had a happier idea of the creatures:

"I once knew all the birds that came  
And nestled in our orchard trees,  
For every flower I had a name,  
My friends were woodchucks, toads and bees."

*The seventh day*, ch. 2: 3. Why not the fifth or the tenth? Why not some number more convenient to count, or better calculated to fit with the changes of the moon and the length of the year? In the days of the French Revolution, the week was lengthened to ten days, but soon had to be brought back to the Biblical standard. The new plan wouldn't work. Men could not stand those nine days of toil. There is shown in the divine Sabbath law a knowledge beyond the wisdom of statesmen. In these days, when the Lord's Day laws are in force, let us not be misled into thinking that the Sabbath is merely an institution of the state! "God rested. . . God hallowed"; "God commanded."

### Lesson Points

More wonderful than the power that created man, is the grace that redeems him. y. 26.

The truly manly man is never cruel to the lower animals. v. 26.

The home is meant to be the counterpart of heaven. v. 27.

We hold God's gifts as stewards, not owners. v. 29.

Those who honor God's day, are best fitted to enjoy God's world. ch. 2: 3.

### TEACHING HINTS

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

#### For Teachers of the Older Scholars

The Lesson continues the story of Creation. God's creative work was crowned by the making of man. All else was preparatory to his coming, and to be used for his good. It is well to study certain outstanding points in the Lesson text.

1. *The essential nature of man.* He was

created in God's image and likeness. Call attention to the second creation account in ch. 2: 4-7, where reference is made to the formation of man's body. Note the main idea,—man was made in the image of God—have the scholars bring out the fact—revealing God's image, namely, spiritual superiority, which confers lordship. Man was to subdue, control and utilize all created things. The elements of spiritual personality might be noted,—will, reason, conscience,

immortality. The writer's view of man is very exalted.

2. *The creation of woman*, v. 27 and ch. 2 : 18-25. She was created by God and from man, thereby declaring the utmost possible oneness of nature. This is the foundation of true marriage. "They two shall be one," Eph. 5 : 31.

3. *The essential blessing of man*, v. 28. This is twofold. (1) The family. God's ideal was, that His people should be fruitful and occupy His world fully. The blessing is not only in the existence of new lives, in which God may abide, but also in the educative power they exercise in the discipline and development of the heart and home. (2) The conquest of earth's powers by man's thought and work. The forces of the world, mechanical, vegetable, electric, and magnetic, are all for man's use, and the progress of science and art is only in keeping with God's plan.

4. *God's provision for man*, v. 29 to ch. 2 : 3 (a) His needs were met by nature. (b) His higher life was to be nourished by God's rest day. God's complete work was marked by the day of rest. There was no evening or morning to the seventh day. The Sabbath, from the first, was associated with man's spiritual life.

The lesson to be emphasized is the essential dignity of man. Man is divine, and hence God's purpose in him is exalted. Man's spirituality is to be exercised in the midst of his conquest of the world. Work and worship are both normal. Refer to the new Eden (Rev. 21 : 23 to 22 : 4), where these reach their highest perfection. Note the realization of God's ideal of man in the garden, the tree of life, the water of life, the city. Consider the part Jesus has in restoring the image of God in the human spirit.

### For Teachers of the Boys and Girls

The putting of the finishing touch upon the creation, is told of in the Lesson for the day—the making of man, and the setting apart of the day of rest. The teacher's problem will be to pick out from the scores of interesting points and truths those which are the most important. The following suggestions may assist :

A brief review of the previous creative acts is in place. They were the base and body of the great structure of the world and the world life. Man is its keystone. Have the scholars recall the very first creative act (ch. 1 : 1), and then the work of each of the six days.

But the sixth day's work is not completed. Now for its final act. There had been, as the teacher will not fail to point out, a gradual progression in the scale—from the origin of the lowest plant life to the creation of the higher animals. Now, there is a long, long step taken—again upward. Bring out the facts thus :

*Who made man ?* The same God who made all beneath man. Learn that the creatures, as made by God, have their rights, as we have ours.

*When did He make man ?* At the end, and as the crown of, His creation work. There is nothing on earth higher than man. He is only a little lower than the angels, Ps. 8 : 5.

*After what fashion was man made ?* v. 26. It will be easy to start foolish questions here as to the ways in which man is like God. It is enough that, in whatsoever we differ from the rest of creation, in this we are like the great heavenly Father. He is our Father ; we are His children, Ps. 100 : 3 ; Mal. 2 : 10 ; Isa. 64 : 8 ; Matt. 6 : 9.

*Of what was man's body formed ?* Ch. 2 : 7 gives the answer—"of the dust of the earth". Great as man is, his body is but perishing dust, ch. 3 : 19 ; 18 : 27. He had need to be humble.

*Whence did man's soul come ?* Again, ch. 2 : 7 gives the answer. All life comes from God ; but it is the very breath of God Himself that has been breathed into man—the breath of a life that can never die. Man is immortal.

*What about woman ?* She, too, like the man, was made in God's image. But, after the man, as his other self. Ch. 2 : 21-24 tells the quaint story.

*To what place were they appointed ?* Question out v. 28. To be God's vicegerents, as it were, on the earth ; to take possession of it in His name and service, to bring it under cultivation, and develop its varied resources, and to have and hold supremacy over all the living creatures of earth and air.

*What was to be their food ?* V. 29 answers.

*The teacher should see to get*

What did God think of them? "Very good," he pronounced them, and all that He had already made, His sinless children in a world unmarred by sin.

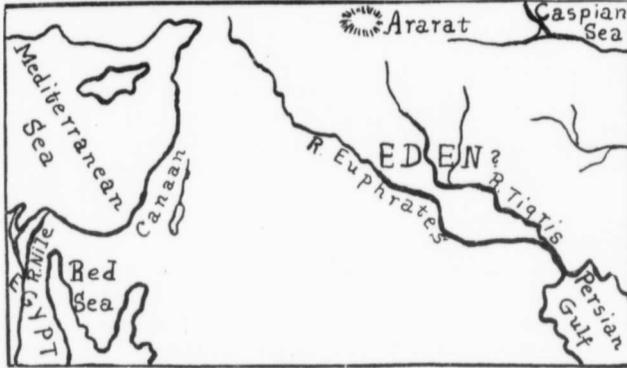
What, special spiritual provision made for them? A day for rest and worship. Have the class recite the Fourth Commandment, and Ques. 58 to 62, Shorter Catechism.

THE GEOGRAPHY LESSON

It should be the aim, in this first Lesson, to get a comprehensive view of the part of the world which was the scene of the earliest

of Suez and the Gulf of Akabah. Between Canaan and this peninsula is the Negeb, or South Country, of which we shall hear in

chapters in the history of mankind, namely, the portion of Asia lying between the Mediterranean, Caspian, and Red Seas, and the Persian Gulf; that is, the northwestern part of the Arabian peninsula.



succeeding Lessons.

To the west of the desert of Sinai, lies Egypt, which very early became one of the great world powers of ancient times, and with

To the west, lying along the coast of the Mediterranean, is Canaan, now Palestine, the country to which Abraham was called of God, and where his descendants found a settled abode. South of Canaan is the desert peninsula of Sinai, formed by two tongues of the Red Sea, thrust up into the land, the Gulf

which the people of Palestine had much to do, as the centuries passed, as subsequent lessons will reveal.

Away to the east and northeast are the regions of the Euphrates and Tigris, the seat of the mighty empires, first of Babylonia, and afterwards of Assyria. By these great neighbors, also, as well as by Egypt, the history of Palestine was powerfully influenced.

ADDED HINTS AND HELPS

From the Library

Science has made known that the highest species next to man, that is, the brute mammals, have already passed their maximum; hence the rest of time remains for the culmination of the only higher type, that of man. And as the type includes now but one species we have reason for expecting no new species in the future.—Drummond.

A "soul" is in Hebrew psychology common to both animals and men. Man's pre-eminence... is implied in the use of the special term "breathed," which is not used of the other animals, and which suggests that in his case the "breath of life" stands in a special relation to the Creator, and may be the vehicle of higher faculties.—Driver.

Some Test Questions

1. Explain the plural "us" as used in v. 26.
2. In what does man's likeness to God consist?
3. What authority was given to man?
4. How was he to use his powers?
5. What provision was at the first made for man's food?
6. On what were the beasts to live?
7. What is to be understood by "host" in v. 32?
8. In what sense did God "rest"?
9. What reason is given in the Lesson for Sabbath-keeping?
10. Why do we now keep the first day of the week as the Sabbath?
11. How is the Sabbath to be sanctified? (S. Catechism, Ques. 60.)

### Something to Look Up

1. In which Psalm is it said of man, that God has put all things under his feet?
2. For whom did Christ say the Sabbath was made? Quote the verse.

ANSWERS (Lesson I.)—1. The Fourth Commandment, Ex. 20: 11. 2. Psalm 8.

### For Discussion

1. In what respects does man differ from the animals next below him in the scale of being?
2. Jesus' view of true Sabbath-keeping contrasted with that of the Pharisees.

### Prove from Scripture

That we are God's children.

### The Catechism

Ques. 41, 42. *The summary of our duty.* God expects us, as we have seen, to obey the moral law. This law, we are now told, is "summarily comprehended," that is, shortly stated, "in the Ten Commandments." These were given to Moses on Mount Sinai, and have come down to us as the rule of our life.

What do the commandments require? The chief thing is love. If we love God, we shall do towards Him all that He requires. And if we love our neighbors as we love ourselves, we shall do to them all the good we can, and avoid doing them harm. Love to God is to be from our "heart." It is to be

earnest, "with all our soul"; powerful, "with all our strength"; and intelligent, "with all our mind." Of such love He, and He alone, is altogether worthy.

### The Question on Missions

Ques. 2. The Koreans are larger than the Japanese, but are less energetic and progressive. They are very intelligent, and full of fun, are kind and loving. They have splendid memories, and the school children can recite whole books of Chinese literature. Some of the institutions of Korea are:—the "power shovel", by which a number of men with ropes attached to a shovel, pull the blade through the soil, while one man holds the handle; the "jiggy", a framework for the back, by which the coolies are enabled to carry very heavy loads long distances; the "hot floor" in their houses, made by arranging the flues from the kitchen fireplace along the floor and covering with flat stones—the cooking of the meals causes enough heat to go into the stone floor to keep the house warm until next meal-time—; the "mourning costume" worn by men on the death of a parent. This consists of a hat as large as a large clothes basket, which completely hides the head and shoulders, sackcloth clothes, etc. They have no "worship" worthy of the name, but fear, and try to propitiate, spirits that bring sickness or disaster.

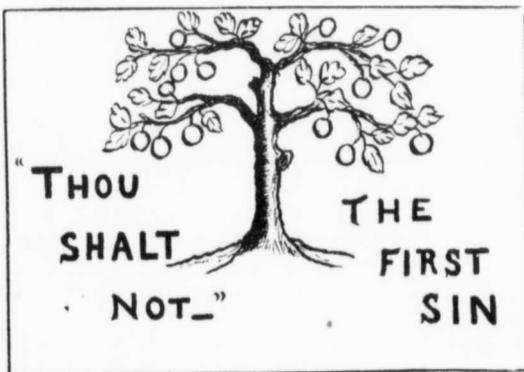
### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—God creating His people in His own likeness.

*Introduction*—Last Sunday we were talking about the wonderful HOME (print). You

may all tell me something about it. One of you may draw the shape of it. Recall the story of the Creation.

Now, the home is all ready. We cannot think of a home with no person living in it. But, as yet, there is no one to live in this beautiful world home, no one to take care of the trees and flowers and fruit, no one to take care of the animals. But God meant that there should be so me one to live in this world He had made, some one far greater than all the animals, some one



who would be like God Himself; not so great or powerful, or wise, of course, but enough like God to be able to understand, and do, God's will and God's work.

*Golden Text*—Our story tells that "God created man in His own image, in the image of God created He him" (Repeat and explain words), that is, with some of God's own mind in him, some of God's breath, some of God Himself, ch. 2 : 7.

*In Eden*—God made the beautiful Garden of Eden (outline), with trees of every sort, bearing fruit, and animals useful for man, and put in it the man He had formed, to be the gardener or farmer, to take care of the garden.

*The First Man*—God told this gardener, Adam, that he might eat of the fruit of all the trees in the garden, except of one that stood in the middle of the garden. Outline a tree, and mark it, TREE OF THE KNOWLEDGE OF GOOD AND EVIL. God said, "Thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die", ch. 2 : 17. God brought to Adam the animals intended for his use and told him to give names to them; and whatever Adam called it, that was the name of the animal.

*The First Woman*—Would not Adam feel very lonely, living in this great garden with no

one to speak to? God thought it would be better for Adam to have a companion, a wife; so God made a woman, to live with Adam in his beautiful garden home, and be his wife; and they were very happy together, and enjoyed all the things that God had given them.

*Growing Like Jesus*—God has put you little ones in His beautiful world garden. You are made like Him. You can understand His love and His power and His commandments. You have God's breath in you. You have His Spirit in you. He wants you to grow more like Him. Sing Hymn 524, Book of Praise :

"More like Jesus would I be,

. . . . .

Let my Saviour dwell with me."

How can you become more like him? By copying Him.

God is LOVE - - Grow more LOVING.

" " PATIENT - " " PATIENT.

" " FORGIVING- " " FORGIVING

etc., etc., etc.

*Something to Think About*—God wants me to be like Him.

*Something to Draw*—Draw a picture of a garden, with a tree marked, THOU SHALT NOT EAT OF IT, and remember that God expects obedience.

FROM THE PLATFORM

$$\text{B}_{o.} + \text{L}_{i.} + \text{S}_{o.} + \text{I}_{m.} \text{G.} = \text{MAN}$$

Recall the question left to be answered from last Lesson—"Why did God make the world?" We know the answer now. He made it to be a home for MAN (Print). Now, in the Lesson we have a problem in addition, with "man" for the answer. Begin with something in man which was made from the dust of the earth (see ch. 2 : 7). The scholars will tell you that this was man's body (Print Bo.). Next, we are told of something that God did to the body of man. He "breathed into his nostrils the breath of —" (Print + Li.). The lower animals, as well as man, have a body and life. But God gave to man something which was not given to them. This was a — ? (Print + So.). We have not yet put down all that is in man. Repeat the Golden Text. So we see that man was given the image of God (Print + Im. G.). In man we find these four things. We have been made so much higher than all other creatures, and placed so near to God. What noble conduct is expected of us!

## Lesson III.

## MAN'S SIN AND GOD'S PROMISE

January 20, 1907

Genesis 3 : 1-6, 13-15. Commit to memory v. 15. Study the chapter.

GOLDEN TEXT—For as in Adam all die, even so in Christ shall all be made alive.—1 Corinthians 15 : 22.

1 Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden :

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die :

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree was

Revised Version—<sup>1</sup>any; <sup>2</sup>Of the fruit of the trees of the garden we may eat; <sup>3</sup>God; <sup>4</sup>a delight; <sup>5</sup>that the tree was; <sup>6</sup>she; <sup>7</sup>Omit that; <sup>8</sup>cursed art thou.

## LESSON PLAN

- I. The Serpent, 1-5.
- II. The Sinners, 6.
- III. The Saviour, 13-15.

## DAILY READINGS

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

M.—Man's sin and God's promise, Gen. 3 : 1-15.  
T.—Result of disobedience, Gen. 3 : 17-24. W.—All have sinned, Ps. 14. Th.—Evidence of sinful nature, Rom. 7 : 18-25. F.—The source of sin, 1 John 3 : 4-10. S.—Confession and forgiveness, 1 John, ch. 1. S.—Sin and grace, Rom. 5 : 12-21.

good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

13 And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

of the garden we may eat; God; a delight; that

Shorter Catechism—Ques. 43. What is the preface to the ten commandments? A. The preface to the ten commandments is in these words, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

The Question on Missions—3. What about the boys and girls of Korea? The boys are much thought of by the parents, and are sent to school; but the girls are loved less, are not educated, and are made to work hard. The children all honor their parents. Their homes are small and cheerless.

Lesson Hymns—Book of Praise, 13, (Supplemental Lesson); 250; 246; 65 (Ps. Sel.); 509 (from Primary Quarterly); 251.

## EXPOSITION

**Time and Place**—Soon after last Lesson, about 8000 B.C., (see for chronology, Time and Place, last Lesson); the place a region bounded by four rivers, two of which were the Tigris and the Euphrates, emptying into the Persian Gulf.

**Connecting Links**—The previous Lesson gave an account of man's creation, in the image of God. The intervening chapter gives a second account of man's creation. It tells, also, how man was put on probation in the Garden of Eden, being forbidden to eat of the fruit of a certain tree, ch. 2 : 15-17. This prohibition of something lawful in itself was to be the test of his fidelity to God.

## I. The Serpent, 1-5.

V. 1. *The serpent.* Amongst all the animals, this is chosen as a representative of the power of temptation. In Rev. 12 : 9, 14, 15; 20 : 2, the serpent is identified with Satan the great tempter. *More subtil; wily, crafty.* No more fit symbol of temptation could be found in all creation than the serpent—a creature apparently helpless and harmless, but having weapons all its own of the most effective kind, lithe, insinuating, fascinating, deadly. *He said unto the woman; Eve* (see

v. 20). The conversation represents the inward argument between desire and duty, repeated in every temptation that comes to man. Duty should have ruled; but desire was whetted by looking upon the forbidden fruit so easily within reach, and apparently so desirable.

Vs. 2, 3. *Yea, hath God said.* The insinuation is that the divine prohibition was absurd, unreasonable, incredible. *Not eat of any tree* (Rev. Ver.). The tempter exaggerates God's strictness. *We may eat, etc.* See ch. 2 : 16. *Shall not eat. neither. touch.* God had spoken no word about touching. The woman herself thus makes out the divine command to be stricter than it really was. Perhaps the poison of the serpent's suggestion had begun to work. *Lest ye die.* See ch. 2 : 17.

Vs. 4, 5. *Ye shall not surely die.* The tempter seeks to undermine the divine threat, uttered in love, by giving it a flat denial. *God doth know, etc.* Next, he imputes to God an unworthy motive—jealousy lest man should be equal to Himself; while He holds out the hope of a great boon to be won by disobedience, namely, the opening of the eyes, that is, the attaining to godlike wisdom. Doubt as to the seriousness of sin's conse-

quences, and doubt as to the goodness of the Law giver, have always been the starting points of much evil.

## II. The Sinners, 6.

V. 6. *The woman saw.* "Eve gazed and reflected, when she should have fled." *Good for food.* The power of appetite has been roused. *Pleasant to the eyes.* When sin ceases to shock us, then we are in deadly peril. *Make one wise.* The tempter makes Eve feel ashamed of herself as a simple-minded person, and kindles in her heart a desire to know more of the world. *Did eat.* Having filled eyes and mind with the fascinations of the tree, she could not but eat (see 1 John 2 : 16). *Gave. unto her husband.* Thus the tempted, as so often since, becomes the tempter.

Vs. 7 to 10 teach us that shame is the sure result of sin. A glance forward to v. 21 shows that God, and He alone, can truly cover over the sinner's shame, and that He does this by a means requiring the shedding of blood. It is the precious blood of Jesus which takes away our sin and shame, 1 John 1 : 7.

## III. The Saviour, 13-15.

V. 13. *The Lord God;* whose voice the guilty pair had heard in the evening, calling them forth from the place where they had hid in fear of Him, vs. 8-10. *Said unto the woman;* on whom her husband had laid the blame of their eating the forbidden fruit, v. 12. *What is this, etc.?* God's questions were meant to call forth from these first sinners a frank confession of their wrong-doing. *The serpent beguiled me.* Both Adam and Eve, having failed to hide their shame, now sought to make excuses for their conduct, and to shift the blame elsewhere, though they knew in their hearts they were guilty.

Vs. 14, 15. *Unto the serpent;* the representative of all evil thoughts and suggestions. *Thou art cursed.* Thus God expresses His intense hatred of sin. There is no need to suppose that this curse really made any change in the form of the serpent's movements, or in the manner of its life. *Upon thy belly. . . dust.* As the stealthy, treacherous, poisonous serpent was an emblem of the power of evil to destroy, so, by its life passed in the dust,

it was to represent God's power and design to cast evil to the ground. Morally, however, the serpent is as innocent as any other animal. *Enmity, etc.* In point of fact, there has been continual enmity between the human race and the serpent race. More than this, however, is meant. The serpent here, as in v. 14, is a representative of the power of evil, which God declares He will, in the end, destroy. The "seed of the woman" includes every good man and woman, but especially Christ, the Captain of our salvation. *It shall bruise thy head.* This is the assurance of final victory of good over evil, of Christ over sin. It is the first great promise of redemption in the Bible, the Protevangelium (First Gospel). The promise it contains is the one that runs like a golden thread through the whole of the Old Testament as Messianic prophecy, steadily growing more precise and definite, though always left vague enough to stimulate curiosity and to leave room for some uncertainty, both as to the form, and as to the time of fulfilment. Though vague, it was enough to inspire hope, and hope is one of the strongest redemptive forces that can be brought to bear upon man. *Thou shalt bruise his heel.* The victory would not be without suffering and danger. All goodness has had to suffer, and Christ, the "holy, harmless, undefiled" One, was nailed to the cross, but only to rise again stronger than before.

## Light from the East

SERPENT—As every ancient people had some theory of the origin of the world, so they had some story to account for the existence of sin, and in many of them the serpent is a factor. Its uncommon form and peculiar mode of motion, as well as the deadly venom of some species, made it an object of fear and of superstitious veneration. The early Persians placed their first man in a paradise from which he was expelled on account of sin, and he was delivered over to an evil spirit, that sprang, in the form of a snake, out of the sky, to blight the creation of the good God, and that finally succeeded in destroying the man. In the British Museum, there is a Babylonian cylinder, often reproduced, with two human figures on each

side of a tree, their hands stretched out to the fruit, and a serpent in an erect position behind one of them. In the Babylonian story of creation there is a conflict between the dragon, the spirit of darkness and the sea, and the

powers of order and light. The author of Genesis selected the features of the common tradition which best expressed to the conceptions of his people the spiritual facts about the origin of sin.

### APPLICATION

*Yea, hath God said. .?* v. 1. God makes an eternal distinction between right and wrong.

"There's no harm in it," is a suggestion that should not be allowed an inch of foothold in the mind, when it is a question of something forbidden of God. There is harm in building a wall out of the straight line, or in sailing a vessel on the wide ocean without a compass. The wall cannot stand, and the vessel will lose its course. Not less certain is it, that loss and evil will come from disobedience to God. This fact in the mind will be an anchor that will hold, let the winds of temptation blow from what quarter they may.

*Every tree*, v. 1. If the Good Samaritan still had some money in his pocket, when he turned from the inn to continue his journey, and if the priest and the Levite heard any one praising him for his kindness to the wounded Jew, they would sneer. "He treated the Jew meanly, holding back that money in his pocket." It is that sort of criticism that makes some boys run away from home; they overlook all the care and expense their fathers lavish upon them, and complain that they do not allow them enough fun. So, we forget all the benefits of health, youth, friends, home, country, religion, that God bestows, and murmur because He has not made us richer or cleverer or handsomer. What meanness of spirit! unworthy quite of true manhood, not to speak of sainthood.

*Ye shall not*, v. 3. The reason men stand erect, is because the earth is always pulling them down. The moment any one ceases to resist, he falls. If he sleeps, or stumbles, or is stricken with a fit, or hit with a bullet, he collapses immediately. It is this resistance that makes us strong and active. So it is the constant pull of enticement to do evil that makes character. The innocence of a child is beautiful. But of another and more

enduring type is the established virtue of the man, who has met temptation and mastered it.

*Ye shall not surely die*, v. 4. Milton represents the serpent as trying to prove his assertion by eating the fruit.

"How dies the serpent? He hath eaten and lives, And knows, and speaks, and reasons, and discerns,

Irrational till then. For us alone Was death invented?"

And from the earliest times, the prosperity of the wicked has been a puzzle to thoughtful minds. To this day, men grow rich by practices that set honor and truth at defiance. But the time of reckoning will surely come, however long it may be delayed. When the final balance is struck, it will be seen that no one ever served God in vain.

*Pleasant to the eyes*, v. 6. There is danger in playing with temptation. No man becomes a villain or a monster at once. He would loathe his own deeds, if they were suddenly done, as much as anybody can. First, he lingers in the neighborhood of sin; then he becomes curious, and looks at it more closely; then he talks to it, and is surprised to find how much it can say for itself; then he tries a very little of its advice; then he finds himself committed, and perhaps attempts, too late, to escape. "Pass not by it, turn from it, and pass away," says the Wise Man (Prov. 4:15).

*Thy seed*, v. 15. There is an old German story of a man who complained of having to work so hard because of Adam's sin. He was positively certain, that, if he had been Adam, there would have been no fall. After a time, a rich resident of the village took this complainer to live with him, freed him from the need of toil, and provided him with all the luxuries that were going. Only he was

**There's No Harm in It"**

**What We Forget**

**Virtue Through Resistance**

**The Great Settling Day**

**Playing with Temptation**

**The Facts Against Us**

forbidden to open a certain dish which stood on the sideboard. The temptation was too great. One day, when no one was about, he cautiously lifted up the lid to take a peep, when a mouse leaped out and ran away. So his rich benefactor sent him back disgraced, to his hard work. We may complain that Adam did not fairly represent us, but the facts are against our complaint.

*It shall bruise thy head*, v. 15. In the British navy a scarlet thread runs through every foot of cordage, so that, no matter how old the rope may be, or how small the bit examined, or where the bit is found, any of the property of the navy can be identified. So through the whole Bible runs the scarlet thread of redemption by Jesus Christ.

*It shall bruise thy head*, v. 15. The gain of redemption far surpasses the loss of the fall. "The Lord God planted a garden," says the early story of Genesis. "God . . . hath prepared them a city," we read in Hebrews (ch. 11: 16). And in that city, with its blessed companionships, its pure and lasting joys, its freedom from sin, there will be no possibility of a second fall, while death will be left forever behind us. From that "statelier Eden,"

the beautiful Golden City (Rev. 22 : 2), we shall go no more out forever.

**Lesson Points**

God's restraints are protections, not privations. v. 1.

The true answer to slander is not argument, but contradiction. v. 2.

Dangers are always real, against which God warns us. v. 3.

So long as the commands of God ring in the ears, the eyes will see little beauty in evil. v. 5.

Likeness to God can be gained only through obedience to God. v. 5.

Attention, interest, desire, resolve,—these are the steps that lead to action, good or bad. Our safety lies in seeing that the first step is in the right direction. v. 6.

The blame of our evil-doing rests, not on our environment, but on ourselves. v. 13.

God's love of goodness and hatred of evil are the double guarantee of the sinner's redemption. v. 14.

We ourselves,

When we commit a sin, lose paradise  
As much as he did. Let us think of this  
And how we may regain it. v. 15.

—Longfellow.

**TEACHING HINTS**

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

**For Teachers of the Older Scholars**

This Lesson deals with the beginnings of sin and redemption. It naturally falls into two subjects :

1. *The origin and nature of sin*, vs. 1-6. The origin of sin has always occupied man's thought. This account is early and profound. The form of the narrative is simple, but unique. The devil is not named, but his existence and presence are everywhere implied. The teaching is positive and emphatic. Note some of the facts :

(a) Man's life was based upon obedience to the will of God; hence commands were given. Where there is no law, there can be no temptation. God willed that man should maintain his innocence in the presence of temptation. Moral character is the result of holy choice,

not of good environment. "The tree in the midst of the garden" is the test, and is ever with us. Discuss this point until the scholars grasp it clearly.

(b) Temptation comes from without the soul, in a very deceptive form. The serpent was a "most subtle" creature, fascinating its victim and throwing it off its guard. These are facts in all real temptation. The suggestion charms, comes without alarming, and thereby deceives.

(c) Real temptation always appeals to human selfishness. Here it was supposed increase of life and power. The serpent held out the promise of gain, and insinuated that God was unnecessarily hard in placing such restrictions upon His creatures. Self would gain by disobedience. This is still the power of temptation. Increase of gain, pleasure, money, power,—all these appeal to self, as opposed to the law of God.

(d) Temptation becomes sin only when man disbelieves God and decides for the object God forbids. There is no sin in being tempted. Sin comes when temptation's offer becomes our personal choice. This point is important. Temptation came from the serpent; sin originated with man, and is the act of a free will in opposition to God's will.

(e) The nature of sin. It led to a sense of shame, self-condemnation, self-banishment from God. Let the teacher bring out all these facts vividly. They are but the ordinary experiences of men. We have the counterpart of them in our own lives.

2. *The beginning of redemption*, vs. 13-15. This was twofold. First, the serpent was cursed and degraded, and lost his original influence over man. Secondly, man would have deadly enmity against the serpent, with a desire to overthrow him, and One would come who would bruise the head of the serpent, thereby destroying his power. This is the first promise of the coming of Jesus. As soon as man sinned, God covered his shame in a manner suggestive of life sacrificed (v. 21), and though a curse rested on man, God remained as Friend and Helper.

Having brought out the facts of the Lesson, turn to its practical application. Study Jesus' view of sin, and His attitude toward it. Trace the early promise through Old Testament literature (Gen. 12 : 1-4 ; 49 : 8-10 ; Num. 24 : 15-19 ; Deut. 18 : 15-19 ; 2 Sam. 7 : 12-17 ; Isa. 9 : 1-7 ; Zech. 3 : 8-10 ; Mal. 3 : 1-3); and note the fulfilment in Jesus. Study the forgiveness of sin, the cleansing from sin, the offer of eternal life, and the final triumph of righteousness.

### For Teachers of the Boys and Girls

Perhaps begin with a little lesson in geography. The material and maps in the *TEACHERS MONTHLY* and the *QUARTERLIES* for this Lesson and the previous one should be utilized,—where the Bible lands lay, and where, in particular, Eden.

But the interest of the Lesson is infinitely beyond any question of geography. It is, in a sense, the most important of the Old Testament lessons. Why? You may leave it to the end of the hour, to say. These five "catch words" will keep the Lesson within bounds.

**EDEN.** Again, for its geography, the map. The illustration in the *QUARTERLIES* (Lesson II.) gives some notion of the luxuriance of that same land to-day. A "God-planted" garden, ch. 2 : 8, 9. A pleasant task, surely, to keep it, ch. 2 : 15. And no lack of liberty, —to eat of all the trees, but one. Dwell for a moment on the happiness of this first paradise. The scholars will ask, "Why one tree forbidden?" The best answer is, "To test the obedience of our first parents. Will they obey God, or disobey?" And the test is all the further reaching, in that it involved, not only themselves, but all who should come after them.

**THE SERPENT.** The class will have little to ask concerning the craftiness (v. 1) of the serpent : instinctively we shrink from serpents as sly and perilous. They will, however, be curious to know about a serpent talking, etc. The most evident explanation is, that it was Satan, in the guise of a serpent (see Rev. 12 : 9, and such passages as John 8 : 44 ; 2 Cor. 11 : 3, 14 ; Rom. 16 : 20 ; Rev. 20 : 2).

**THE FRUIT.** The tempter's dialogue with the woman should be carefully gone over. On his part, Satanic deceit. On her part, a yielding, step by step, to his devices. Her first mistake was of the ear, listening at all to one who belittled God ; her second, of the tongue, parleying with him ; her third, of the eye, gazing on the forbidden fruit ; her fourth, of the mind, longing for it ;—and each step further down, until, at last, she took and ate. And how one sinner makes another !—"gave also unto her husband with her; and—he did eat" ; and both were sadly to blame. We cannot escape being tempted ; but we can resist, and overcome.

**THE LORD GOD.** Vs. 7-12 are among the saddest in the whole Bible : man afraid of God—the child afraid of his father,—because he has done wrong. Notice in v. 12 Adam's cowardly excuse. But are not excuses always cowardly ? The woman's excuse is no better, v. 13. No excuse avails with God, Heb. 4 : 13. And because He is a just God, and keeps His word, He now proceeds to punish. The serpent, first, vs. 14, 15. The serpent, which all men, and possibly all the other animals, fear and hate, is a type of how God and men

regard Satan, the "father of lies". Satan's head is "bruised" every time we overcome his temptation. Christ bruised it when He died for sin and rose again, Heb. 2 : 14, 15 ; Col. 2 : 15. When Christ comes in glory, there will be the final victory, Matt. 25 : 41 ; Rev. 20 : 10. As for Adam and Eve, the threat of ch. 2 : 17 was carried out. Their

bodies were doomed to death, and they died spiritually ; but—and herein is the great mercy of God—a way of eternal life was opened up to them. The victory of Christ (who was of the seed of the woman, v. 15) over Satan, redeemed them. The scholars will have, by this time, learned why this is so important a lesson.

### THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON II.]

It is difficult, perhaps impossible, to place the Garden of Eden exactly. Many different opinions have been held as to its position. But the Bible statements regarding it are sufficiently definite for all practical purposes. From Genesis 2 : 8 we learn that the cradle of the human race was "eastward", that is, from Palestine, where the writer lived. Further, it is said ((Gen. 2 : 10) to have been watered by a stream which, after leaving the Garden, divided into four branches. Two of these, the Tigris (called Hiddekel in Gen.

2 : 14) and the Euphrates, flow from a mountainous district in what is now Armenia, southward to the Persian Gulf. The course of the other two rivers, the Pison and the Gihon, is now unknown. These facts seem to point to a region somewhere in Armenia, to the southwest of the Caspian Sea, as the site of Paradise. Eden was the name, not of the Garden, but of the region in which it lay, and we are to think of it as a magnificent park, like those which surrounded the palaces of Egyptian and Assyrian kings.

### ADDED HINTS AND HELPS

#### From the Library

Satan . . . sought

Where to lie hid . . .

. . . and with inspection deep

Considered every creature, which of all  
Most opportune might serve his wiles ; and  
found

The serpent subtlest beast of all the field.

—Milton.

The serpent is a creature which, among primitive and semi-primitive peoples nearly always attracts attention ; its peculiar form and habits, so different from those of other animals, suggest that there is something mysterious and supernatural about it ; the Arabs, for instance, say that in every serpent there lurks a "jinn" (or spirit).—Driver.

Forbidden fruit or food is a familiar feature of folklore. For instance, there is the legend of the tree with golden apples in the gardens of the daughters of Hesperus, guarded by the hundred-headed dragon, which was slain by Hercules. Again, there is the story of Persephone, who had been carried off to the lower world. Hermes was sent to bring her back, but it was found that she had eaten part of a pomegranate, and she was obliged to sojourn

in the lower world for a third of each year.—Century Bible.

#### Some Test Questions

1. Who was the real agent in the first temptation ?
2. Why was the woman approached first ?
3. What insinuation against God did the serpent make ?
4. How did the woman maintain God's goodness ?
5. What penalty of disobedience had God fixed ?
6. What reason did the serpent give for the divine prohibition ?
7. In what ways did the forbidden fruit attract the woman ?
8. Whom did she tempt ?
9. What curse was pronounced on the serpent ?
10. When was the promise of v. 15 fulfilled ?

#### Something to Look Up

1. In which book of the New Testament is Satan called "that old serpent" ? Find the passage.
2. One was called in the New Testament

the "last Adam", because He came to save those who were lost through the sin of the first Adam. Who was this? Name the passage in which He is so called.

ANSWERS (Lesson II.)—1. Psalm 8. 2. Mark 2 : 27.

#### For Discussion

1. Whence did temptation at first come?—From God? Or from the human heart itself? Or from some other person?

2. Is there anything sinful merely in being tempted?

#### Prove from Scripture

That Christ is our Redeemer.

#### The Catechism

Ques. 43. "I am Jehovah" ("the Lord"). The pronoun "I" teaches us, that God is a Person, who can love, and be loved by, us, and with whom we can have fellowship. The title, "Jehovah," denotes that God's existence is independent of any other being or course, and has neither beginning nor end. "Thy God." This great, self-existent, eternal Person is to His people all that the name God means—the object of supreme love, adoration, gratitude, confidence, and submission. "I am *thy* God," means that God has entered into covenant with His people: "which have brought thee out of the land of Egypt, out of the house of bondage." This

great deliverance which God wrought for Israel, pictures the greater redemption through Christ. This is the God whose laws we are to obey, not in slavish fear, but with the glad freedom of children.

#### The Question on Missions

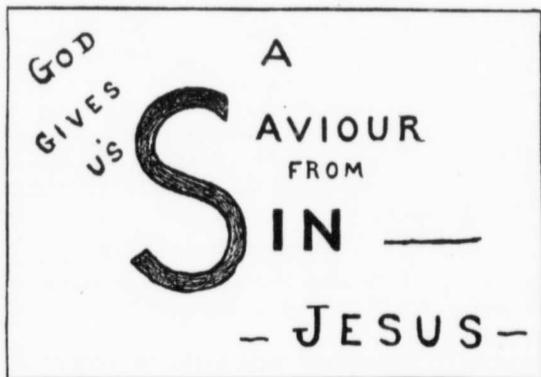
Ques. 3. Korean boys and girls are much like the same beings in this land. The girls, of course, have less freedom than the boys, especially after the age of eight or ten. They have their games, they "swing" and "tilt", play soldier, go swimming and fishing, like Canadians. They have no ball games, except a sort of shuttlecock, when they keep a light ball made of a wad of paper in the air by kicking it with the inner side of the foot. The annual spring and fall festivals are children's days. Boys and girls are on these occasions dressed up by their parents in "coats of many colors", and have a good time. The boys go to school as long as their parents can afford to send them, and work at farming and other occupations with their fathers. The girls help to look after the little children, and assist in the cooking, washing, ironing, fetching water, winnowing grain, spinning, weaving, etc., that employ their mothers. When the time comes for them to be married (at the age of fifteen or so), boy or girl, they all marry as their parents choose.

#### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—God promising His people a Saviour from sin.

*Introduction*—Print, SATAN. Yes, this is the name of the wicked one—the devil. It is thought, that at first he lived in heaven, and that for disobedience God cast him out of heaven; and he is always an enemy of God. Notice the first letter of his name, "S",—does it not look something like a snake or serpent? Well, that is just what Satan acts like. He glides up to us, and puts sin into our hearts and gets us in his power, as great serpents wind themselves around the body and crush to death one who gets into their grasp.

*The Tempter*—Our Bible story



means that we should think of this, when it represents Satan as a serpent (the most cunning of all the beasts God had made), gliding up to the woman, as she, perhaps, stood doing nothing (we are told that "Satan finds some mischief still for idle hands to do"). Teasingly, he said, "Oh! you are not allowed to eat of the fruit of all the trees." Tell her reply, vs. 2, 3. "Ye shall not surely die," etc., etc., said the wicked one.

*The First Sin*—Her curiosity was aroused. She listened and looked, and at last took the fruit in her hand and ate of it, and gave some to her husband, Adam, and he also ate of it; and at once they knew that they had done wrong. They knew good from evil. They were ashamed, and went and hid among the bushes, and when God called them, they were afraid to come out. They had disobeyed God. How should the woman have treated Satan? Do not even look on at other boys or girls doing any wrong thing. Turn away from all temptation.

"Yield not to temptation, for yielding is sin: Each victory will help you some other to win; Fight manfully onward; dark passions subdue:

Look ever to Jesus—He will carry you through."

*The Wonderful Promise of a Saviour from Sin*—God was very angry at the wicked one.

God told Satan, that some One would be born into the world who would bruise Satan's head, destroy his power, slay him. Satan would injure this One, but it would only be for a time. He could do Him no lasting harm. This One would save the world from Satan's power.

*Out of Eden*—The punishment was as God had said. Adam and his wife were sent out of the Garden of Eden, to labor and suffer and die (but with the promise of a Saviour from sin and death). Adam called his wife, "Eve," which means "life," because she was to be the mother of all living people. After all, how good God was to this first father and mother.

*Golden Text*—Repeat Golden Text. Print

ADAM DEATH  
CHRIST BROUGHT LIFE

*Our Sin and Saviour*—Do you ever disobey God? (Mention ways.) God must punish; but Jesus is your Saviour. You must go to Jesus, and ask forgiveness.

*Something to Think About*—I need a Saviour.

*Something to Draw*—Draw a serpent, and remember that Satan hurts our soul as a serpent would hurt our body. You may also draw a big sun, to remind you that brightness came even at the same time as the punishment—THE PROMISE OF A SAVIOUR FROM SIN.

#### FROM THE PLATFORM

# THE SERPENT SAVIOUR

Print, THE SERPENT, on the blackboard. Here are some facts regarding this creature. It is said to exert a fascinating influence over its victims, transfixing them with its glittering eye; it steals upon them with noiseless, low, unseen approach; it perplexes them by its wide circling folds, seeming to come upon them from all sides at once; it has not such weapons as the other beasts—horns, or hoofs, or powerful teeth, but crushes its victim with every part of its long body. The serpent can "outclimb the monkey, outswim the fish, outleap the zebra, outwrestle the athlete, and crush the tiger." Bring out as many of these facts as possible, in your conversation. Then, remind the scholars, that our great tempter is like a serpent. Dwell on his strength and cunning. But, who, in the Lesson, is referred to as stronger and wiser than Satan? The SAVIOUR (Print), promised long ago, and who has now come. Impress our need of His help, and His readiness to give it.

## Lesson IV.

## THE STORY OF CAIN AND ABEL

January 27, 1907

Genesis 4 : 3-15. Commit to memory vs. 8-10. Study the chapter.

**GOLDEN TEXT**—Whosoever hateth his brother is a murderer.—1 John 3 : 15.

3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering :

5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6 And the LORD said unto Cain, Why art thou wroth ? and why is thy countenance fallen ?

7 If thou doest well, shalt thou not be accepted ? and if thou doest not well, sin<sup>1</sup> lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

8 And Cain<sup>2</sup> talked with Abel his brother : and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

9 And the LORD said unto Cain, Where is Abel thy brother ?  
**Revised Version**—<sup>1</sup>coucheth ; <sup>2</sup>told ; <sup>3</sup>cursed art thou from the ground ; <sup>4</sup>wanderer ; <sup>5</sup>ground ; <sup>6</sup>whosoever findeth ; <sup>7</sup>appointed a sign for ; <sup>8</sup>smite.

**LESSON PLAN**

I. Worship, 3-7.

II. Murder, 8.

III. Punishment, 9-15.

**DAILY READINGS**

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

M.—The story of Cain and Abel, Gen. 4 : 3-15. T.—The sin of hatred, 1 John 3 : 10-18. W.—Abel's faith, Heb. 11 : 1-6. Th.—Envy and strife, James 3 : 13-18. F.—Works of the flesh, Gal. 5 : 13-26. S.—Sacrifice rejected, Prov. 15 : 1-9. S.—

**EXPOSITION**

**Time and Place**—According to the history, 125 or 130 years after the expulsion from Eden, since Adam was 130 years old when Seth was born, and this seems to have been soon after the death of Abel (see ch. 5 : 3) ; the place probably somewhere in the lower Euphrates valley, near the frontier of the Arabian desert.

**Connecting Links**—Owing to man's sin, he was shut out from the ideal Garden of Eden, without the possibility of return, and driven to earn his own livelihood under harder conditions. His children, under a like necessity, betook themselves to different modes of life, according to their tastes. Cain and his family, of the elder line, gave themselves to agriculture, with a settled abode ; Abel, the younger, to pastoral pursuits and a shepherd's life. The one represents the higher and more progressive civilization ; the other, the more religious spirit. In the East, the shepherd and the farmer have always been at strife. Indeed jealousy between persons of differing occupations is common in all lands. The occasion for its outbreak arose very early.

brother ? And he said, I know not : Am I my brother's keeper ?

10 And he said, What hast thou done ? the voice of thy brother's blood crieth unto me from the ground.

11 And now<sup>3</sup> art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand ;

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength ; a fugitive and a<sup>4</sup> vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, My punishment is greater than I can bear.

14 Behold, thou hast driven me out this day from the face of the<sup>5</sup> earth ; and from thy face shall I be hid ; and I shall be a fugitive and a<sup>4</sup> vagabond in the earth ; and it shall come to pass, that<sup>6</sup> every one that findeth me shall slay me.

15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD<sup>7</sup> set a mark upon Cain, lest any finding him should<sup>8</sup> kill him.

thou from the ground ; <sup>4</sup>wanderer ; <sup>5</sup>ground ; <sup>6</sup>whosoever findeth ; <sup>7</sup>appointed a sign for ; <sup>8</sup>smite.

Anger condemned, Matt. 5 : 17-24.

Shorter Catechism—Review Questions 39-43.

**The Question on Missions**—4. Why do we send missionaries to Korea ? God forced our church, as it were, against its will, to take up the work. He called William J. McKenzie to go, but the church would not send him. McKenzie went without salary. God gave him all he needed. He made many converts. He died. Our church awoke, and sent missionaries.

**Lesson Hymns**—Book of Praise, 13 (Supplemental Lesson) ; 247 ; 529 ; 28 (Ps. Sel.) ; 509 (from PRIMARY QUARTERLY) ; 530.

**I. Worship, 3-7.**

Vs. 3-5. *In process of time* ; when Cain and Abel had become full-grown men. *Brought an offering*. All primitive peoples are religious in some sense. Hence it is not surprising that both Cain and Abel were religious in their own way, and that both brought offerings of such as they had to give. *Unto the Lord* ; possibly in grateful acknowledgement of His goodness and as an expression of a desire for His good-will. For other feelings which may have influenced the offerers, see Light from the East. *Firstlings* ; firstborn, the choicest animals. *Fat* ; a highly-prized portion of the animal, and so offered regularly on the altar (see Lev. 1 : 8 ; 3 : 3, etc.). But the offerings did not find equal favor. *Had respect unto* ; approved of and accepted (see Heb. 11 : 4). *Had not respect*. Somehow Cain was made to understand that his sacrifice was not accepted. This could not have been, as some suppose, because God required an offering of flesh, but because of some fault in Cain's heart or life. Formal religion, when side by side with true

piety, is always conscious of some lack. It misses the peace and joy that ought to be found in genuine religion, and it resents the evidence of these in others. *Cain was very wrath*, etc. There was both anger and humiliation because of his rejection.

Vs. 6, 7. *The Lord said*, etc. God, speaking through Cain's conscience, sought to make him sensible of the fact that it was because of the wrong spirit in which his sacrifice was offered, that it was rejected. *Sin coucheth at the door* (Rev. Ver.); like a wild beast waiting to spring upon Cain. *Unto thee shall be his* (Abel's) *desire*. The meaning is, that Cain, who was jealous of Abel, had no need to be so, since, if he behaved well, the younger brother would look up to him and obey him. But another translation is, "Unto thee shall be its desire" (Rev. Ver., Margin). The meaning then becomes,—Though sin is eager to master Cain, he ought to be able to master it.

## II. Murder, 8.

V. 8. *Cain rose up against Abel*. Instead of turning from sin, he turned against his brother Abel. *In the field..slew him*. The crime was wholly unprovoked, and committed through pure pique and jealousy, 1 John 3 : 12. It was a clear case of persecution for righteousness' sake, and Abel was the first martyr. But he has been by no means the last.

## III. Punishment, 9-15.

Vs. 9, 10. *The Lord said*, etc. There was as yet no established criminal procedure for the punishment of murder by any civil authorities. But God, working through Cain's own conscience, did not let him escape. *I know not*. At first, Cain sought to brazen it out with himself by denial. *Am I my brother's keeper?* His selfishness made this seem a natural question to ask for the purpose of diverting suspicion, but it only betrayed more plainly the wrong state of mind into which he had fallen. In some sense, every man is his brother's keeper, and he cannot evade responsibility for him. *What hast thou done?* Soon there came to Cain a terrible awakening. Conscience would not be silent, and Cain was never to know peace again. *The voice of thy brother's blood crieth*. The

innocent blood he had shed seemed to cry out against him to God, as if from the very ground.

Vs. 11-15. *Cursed..from the ground* (Rev. Ver.); the cultivated soil, where Cain had hitherto lived and prospered. Now he was to be driven away into strange and wild regions. The curse is threefold, namely : (1) The ground will no longer reward his toil. (2) He will therefore have constantly to seek a new dwelling place. (3) He will be haunted by a guilty conscience. Life, hard before, would be a heavier burden now. *A fugitive and a vagabond*. He would live in constant dread of vengeance from the members of Abel's tribe. *Punishment..greater than I can bear*. Cain was alarmed at the prospect, but his feeling was not one of true penitence. It was only remorse and the fear of consequences. *Every one..shall slay me*. This kind of blood vengeance has always been characteristic of the wandering tribes of the Arabian desert, as the only effective prevention of crime amongst them. But it is plainly liable to great abuse, and every settled community seeks to substitute for it some kind of trial and punishment by disinterested parties. Moses sought to restrain it in Israel after the settlement in Canaan, by the establishment of the Cities of Refuge (Num., ch. 35), where a manslayer might find protection, until he had been given a fair trial. The writer here represents that restraint as being imposed by God from the beginning. *Vengeance..sevenfold*. Seven of the murderer's kindred, including himself, would be put to death (see 2 Sam. 21 : 8, 9). *Sign* (Rev. Ver.); a mark on Cain's body to show that he was under divine protection.

## Light from the East

OFFERING—The feeling of fear and awe and the sense of dependence awakened in man by the thought of the Power behind the phenomena of nature, expressed themselves in the form of a gift of the first and best fruits of the soil, or the most immaculate domestic animals. The conception of a vicarious element in the offering was a later development. Sacrifice was universal in the East in pre-Judaic times. And among many Bedouin of to-day, whose Mohammedanism is more

nominal than real, sacrifices are still common. They are offered on the birth of a son, a circumcision, a marriage, or the arrival of a guest. They form a kind of propitiatory prayer for the recovery of the sick and the preservation of flocks and herds. They are used to ensure success on the inception of some enterprise, as the digging of a well, a plundering expedition, laying the foundation of a house, or sealing an important compact.

They constitute a thanksgiving for a successful expedition, and a memorial service on the anniversary of a kinsman's death. The owner of the victim slaughters it, pours the blood upon the ground, or smears it on the sacred killing stone, the tent ropes, the door posts, or on the animals or persons to be affected by the sacrifice. The flesh makes a feast for the owner, his family, tribesmen, and guests.

### APPLICATION

*Fruit . . . flock*, vs. 3, 4. Let each one give to God's cause of what he has. The native converts of the South Pacific bring cocoanuts and sandal-wood. The converts among the Esquimaux bring sealskins and whalebone. Among ourselves there is always a great variety of gifts. Some, who are poor indeed, have nothing but money to give. Others bring gifts of music, and powers of teaching, and tender sympathy, and bold championing of the right. And all of us can bring obedience, without which even the most splendid offering is worthless.

*Cain was very wrath*, v. 5. People can get as angry about what happens around a church as about anything else. It seems sometimes as if the solemn surroundings serve to heighten the passions of those who quarrel. Religious wars have always been of uncommon ferocity. Envy may be born in a Sunday School. Jealousy may grow in a choir. Even in the missionary societies and governing boards, there may be disputes and dislikes. Thus the stone which should have been made the head of the corner, becomes a stumbling-block and a rock of offence. If we are not made better by our church-going, we are sure to be made worse.

*If . . . well . . . accepted*, v. 7. Not the gift, but the giver. Not the sacrifice, but the spirit which offers it. John Bunyan says, "For it is not a good work that makes a good man, but a good man that makes a good work; the fruit doth not make a good tree, but a good tree bringeth forth good fruit." When payments are made in gold, the stamp on the coin counts for little, unless the weight and

quality of the metal are there. No amount of stamping on lead can make it worth the price of gold. God looks always to the heart of the worshiper.

*Slew*, v. 8. What weapon did he use? Perhaps a club, or a mattock, or a stone. Poor Cain had not many to choose from, living as he did at such an early period of human history. There are many deadly weapons. There is the hate of the heart which Jesus told us was murder. There is the tongue "full of deadly poison". There is ingratitude that breaks hearts. Murder can use refined methods, as well as coarse, and can kill by slow degrees, as well, and as guiltily, as by a sudden blow.

*Abel his brother*, v. 8. Many crimes that ripen in later years are nurtured in the home. A felon who was executed for an atrocious homicide said, just before the trap was sprung, "If I had learned to control my temper when a boy at home, I should never have come to this." In the home we know each other so well, that all pretence is useless. Hence we are readier to show the ugly sides of our natures. And thus the ugliness gets leave to grow. It should be the very opposite, as everybody knows, and brothers and sisters should set the world the true example of affection.

*My brother's keeper*, v. 9. In the Red River, last summer, a launch containing a party of picnickers, mostly ladies and children, ran on a sunken pile and upset. Just at the moment of the accident a couple of young men rowed past in a skiff. Instead of coming to the rescue, they threatened one of the

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drowning victims who caught at the gunwale of their skiff, and went off, leaving these helpless women and children to their fate. Four of them were drowned. That was the spirit of Cain, and how ugly it looks! But is it less ugly, when the souls of our fellow-creatures are in danger, and we pass by unhelping, than when it is their bodies? It is not so glaringly evident; but it is none the less Cain-like.

*Fugitive*, v. 12. Cain fleeing from—? Just from himself. In Philadelphia, not long since, a young doctor was offered a chance to acquire some thousands of dollars by "graft". He refused, saying in explanation afterwards, "You see, I should have to live a long time with myself after it was done." There is nothing surer than that your sin will—not be found out, that part of it is of little importance—but find you out. It may not be to-day, nor next week; but the sad discovery is sure.

*Lest any . . . should kill him*, v. 15. There is mercy even for Cain, who murdered his brother. Then there is hope for us all. David committed the same crime, and the thief, whom Jesus accepted on the cross, had been a man of violent deeds. The obstacles in the way of our getting back from our sin to God are of

**Living With  
Ourselves**

**Always a  
Way Back**

our own making. He never makes obstacles, but is all the while seeking to remove them.

### Lesson Points

Worship is as necessary to man's true development as work. v. 3.

The religion of the heart is the heart of religion. v. 4.

Heaven's favor is like the ever shining sun. The blame is ours if its radiance is shut out from our lives. v. 5.

God is reluctant to condemn our faults, but eager to correct them. v. 6, 7.

"Shoot it dead!" was Professor Henry Drummond's counsel as to dealing with sin. v. 7.

Murder is the fruitage of hate. v. 8.

The sinner is always condemned by his own excuses. v. 9.

For "man's inhumanity to man" there will be a reckoning with God. v. 10.

Louder and more prevailing than the cry of Abel's blood for vengeance, is the cry of Christ's blood for mercy. v. 10.

Sin drives the soul from its true home in the heart of God. vs. 11, 12.

We should be more anxious to be rid of sin, than to escape its consequences. vs. 13, 14.

No sin can drive us beyond the pale of divine compassion. v. 15.

### TEACHING HINTS

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

#### For Teachers of the Older Scholars

The story of the beginning of sin is followed by this Lesson, which shows how sin became dominant in life and conduct. It is the dividing of humanity into two types, one with downward tendency becoming evil, and associated with material greatness, the other remaining in God's fellowship and sacrificed to evil passion. The Lesson is an illustration of sin in society, and of how murder and sorrow are not from God, but the self-inflicted punishment of sin.

1. The different characters in one home, having the same parents and training. One chose life, the other death. Picture the character of Cain, an agriculturist, worldly, boastful, selfish, jealous, of violent temper, a

builder of cities (see v. 17). He is one giving his life to this world for his own ends. Abel was a feeder of sheep, gentle, meditative, interested in spiritual things.

2. Note the occasion of antagonism, vs. 3-7. The offerings made revealed the one chosen of God. Cain was religious, in his own way. He makes an offering but forgets the spiritual preparation for acceptable worship. He thinks God should accept his offering, irrespective of its motive or the character of the offerer. Note God's answer in v. 7. Sin is as a beast of prey ready to spring upon the man giving it the opportunity. Cain had sinned, and in presenting his offering and being angry, was in danger of being overcome. God rebuked him for his envy, and encouraged him to do right. Consider Abel's offering. He gave himself first, by faith, which was more excellent (compare Heb. 11: 4). He gave God

his best. Thus God set His approval on the necessary connection between faith and acceptable worship. It was the greater favor shown to Abel which aroused the hatred of Cain.

3. Note the growing power of sin, v. 8. The mere formalist in religion develops unreasoning envy, jealousy, hatred, violent temper, murder.

4. The punishment of Cain, vs. 9-15. Study this very carefully: (a) There was the hardening effect on his moral life—he lied to God to cover his crime. (b) The ground was cursed. Man cannot enjoy God's world when living in sin. (c) Separated from companionship, becoming a wanderer. The murderer has no right to the presence of life he would destroy. Each of these points may be illustrated and enforced by modern experience.

The Lesson is a warning. The spirit of murder is hatred. Cain was jealous (1 John 3: 12), and this was the beginning of his crime. Consider Jesus' teaching that hatred makes a man a murderer. Discuss the sacredness of life, and the sin of seeking in any way to injure it. Let the teacher give special attention to the sins so common in society, as envy, jealousy, malice, hatred, which Jesus regards as murderous, and destructive of life and happiness. The only safeguard against this spirit is the abiding presence of Jesus, building up a character in which forgiveness, love and helpfulness become supreme.

#### For Teachers of the Boys and Girls

A rank weed in a garden bed:—at the first, only a tiny sprout amongst the delicate leaves of the plants; in a few short days or weeks, growing and spreading, a rampant intruder, which has dwarfed and pushed out everything in its way. The scholars will talk this over, and give instances; and the quick ones among them will see the direction in which it leads—first, what looked like the small sin of Adam and Eve, grown big in the case of Cain; and, then, the little beginnings of Cain's sin, swiftly followed by fearful development and a tragic ending. The Lesson may be carried on in some such way as this—

*Two brothers.* It makes a very beautiful picture, these two children—the first children

born into the world; how they brought light and joy to the hearts and lives of their parents so saddened by their first sin. But there was this drop of bitterness, too,—the children had inherited the sinfulness of their parents. Two brothers they were! and ought therefore to have been lifelong dearest friends. Picture their comradeship as boys and young men.

*Two occupations.* Farmer and shepherd, they became. Any need of jealousy on that account? The subject of the jealousy of differing occupations is a curiously interesting one. Almost every trade and profession is apt to have its suspicion and jealousy of other callings. The point to be impressed is, that, in our worldly occupations, as in our spiritual life, we are "members one of another", Rom. 12: 5. We are happiest, and our work, whatever it may be, most prosperous, when we most freely and perfectly co-operate with others.

*Two offerings.* Show how natural it is for men to make an offering of some sort to God. The world over, men instinctively do it. Natural, too, to offer what one has earned for himself—that is, something that represents himself. So far, Cain's offering and Abel's were alike acceptable. Why does the Lord accept the one, and not accept the other? Heb. 11: 4 gives the Bible answer. Abel's "faith" (Have the scholars tell what faith in God is) made his offering acceptable. Cain's offering was rejected for lack of this. In other words, Abel truly trusted the God he worshiped—put Him before himself; Cain put himself first and God next, and so turned his worship into a hollow sham. The point is not hard to see. Isa. 66: 2, in the Old Testament, and Luke 18: 9-14 are worth turning up.

*Two tempers.* Abel's, we can only infer. He was in no wise uplifted by God's evident favor to him. Those who submit themselves to God, will neither lord it over their fellow men, nor be meanly jealous of them. Cain's temper, and what it led to, are brought out in lurid detail. "Very wroth", v. 5,—"mad as mad could be"; so full of wrath that his very face told the tale. Here comes in God's grace. He will hold Cain from slipping further. Vs. 6, 7 contain God's words of warning and love (see Exposition). Alas, it

is of no avail. The smouldering envy and anger blaze up, and the fatal deed is done, v.

8. Jesus' words in Matt. 5 : 21, 22 should be pressed home here, and those of 1 John 3 : 15.

*Two jates.* The murdered enrolled in the list of the immortal heroes of faith (Heb. 11 :

4); the murderer an outcast and a wanderer (v. 12), his own conscience, and the world, forever against him—a terrible fate. Again, God's grace in protecting even this graceless sinner (vs. 13-15) will be brought out, in closing.

### THE GEOGRAPHY LESSON

When they were expelled from the Garden of Eden, Adam and Eve had probably made their home in the same neighborhood, on the banks of the Euphrates or Tigris. From this place Cain was compelled to flee after the murder of Abel. He settled in the "land of Nod" (Gen. 4 : 16), a region far beyond Eden in the unknown east, as Eden was far to the east of Palestine.

The point of special interest here is, that we witness the founding by Cain of a new line, which made rapid progress in civilization. A "city" (Gen. 4 : 17), that is a fortified village is built, for defence against foes. Jabal, a son of Lamech, one of Cain's descendants, teaches men to live in tents, so

that it became possible for them to go further afield in search of pasturage for their flocks and herds, to travel into distant lands, and to carry on warlike expeditions. A second son of Lamech, Jubal, catches the idea of making musical instruments, perhaps from such sounds as the twanging of the bowstring, the notes of the birds and the whistling or roar of the wind. Lamech had a third son, Tubal-cain, who led the way in the working of the metals. Thus, as has been said, we find in what the sons of Lamech accomplished, the germ of all that the world can do. They were the founders respectively of commerce and the military profession, of the fine, and of the useful, arts. (See Gen. 4 : 20-22.)

### ADDED HINTS AND HELPS

#### From the Library

There is a Talmud legend, that Adam and Eve had never seen the sunset in Eden before they were expelled on account of their sin. But outside of Eden, "as the light grew paler, the wretched ones clasped each other in an agony of despair. Then all grew dark, and the luckless ones fell on the earth silent, and thought that God had withdrawn His light forever. They spent the night in tears. At length a beam of light began to rise over the Eastern hills, after many hours, and the clouds blushed crimson, and the golden sun came back and dried the tears of Adam and Eve, and they greeted it with cries of gladness, saying, 'Weeping may endure for a night, but joy cometh in the morning.'"

Hood's poem, *The Dream of Eugene Aram*, represents this man, a school-teacher, as having murdered a man. After that he could not look into the faces of innocent children. He buried the body, but had to take it up; he plunged it into a stream, but the stream ran dry; he covered it with leaves, but the wind blew them away.

"I knew my secret then was one  
The earth refused to keep,

Or land, or sea, though he should be  
Ten thousand fathoms deep.  
And lo! the universal air  
Seemed lit with ghastly flame;  
Ten thousand thousand dreadful eyes  
Were looking down in vain."—Peloubet.

Abel means "breath," "vapor," that vanisheth away. Probably the name was "a title given to him after his untimely death. Giving names to children would become usual only when population increased; and it was not till a religious rite was instituted for their dedication to God, that they had names given to them in their infancy. Even then Esau was changed to Edom, and Jacob to Israel."—Ellicott.

Oh may I join the choir invisible,  
Of these immortal dead who live again  
In minds made better by their presence.  
—George Eliot.

#### Some Test Questions

1. Explain "in process of time", v. 3.
2. Why did the Lord accept Abel's offering?
3. Why was Cain's offer rejected?
4. What warning was given to Cain?
5. Explain the last clause of v. 7.

6. Where did the murder of Abel occur ?
7. How did Cain show his selfishness ?
8. In what did the curse on Cain consist ?
9. What did he dread ?
10. How was he protected ?

### Something to Look Up

1. Find the story of another man who made himself unhappy because his brother was well treated. It is a story Jesus told.

2. Jesus preached a great sermon on a certain mountain. In it He explained how one should treat one's brother. Find His words.

- ANSWERS (Lesson III.)—1. Rev. 12: 9.  
2. Jesus Christ, 1 Cor. 15: 45.

### For Discussion

1. The best way of conquering sin.
2. Is capital punishment in harmony with Bible teaching ?

### Prove from Scripture

That hatred is sinful.

### The Catechism

Ques. 39-43 (Review). In the First Part of the Shorter Catechism (Ques. 1-38) studied during 1906, we have, The Summary of Christian Doctrine. For 1907, the work is in the Second Part (Ques. 39-81), which may be called, The Law. This part deals with the Ten Commandments. For purposes of review, the Questions for this month may be placed under five headings, namely: 1. Who?

### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—God warning His people against hatred.

*Introduction*—We shall draw the garden again, and make an open gateway. The two

I

SHOULD NOT HATE

ANYONE

Ques. 39 points to God as the One whom we should obey in every part of our life. 2. What? From Ques. 40 we learn that the rule of our obedience is "the moral law." 3. Where? In the Ten Commandments, says Ques. 41, we shall find this law briefly, yet fully, stated. 4. How? Ques. 42 says, that to obey God's law, we must love God and our neighbor. 5. Why? In Ques. 43 we find the great reason why we should obey God's law—because He loves us and has redeemed us.

### The Question on Missions

Ques. 4. Though Korea was opened to the world in 1884, our church did not begin work there for many years. Rev. W. J. McKenzie, a Nova Scotia minister, felt the call of that land so strongly, that, when the church declined to send him as a missionary, he went as an independent worker, trusting to God for his support. He went in the fall of 1893, and after successful labors for a year and a half, died through native fever. There was \$2,000 to his credit in the bank, which he left for the evangelization of Korea. This fund, with a plaintive letter from Mr. McKenzie's Korean Church, and earnest pleading by the Woman's Foreign Missionary Society (Eastern Division), induced the church to send out three missionaries in 1898. The work in Korea has seemed to be in accord with the will of God.

people who had lived so safely inside this garden of God's favor, have gone out in sorrow and shame and sin—out into the rough ground full of thorns and thistles (the difficulties of life). What had happened? Recall Lesson.

*The First Boys*—Our streets are full of boys and girls! Would you like to hear about the first boys? The very first boy's name was Cain. His father and mother were Adam and Eve. Cain was born after his parents had gone out of the Garden of

Eden. The next boy was Abel.

*Cain*—Cain became a farmer, and was likely a strong, healthy fellow, even when he was a boy, with arms able to lift heavy weights and legs able to tramp over the rough ground without being tired,—a rough lad, and a fighter, likely, too, easily made angry, hasty in temper, proud, self-willed, sullen. We'll let this stroke stand for Cain.

*Abel*—Here is his brother Abel (stroke), quite different in appearance, gentle, quiet, loveable. He chose to be a shepherd, taking care of the sheep. This work just suited Abel. The gentle sheep needed no rough words, no harsh treatment.

*Two Offerings to God*—Now came a time when God expected worship and service and offerings (explain). Let us make two altars, one for Cain and one for Abel. (This is the first we hear of any formal act of worship.) Farmer Cain brought his fruits and grain to offer to God (outline fruit, etc., upon this altar). Then comes the shepherd, Abel, bearing in his arms the first little lamb of the flock, the best he had, and places it upon the altar he had built (outline).

*God Knows the Heart*—God knew the heart of each of these young men. He saw that Cain was proud and ill-natured, and was only

making the offering because he felt that he had to do so, not from any true thankfulness and love; and God would not accept it (erase outline of Cain's offering); but God accepted Abel's offering, because Abel's heart was right.

*Hatred*—Cain is angry, and looks very sullen. God says, "It is your own fault, Cain" (see v. 7). Cain went away angry and jealous of his brother, and hating him. Tell the rest of the sad story. Tell of the punishment Cain received, vs. 11-15.

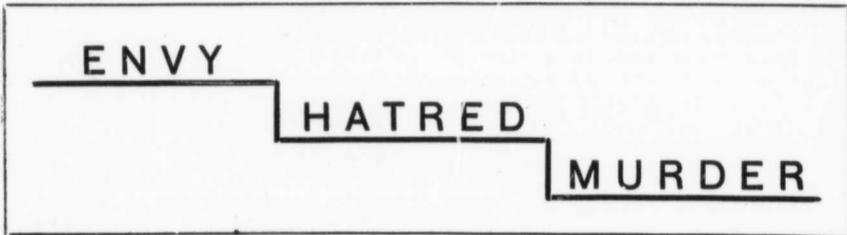
*Which Would You Wish to be Like?*—Which of these first boys would you wish to copy?

*Golden Text*—Repeat Golden Text—By our Lesson story God wishes to teach us that hatred is a terrible sin which leads to all sorts of wicked deeds, even to murder. God wants to warn you against hating any one, and He wants you to know that He does not value your outward offerings (going to church and Sunday School, singing, praying, giving), if your heart is not right towards God and everybody.

*Something to Think About*—I should not hate any one.

*Something to Draw*—Draw an altar, and remember that God wants loving service and a heart free from envy or hatred.

FROM THE PLATFORM



Picture three scenes as vividly as possible. In the first, two men stand before altars they have built of rude stones. The one offers to the Lord on his altar "the fruit of the ground", that is, the products of farming. The other brings an offering from the lambs from his flock. The two men are? And whose offering was accepted? What feeling toward Abel sprang up in Cain's heart? Print, ENVY. Next, the two men are talking in a field. We can almost hear the angry tones of Cain's voice, and see the flush of wrath on his face. It is easy to tell the feeling that now fills his heart. Print, HATRED. The third scene is a very dreadful one. Cain and Abel are still in the field. Cain lifts up some weapon in his hand and strikes Abel with a cruel blow, which kills him. Thus the evil feelings in Cain's heart have at last led to MURDER (Print). Now draw the lines forming the three steps, an awful downward pathway. Warn of envy and hatred, and to what they may lead.

BIBLE DICTIONARY FOR FIRST  
QUARTER, 1907

**A'-bel.** Second son of Adam; by calling a shepherd. He was a righteous man (Matt. 23 : 35 ; 1 John 3 : 12), and is one of the heroes of faith mentioned in Hebrews, ch. 11.

**A-bim'-e-lech.** The personal name, or official title, of a king of Gerar, in whose country Isaac dwelt for some time, because of a famine.

**A'-bra-ham.** The son of Terah, and the first ancestor of the Hebrews, called the father of the faithful, and the friend of God.

**A'-bram.** The name at first borne by Abraham.

**Am'-o-rites.** One of the tribes which inhabited Canaan before its conquest by the Hebrews (see Gen. 15 : 21). This tribe became so powerful, that its name was used for the inhabitants of Canaan generally.

**Ar'-a-rat.** A region corresponding roughly to modern Armenia, between the Caspian and the Black Seas. It was on one of the mountains of this region, that the ark rested.

**Beer-she'-ba.** A town in the extreme south of Judah. It was the southern limit of Palestine, as Dan was the northern, so that the proverbial expression, "from Dan to Beer-sheba," signifies, from the extreme north to the extreme south of the Holy Land.

**Beth'-el.** A place on the site of the modern Beitin, about ten miles north of Jerusalem, on a slight elevation, a little east of the well-worn track from Jerusalem to Shechem and the north.

**Cain.** The first-born son of Adam and Eve. After the murder of Abel, he settled in the land of Nod, eastward of Eden, and became the ancestor of a race which made considerable advance in civilization (see Gen. 4 : 16-22).

**Ca'-na-an.** The name means lowland, and was at first given to the low-lying coast line of Palestine, but afterwards to all the lands west of the Jordan.

**Ca'-na-an-ite.** An inhabitant of Canaan.

**Chel'-dees.** A tribe whose early home was in lower Babylonia. Advancing inland, they at last became the ruling class in Babylonia.

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

**E'-sau.** Son of Isaac and Rebekah, and brother of Jacob. He took up his abode in Seir, to the south of Judah, and became the father of the Edomites.

**E'-sek.** Contention. The name of a well dug by Isaac in the valley of Gerar, which the Philistine herdmen claimed, Gen. 26 : 20.

**Ge'-rar.** An ancient city, early occupied by the Philistines. Most identify it with ruins 6 miles south of Gaza. But some think that it was 50 miles further south, in the immediate vicinity of Kadesh.

**Go-mor'-rah.** One of the "cities of the plain" (Gen. 13 : 12) destroyed in the days of Abraham, Gen. 19 : 24, 25.

**Ha'-i.** The modern Haiyan, 2½ miles east of Bethel.

**Har'-an.** A busy commercial city of Mesopotamia, 240 miles northwest of Nineveh, and 280 miles northeast of Damascus. Here Terah, Abraham's father, died.

**I'-saac.** The son of Abraham and Sarah. The name signifies, He laugheth, or The laughing one.

**Ja'-cob.** "Supplanter", son of Isaac and Rebekah, brother of Esau, and father of the twelve patriarchs. He supplanted his brother Esau and gained possession of the birth-right and his father's blessing.

**Plain of Jor'-dan.** A basin beginning 25 miles north of the Dead Sea, and apparently including the Dead Sea itself and the small plain at its southern end.

**La'-ban.** Rebekah's brother, to whose home in Haran Jacob fled to escape from Esau.

**Lot.** The son of Haran (Gen. 11 : 31) and, consequently, nephew to Abraham. He became a resident of Sodom and, when that city was destroyed, he, with his two daughters, was saved in answer to Abraham's prayer.

**Mo'-reh.** An oak tree and grove near Shechem, beside which Abraham encamped on his first arrival in Canaan.

**No'-ah.** Son of Lamech, a descendant of Seth. Under God's direction, he built the ark before the flood, from which, with his family, he was saved in the ark.

**Pe-riz'-zite.** A people of central Palestine; some think that they were not a separate tribe, but simply the country folk among the Canaanites, as distinguished from the town-dwellers.

**Phil'-is-tines.** The ancient inhabitants of the southwest corner of Palestine.

**Re-bek'-ah.** The daughter of Bethuel, and the wife of Isaac (see Gen. 25 : 20).

**Re'-ho-both.** A well dug by Isaac in Gerar, Gen. 26 : 22.

**Sar'-ah.** The wife of Abraham, married to him in Ur of the Chaldees (see Gen. 11 : 28-31). Her name at first was Sarai.

**Si'-chem.** Shechem, a place near which Abraham camped, Gen. 12 : 6. It was afterwards an important town, and was just 30 miles north of Jerusalem.

**Sit'-nah.** A well dug by Isaac in the valley of Gerar, Gen. 26 : 21.

**Sod'-om.** One of the cities of the plain destroyed in the days of Abraham.

**Ur.** An important ancient city, whose ruins are now 6 miles south of the Euphrates, on its right bank, and 125 miles from its present mouth.

**Zo'-ar.** One of the cities of the plain, and apparently the smallest of them (ch. 19 : 20-22), to which Lot escaped when Sodom was destroyed.

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IV. RESPONSIVE SENTENCES. Ps. 33 :  
1, 4-9.

*Superintendent.* Rejoice in the Lord, O ye righteous :

*School.* For praise is comely for the upright.

*Superintendent.* For the word of the Lord is right;

*School.* And all His works are done in truth.

*Superintendent.* He loveth righteousness and judgment;

*School.* The earth is full of the goodness of the Lord.

*Superintendent.* By the word of the Lord were the heavens made;

*School.* And all the host of them by the breath of His mouth.

*Superintendent.* He gathereth the waters of the sea together as an heap :

*School.* He layeth up the depth in storehouses.

*Superintendent.* Let all the earth fear the Lord :

*School.* Let all the inhabitants of the world stand in awe of Him.

*Superintendent.* For He spake, and it was done;

*Superintendent and School.* He commanded, and it stood fast.

V. SINGING.

O God, our help in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast,  
And our eternal home :

Before the hills in order stood,  
Or earth received her frame,  
From everlasting Thou art God,  
To endless years the same.

—Hymn 474, Book of Praise, vs. 1, 3.

VI. PRAYER.

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IV. RESPONSIVE SENTENCES. Ps. 102 :  
25-27.

*Superintendent.* Of old hast Thou laid the foundation of the earth :

*School.* And the heavens are the work of Thy hands.

*Superintendent.* They shall perish, but thou shalt endure : yea, all of them shall wax old like a garment;

*School.* As a vesture shalt thou change them, and they shall be changed :

*Superintendent.* But Thou art the same,  
*Superintendent and School.* And Thy years shall have no end.

V. SINGING.

Let us, with a gladsome mind,  
Praise the Lord, for He is kind :  
For His mercies aye endure,  
Ever faithful, ever sure.

—Hymn 17, Book of Praise.

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## THE BOOK PAGE

Books for review sent to the EDITORS OF THE TEACHERS MONTHLY, Room 123, Confederation Life Building, Toronto.

Wherever the significant letters, Y.M.C.A. are known—and that is now the world over—the name of its founder is also familiar, and so **The Life of Sir George Williams** (Hodder and Stoughton, London, Upper Canada Tract Society, Toronto, 356 pages, \$1.25 net) will have a wide welcome. It is written by his nephew, J. E. Hodder Williams, and leaves nothing of interest unsaid. A farmer's son, a draper's apprentice, a clerk, and afterwards a partner, in a drapery business, a successful merchant, this is the warp of a notable career. The woof, which gives the fabric its specific individuality, is the "absorbing passion for souls," the whole-hearted, practical religion, which sought the conversion and the temporal and spiritual welfare of all about him, and especially of young men. Knighthood is not always as worthily bestowed as upon this consecrated business man, George Williams, who in 1844 gathered together a few like spirits with himself, and in the "little upper room" in which he slept, laid the foundations of the Y.M.C.A., and who lived to see its lines go out into all the earth.

Four other books, also from Hodder and Stoughton (Upper Canada Tract Society) require briefer notice, as by already well known writers. Dr. Armstrong Black's, **Ruth**: A Hebrew Idyll (246 pages, \$1.25), consists of "twelve short studies" in that enticing

pastoral. The author's rarely subtle poetical insight and charm of style appear on every page. The red rubrics add to the beauty of the exquisite printing. In his **Wayside Talks** (234 pages, \$1.25), Charles Wagner, the author of *The Simple Life*, wanders at large, with that keen, discerning, kindly eye of his; and we have no less than sixty short sketches, with such varying titles as *Cradle, Dark Pathways, Dog-shearers and Schoolmaster, Apples, and Old Christ-masses*, and each of them carrying its lesson surely home. **The Golden Book of Henry Drummond** (103 pages, 50c.) is a classified selection of that most gifted and beloved writer's choicest sayings. Annie Swan needs no introduction. Readers will welcome her new story, **Nancy Nicolson: Or Who Shall be Heir?** (322 pages, \$1.25). It has the elements that hold—passion, crime, true love, repentance, and a happy ending.

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The new nature book, **Brier Patch Philosophy**, by W. J. Long (The Copp, Clark Company, Toronto, 296 pages, \$1.75 net), leaves the beaten track, to follow interesting paths of its own. It takes us into the realm of the feelings, habits and impulses to

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The wise teacher will seek light from all available sources. Here are three useful books: **Arnold's Practical Commentary** on 1907 Lessons (Fleming H. Revell Company, Toronto, 233 pages, 50c.).—good, sensible comment, hints, and plans; **The Gist of the Lesson** (same publishers, 158 pages, 25c.).—a vest pocket Lesson Help, by the famous Rev. Dr. R. A. Torrey, crammed with meaty matter; **Axtell's Teacher's Handbook** for 1907, and **Axtell's Superintendent's Handbook** for 1907 (The Cumberland Press, Nashville, Tenn., each 129 pages, 35c.).—also well known vest pocket volumes, containing, not only comment and hints, but record forms, exactly suited, respectively, to the teacher's and the superintendent's needs.

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