

Vol. XXV., No. 2

February, 1919

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THE TEACHERS MONTHLY

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Series

• Presbyterian Publications •
* Presbyterian Church in Canada *

Rev. R. Douglas Fraser,
Editor & Business Manager,

Church & Gerrard Sts. Toronto

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PUBLISHERS NOTICE

The Teachers Monthly is issued monthly by Presbyterian Publications, the Board of Publication of the Presbyterian Church in Canada. Single copies, 70 cents a year, 18 cents a Quarter; School subscriptions, two or more copies to one address, 64 cents a year, 16 cents a Quarter.

A MEMENTO

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The Teachers Monthly

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

Vol. XXV.

Toronto, February, 1919

No. 2

EDITORIAL

Father and Son Week

February 10-16 is the Second Annual National Father and Son Week. This year old institution has already proved its value. It is a reminder to fathers, that the best piece of work that they can do for the church and the state, is to further, by their companionship and influence, the development, in their own boys, of the highest character. As for the boys, it reminds them that their best chum is their father.

It is worth while to make the promotion of good fellowship between fathers and sons the special business of a whole week each year. There are week nights for banquets and other "get together" functions, with one or two left for happy intercourse in the home. There is a Saturday afternoon for a hike or a frolic. And there is Sunday for going to church together and for talk about the deeper things of life.

The Sunday School has a special interest in the success of Father and Son Week. Teachers know that their work with and for their scholars is immensely helped when it is backed up by the father's concern for the religious welfare and growth of the boys. The School always profits by the attendance of parents, and especially of fathers, at its sessions. Every School should lay plans to have the fathers of the scholars present on the Sunday of the "week."

How the Memorial Fund Goes On

The lists appearing, week by week in the EAST AND WEST, show that the Sunday Schools are making good progress towards the goal set for the War Memorial Fund.

It is specially worthy of note that the Schools which have set before themselves a high objective, have, in practically every case, reached, and often exceeded, the amount aimed at. The idea of doing something big and worthy has, as it was sure to do, captured the imagination of the boys and girls, inspiring them to follow the example of our soldiers, and "go over the top".

Whether any amount subscribed is large or small, depends in one sense, of course, upon the size of the School subscribing. A sum which can be set down in small figures may, in reality, be a very large one for a small School. It may well be that the gifts of such Schools may represent effort and sacrifice equal to, if not greater, than what larger Schools have subscribed. Of no School, small or large, is more expected than the best it can do; but no less.

It is still possible, as our readers know, to secure Victory Bonds, and so have a share in the War Memorial Fund. This can be done by sending the amount subscribed to Rev. John Somerville, D.D., Treasurer, Presbyterian Church in Canada. One would not like to think

that a single School in our church should not have on its walls the fine Mural Shield offered to every School subscribing \$50 or over, with individual maple leaves on which to inscribe the names of fallen heroes, nor can any School afford not to have a share in the work which the War Memorial Fund is to help,—the extension and improvement of our Sunday School work throughout the Dominion, the Christian training of boys and girls in Canada, especially those of non-English speaking peoples, and of the boys and girls in our Foreign Mission fields.

The Gathering of the Sunday School Hosts

The third and fourth weeks of January witnessed an unexampled gathering together of those who are responsible for the direction of the Sunday School forces of this continent.

There was, first, the separate, but simultaneous, annual meetings of the Sunday School Boards of the Canadian Protestant Churches. Their plannings all had the forward look, and the fellowship amongst them was intimate and delightful.

Then followed the first general meeting of the Religious Education Council of Canada, a body recently formed, consisting of representatives from the various Sunday School and Sunday School Publishing Boards of these Churches, and from the Canadian Sunday School Association. The R.E.C.C. was formed that plans and projects common to Canadian National Sunday Schools might be carried through with the least possible duplication and therefore the largest possible effectiveness. The prospects of the Religious Education Council of Canada are bright.

Then, in the week following, came the Sunday School Council of Evangelical Denominations, including the United States and Canada, which embraces thirty different Churches, with a Sunday School enrolment of close upon 20,000,000. This was the Ninth Annual Meeting of the Council. In nine years it has done memorable work in uniting its numerous constituent bodies in the many lines of advance in Sunday School work. Each denomination in the Council has strengthened and stimulated all the others. Every denomination has greatly profited by this delightful cooperation; and this union and cooperation of Sunday Schools of North America has made them ready for the bigger tasks of the new Reconstruction era than they could possibly have been in the old separatist way of working.

All the gatherings above mentioned were meetings for business. There were no popular gatherings. The men and women, all of them specialized workers and leaders, came to Toronto, the place of meeting, and went away again, with no flourish of trumpets; but the Sunday Schools of the whole continent will feel the impulse of their counsels and plans.

Presbyterian Publications' Share in Reconstruction

It is the fixed policy of PRESBYTERIAN PUBLICATIONS (which, as all readers of the TEACHERS MONTHLY know, is the trade or business title of the Board of Publication of our Presbyterian Church in Canada) not so much to lay out far-reaching programmes, but to endeavor to meet occasions as these may arise. The Board owes its existence to the demand of our people for a literature of their own. In addition to previous provision of teachers' and scholars' Lesson Helps for the main School, the rise of the Adult Bible Class Movement was the occasion of the starting of the Bible Class Magazine, and the subsequent uniting of the Sunday School and Young People's work under one Board led to the merging of this magazine into the larger and more varied PATHFINDER. When Graded Lessons came above the horizon, PRESBYTERIAN PUBLICATIONS led the way in Canada in the developing of a complete series of Departmental Graded Lesson Helps for teachers and scholars. At the same time they added to their former Uniform series so as to make this more complete. The various Illustrated Papers, also, had their origin in felt needs, and they endeavor to meet new needs, as these arise.

In the War time, all these periodicals sought to catch the spirit and lessons of the War, and urged upon young and old, civilians and soldiers alike, the privilege of sacrifice, and the virtues of courage and patience and persistence.

Now that the War has been won, we are trying and shall continue to try, through our periodicals, to help to guide the feet of our people, younger and older, in the way of peace. We can think of no higher privilege than that of providing the teaching material and reading material for our children and young people. It is upon these depends the sort of Church and country we are to have in the peaceful years before us. Shall the country and the Church lapse into the careless, comfortable paths of self-satisfaction ; or shall they go on strenuously to higher and better things in character and achievement ?

Whatever can be done through print to lead our growing childhood and youth, and through them, the whole Church, to the attainment of these better things, PRESBYTERIAN PUBLICATIONS will strive to do.

Laying the Foundations for Abiding Peace

Peace means the peaceable living of the nations with one another.

Nations are aggregations of individuals.

If there is to be abiding peace, it will be when the individuals of a nation have learned to live peaceably with one another,—no warring factions or classes—and with the individual people of other nations. Anything short of this will only bring a peace liable to be disturbed and upset. So long as people have not learned to live peaceably with their fellow men of every nation, there will be war.

To "live peaceably with all men," which is an apostolic injunction, one must feel justly and kindly to all men.

To feel justly and kindly to another, people must learn to follow the second "great commandment of the law," "Love thy neighbor as thyself."

And to love one's neighbor as oneself, one must "get under his neighbor's skin ;" that is, one must seek to understand what his neighbor thinks, and how his neighbor feels. One must think of all others, as well as of himself, as the children of God, and must have the desire to promote their welfare and happiness, as he desires to promote his own.

When, and by whom, and how, are the foundations of this conformity to the law of loving one's neighbor as himself to be laid ?

When ? The best time is early childhood.

By whom ? By those who are the instructors and the guides of the children—parents and teachers.

How ? By leading the little ones into the love of God, who is the Father of us all, who "so loved *the world*," that he gave his Son for its redemption ; and by bringing those same little children to follow the example of the blessed Saviour of mankind, who so loved the whole human race, that he suffered the death of the cross to save it.

The responsibility and privilege of the Sunday School teacher as a foundation layer for a perpetual world peace is therefore evident. It needs no argument. All that is required is that each teacher take up his or her share of the burden of this responsibility.

Carrying the War Spirit into the Peace Time

The War spirit, as Canada has seen it so splendidly exhibited amongst her own people, was marked by these three characteristics,—energy, sacrifice, cooperation. Every one put his or her whole force into the unusual duties to be done ; all were ready to sacrifice according to their opportunity ; all worked together,—rich and poor, high and low, Jew and Gentile, those working at home, and those who fought overseas.

We have, or ought to have, learned a great lesson. It was by the energy and sacrifice

and cooperation of all Canadians, that Canada so splendidly did her share in overthrowing tyranny and winning out for freedom.

The conflict has ceased. Shall the spirit by which it was won be suffered to evaporate?

There is not a little danger that it may be. Peace times tend to become easy and selfish and sectional times.

If Canada is to be worthy of the heroes above whose graves "the poppies grow in Flanders' fields," and of the heroes who have come back maimed or broken, the spirit which made victory possible must not be allowed to die.

It must pass over to the duties which the days of peace bring with them. For all our tasks, should we not be virile? Should we be so little in earnest about making our country a still greater and cleaner and better country, that we will not freely sacrifice that it may become such? Shall we be content with our Churches pitted against one another, instead of striving together for the advancement of God's kingdom on earth; or that sectional strife and bitterness shall continue to embitter and sap our national life?

We think too well of the good sense and Christian feeling of our Canadian people to believe that such shall be. Canada has won a high place through her magnificent war spirit. That same spirit applied to the responsibilities and opportunities of peace, will win her a place loftier still.

Sunday School or Brewery?

The announcement was recently made that a large brewing company in California was planning to remove its plant to China. Prohibition has become operative over so large a portion of this continent, that the manufacturers of drink are being compelled to seek new markets for their deadly wares.

It is up to the church to see that the Sunday School gets the start of the brewery. No institution has done more than the Sunday School in Canada and the United States in developing the temperance sentiment that makes the doom of the drink traffic a certainty that will soon come to pass. There can be no surer way of saving China from the shame and sorrow that always follow in the track of the brewery and the distillery and the saloon, than by the establishment of Sunday Schools all over that vast empire.

The threatened invasion of China by the monster which is all but crushed in North America, is a challenge to the church to greater vigor and earnestness, in bringing to bear upon these people of the Orient those forces which alone can save them vice and misery. And amongst these forces none is greater than that of the Sunday School, with its programme of Christian Education.

The Idealism of the War

A striking scene in Bairnsfather's inimitable and immensely popular War sketch, *The Better 'Ole*, represents one of three British soldiers, huddled in their wretched dugout asking his companions, in a fit of utter war weariness, what the War is all about. "Old Bill," the hero of the place, replies that the poet will tell.

The poet appears, a young soldier with shining eyes, and so sets forth the ideals of freedom and justice for which the allied nations were fighting, that his hearers were nerved and braced once more, to fight, as long as fighting might be needed, against a foe who was bent on trampling under the iron heel of a military autocracy all that makes life sweet and sacred.

The War, so far as the Allies were concerned, was a war of ideals. It was the idealism of the common soldier that enabled him to endure all the miseries of the trenches and to face the horrors of battle. He was fighting, and, in his heart of hearts, he knew that he was fight-

ing, not for gain, but for the things that gold cannot buy, that are of infinite worth in the sight of God and man.

Now that the War is over, a chief part of its possible gain will be missed, unless its idealism is carried over into the life of peace times. Those whose liberty and happiness have been preserved by the sacrifice of the soldiers, cannot become, in any measure, worthy of that sacrifice, if they put away from them all lower and more selfish aims, and seek so to live that their country and the world will be the better for their lives and that the kingdom of God may the sooner come on earth.

Teaching Patriotism in Peace Times

During the last four and a half years a great wave of patriotic feeling has swept over the Dominion, as, indeed, over the whole Empire. Never has our National Anthem been sung so often or with such enthusiasm. The very sight of the Union Jack, the symbol of our national unity, awakens a very passion of devotion. Patriotic songs are the most popular music of the day. The school, the press, the platform and the pulpit have, with a hitherto unexampled earnestness, inculcated the duty of patriotism. Patriotic service, in immense volume and bewildering variety, has absorbed the energy and inventiveness of all sorts of people.

And now peace has come. But patriotism is a virtue for peace times no less than war times. Love of country and loyalty to the king should not wane because there is no longer need to fight for country and king. The call of our country for service is as loud now as it was while the great War was raging. It was the duty of every true patriot to defend the flag against the attacks of a proud and brutal foe; it is a duty equally imperative to strive that the flag may not wave over any evil in our land which can be removed.

Teachers, especially in day school or Sunday School, should not allow their zeal in teaching patriotism to languish. There is the opportunity, in a unique measure, to kindle and fan into an enduring flame, the devotion of their scholars to the land that gave them birth, to awaken and develop the desire in those whom they teach, to be of some service in making this Dominion, the dominion of our Lord, even Christ.

Our War Memento

The War Memento issued by PRESBYTERIAN PUBLICATIONS has struck the fancy of our Sunday Schools and churches.

And well it deserves to have done so.

It is a recognition of the courage and sense of duty which led so many of their members to volunteer for duty in the Canadian Expeditionary Force, or to respond to the draft which followed in the last year of the War.

It is, in itself, a beautiful and striking Work of Art, worthy of being framed and hung upon the walls of the home, or of being sacredly kept as a remembrance of a critical and glorious time in our country's history, and noble years, never to be forgotten in the life of the recipient.

The Memento was designed by one of the most talented of our young Canadian artists, with fine taste and spirit. It has been strikingly reproduced in four colors.

It is delivered in a suitable envelope, for protection and safekeeping. The price is a popular one, 50c. postpaid, including Memento and envelope.

The presentation is usually made at a weekday or Sunday gathering.

The Memento is suitable to all ranks of officers and men, and to all the services in the Force—Army, Navy, and Air.

WITH OUR CONTRIBUTORS

The Scholars We Teach

By Dean H. T. J. Coleman, Ph.D.

It has frequently been pointed out that such terms as "scholar" and "pupil," and the still wider term "the child," often mislead us by their implication that the individual human beings to whom these names are applied are much more like each other than is really the case. We are told that each scholar is not only an individual, but also a person, and that personality is in every one of its manifestations unique.

While this is an important truth, we must not forget, and the practical demands of our work will not allow us to forget, that there are certain uniform facts and conditions which prevent this uniqueness from becoming in any sense absolute and which enable us to deal with boys and girls in groups and to call them by a common name. What, then, are these common elements? What does the word "scholar," for example, mean, or what should it mean, as applied to the millions of youth in our Sunday Schools?

In the first place, it means membership in a particular community which we call the School and which has a recognized connection with a larger and nobler community still which we call the church.

We may say, if we choose, that the child acquires gradually the concept of a School community through the association together of numerous experiences with superintendents, teachers, lessons, and other characteristic features of School life. This is doubtless true, but the child is not an analyst, and the experiences which are thus consolidated are feelings rather than ideas. He feels the community spirit and thrills to the touch of the community life long before he has any clear or adequate notion of how the community is organized. Hence arises the primacy of personal interest and affection in the attitude

of Sunday School teachers towards all pupils, and especially, of course, towards young pupils.

But the community spirit, which is the life of the School, shows itself also in the relationships of pupils with each other. A School or a class is always more than the sum of the individuals which compose it. While the

reaction between teacher and pupil is important, the reaction of each pupil upon his fellow pupils is equally important. The stimulus of association is essential; sometimes by way of a generous rivalry, oftener by way of a still more generous cooperation. The greatest support to goodness is enthusiasm, and there should be no stronger incentive to worthy enthusiasm than cooperative effort in Bible Study and in the other activities of the Sunday School.

We are, however, compelled to think of our scholars in another sense than that merely of membership in a

community. In the last analysis, however much he may be helped by others, every one must learn for himself, and the crown of successful learning is that gift which we call scholarship.

It is too much, of course, to expect that every one in attendance upon our Sunday Schools shall become a scholar in this rather aristocratic sense of the term. And yet an accurate and extensive knowledge of the Bible and of other appropriate subjects of Sunday School study is an attainment which we have a right to covet for the majority of our pupils. Knowledge is an essential element in character, and it is difficult to see how worthy Christian character can exist apart from a clear and fairly comprehensive understanding of Christian principles and of the historic conditions under which these principles were revealed to mankind.

It is surely no light accusation to be brought against any teacher, that he does not really teach, in the sense that his pupils learn what

Education

Should Give

**"A body strong and supple ;
An intellect able to think ;
A heart to love ;
A conscience for righteousness ;
An imagination to appreciate the beautiful ;
A will strong to choose."**

they should or as much as they should. And yet this is an accusation from which many of our Sunday School teachers would have some difficulty in acquitting themselves.

The scholar, then, if he justifies the title, will acquire certain social graces from the community life in which he participates. He will grow also in his understanding of the subject-matter with which the Sunday School programme deals. Now, both these achievements depend upon an aspect of his life which is so important as to constitute the root idea in the word "school." It is not a bit of pedantry, I hope, to recall to the minds of my readers the fact that the word in question is derived from a Greek word meaning "leisure." A scholar is not only one who desires to learn, he is also one who has time to learn. And the time element is of vital importance. All our child labor laws and other protective measures for children have been enacted, not

only that we may have a better childhood for the rising generation, but that also we may eventually have a better manhood and womanhood.

When we realize fully that learning is a slow process,—often a painfully slow one—that it demands freedom from distractions and anxieties, and that there are fixed limits to what may be accomplished by "short cuts" and other means of abbreviation, we will make much larger demands upon our pupils' time than we do at present. Then we shall probably discover that all along they have been wondering,—in a dim sort of way of course—why we thought so little of them as to demand so little from them, why we thought so poorly of our work as to provide such patently inadequate means for its accomplishment.

Queen's University, Kingston, Ont.

The Teacher's Knowledge of the Lesson

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

BY PROFESSOR L. A. WEIGLE, D.D.

I remember that, as a student in high school and college, I used to think that my teachers had a far easier time than I. Their schedule of class hours was much less exciting, I thought, and they could go over the same old material year after year; moreover, they had the inestimable advantage of being able to keep their books open throughout the whole recitation and to refer to these at will.

Since becoming a teacher, I have found out that the easier task is that of the student. The teacher must know so much more and must study so much harder than I had thought. Every class makes demands upon its teacher far greater than any that he can make upon it.

The teacher must not simply know the lesson; *he must know it in such a way that he can cause others to know it.* This is much more difficult. It means that he must understand his pupils as well as the lesson itself, and that he must be able to present it clearly and in such fashion as to arouse their interest, command their attention and set them to work upon it. He will fail if he be lacking in any one of three respects: in his mastery of the subject, in his understanding of his pupils, or in his ability to bring the two together.

We are now to think only of the first of these qualifications of the teacher; in subsequent articles we shall think of the other two. The teacher's mastery of the lesson material cannot be too complete and thorough. "Oh, I cannot teach a Sunday School class. I do not know enough," is perhaps the most frequent excuse given to pastors and superin-

tendents who are seeking new teachers. And all too often the statement is true. The person asked does not know enough to be a good teacher, without a definite course of preparation, not simply in psychology and pedagogy, but in the subject matter itself which is to be taught. But that is no reason why he should not accept the responsibility and undertake courses of study which will in time cause him to know enough.

In these days of Graded Lessons and of graded adaptations even of the Uniform Lessons, we are rightly laying great emphasis upon the principle that the child should be the centre of the curriculum. Understand your children and fit your teaching to their needs, is the watchword of every Convention, Institute and Teacher Training Class. It is well that it should be so. It is a counsel that the Sunday School sorely needs.

But we must not forget the other side. The child is not the sole determining factor. We must have something to give to our children. We must be able to wake them to needs which they would not otherwise feel. We must have knowledge and skill to guide them into the truth. We shall fail if we do not ourselves understand the great eternal principles of right and mercy and truth which God has taught the world through his life among men and in men, and most of all through his revelation of himself in Christ Jesus. It is that knowledge above all else that our children need, as they become able to understand it. And that knowledge constitutes the subject matter of Sunday School teaching.

A common bane of Sunday School teaching has been the haziness of the teacher's own ideas concerning the truths of religion. Too many teachers are just good, well-meaning Christian folk, whose beliefs are rooted in a surface soil of authority or convention and ultimately grounded in a loyal devotion to the right as it is given them to see the right, but who have never attained to any clear and consistent view of just what they believe and why they believe. Practically, volitionally, emotionally, they are all right—sound and true Christians; but their intellectual grasp of religion is not all that it should be. They have never thought their beliefs through. They have never gotten adequate and clear ideas concerning the deeper motives of their own lives.

But is this necessary, one may ask? Are not Paul's letters full of rejoicing that the gospel is not merely to the wise—and more than that, of condemnation for the wise in their own conceits? May not one be a good Christian without knowing very much? The answer must be "Yes,"—and "No." One can indeed be a good Christian without understanding all about theology, or even without knowing very much save that God is his Father and Christ his Saviour. But no Christian has placed his faith upon a permanent basis until he has understood it in terms consistent with his general circle of ideas and beliefs respecting the world about him and life as a whole. And surely no Christian who undertakes to teach another should rest content with anything less than the clearest understanding of the truth that he can gain. For the work of the teacher moves largely upon the level of conscious ideas. "I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in a tongue." The teacher is set to edify others; and for that he needs understanding.

But is it possible, one may ask again? Can we gain a clear intellectual understanding of the truths of religion? Are they not too great for our minds to grasp? Is there not a certain point beyond which we must just believe? Again the answer must be "Yes,"—and "No." It is true that our finite minds cannot comprehend the whole of the infinite wisdom of God; and true that he has hidden many things from us and thus given us what is better than knowledge—the opportunity to believe in him, to trust him and in loyal faith to live and work as though seeing that which is as yet unseen. But that does not mean that we cannot understand God and his ways, nor that we must "just believe" without rational grounds, in blind and unintelligent credulity. Faith is different from credulity. It both underlies knowledge and grows out of knowledge. It has grounds that

are rational and conditions that may be defined. Every teacher ought to know something of the logic of belief, and understand what sort of evidence we are justified in seeking for our fundamental faiths.

"To teach even a small thing well, one must be large," wrote Professor George Herbert Palmer in a notable passage on *The Ideal Teacher*. The teacher's knowledge of any particular lesson springs out of, and in a sense reflects all that the teacher is and knows. Certainly a Sunday School teacher's knowledge of any particular lesson does not depend simply upon his specific study of that one bit of material; it is rooted and grounded in the whole of his personal religious life and in the body of ideas that have come in his mind to underlie and express that life. Only that teacher who is both a Christian and knows why he is a Christian, who has a true and adequate knowledge of the Bible as a whole and has thought through as well as lived through its teachings, will be sure to get the meaning of each lesson as it comes and to teach it with effectiveness and power.

Sunday School teachers stand in especial need of Professor Palmer's counsel. One of the greatest limitations of Sunday School teaching in general, in addition to the intellectual haziness of which we have been thinking, has been the hand-to-mouth method of lesson preparation which so many teachers have followed. It has perhaps been fostered, quite unintentionally, by the International system of dated lessons, with various Lesson Helps published just in time to be used. This hand-to-mouth method, again, has fostered the general tendency toward pious moralizing which is the line of least resistance for the poorly prepared teacher. I remember one of my own teachers, luckily for a short time only, whose invariable method of abusing our minds was to ask one of the class to read a verse, then to ask, "Now what do we learn from that?" Receiving no answer, usually, he would take that verse as a text for a little sermon; then proceed to the next verse, which would be treated in the same way.

The newer lessons, both Graded and improved Uniform, do not lend themselves as readily to treatment of this sort. They bring out more explicitly the continuity of Biblical history and the coherence of Christian truth. They make greater demands upon the mental powers of both teacher and pupil. But the knowledge that they make possible is worth the effort. And the Sunday School must raise itself to a higher level, intellectually, if it is to occupy its place among the educational institutions of our day and live up to its opportunity and responsibility.

The newer Teacher Training Courses, too, are placing larger emphasis upon adequate knowledge. The time was, within the mem-

ory of many of us, when one was considered to be "trained to teach" if he had drilled into his memory the books of the Bible, an outline of Biblical history, and sundry lists of persons, places, dates and the like. With the more definite recognition of the principle of gradation, larger emphasis was laid upon psychology and much upon devices of method

in teaching. Without lessening of effort along these lines, we now see more clearly the importance of replacing the Biblical drill of earlier days with courses which will equip the teacher with that broad and thorough knowledge of subject matter which is a primary qualification for effective teaching.

Yale University, New Haven, Conn.

Interest and Attention

BY PROFESSOR O. J. STEVENSON, D.PÆD.

In order to find out the relation between attention and interest, it is only necessary to go into a few of the classrooms in any large school and observe what different methods are used by teachers to secure the attention of their pupils.

Here, for instance, is one class room in which the teacher is a strict disciplinarian and relies upon his discipline to hold the attention of his class. The pupil attends, not because he is interested in the lesson, but because he is keenly interested in what the teacher may do to him if he finds his attention wandering.

In the next class room, perhaps the opposite conditions are to be found. Only a few pupils are attending to what the teacher is doing or saying. One of them is looking at a picture book under the cover of the desk. Another is watching for an opportunity to kick the boy across the aisle. Another is looking out of the window at the playing of the leaves or the falling snow. Still another is staring vacantly at the teacher, but his mind is far away; he is not attending to the lesson, but to the imaginary game he is playing or to the "movie" which he saw the evening before.

In still another class room, the pupils are absorbed in the lesson because the teacher is telling a story or because she has given them something to do which appeals to their natural interests. In all three class rooms, the pupils are attending to the thing in which for the moment they are most strongly interested. There is in reality no such thing as attention without interest.

In the textbooks on psychology the different

forms of attention are usually classified as non-voluntary, involuntary, and voluntary.

The boy, for example, who catches sight of an aeroplane for the first time, watches it with eager, absorbed attention in which there is

absolutely no effort of will. His attention is then said to be non-voluntary. Sometimes, however, we are forced to give attention to some object which, as it were, thrusts itself in our way so that we cannot escape it.

When we are seated in a comfortable room, on a cold winter evening, we cannot help paying attention to the cold draft which comes through the outside door which some one has left open. This kind of attention is said to be involuntary, because it is given, so to speak, against our will.

But sometimes, we give our attention deliberately, not because the object of our attention gives us either pleasure or pain, but because we have some particular end in view.

I may give attention to a lesson in music, not because I like to do so, but because I wish to be able to play the piano or the violin. Attention of this kind is said to be voluntary because it demands an effort of the will.

But though these three kinds of attention seem at first sight to be different, they all have this in common, that they are governed by the interests of the individual. Interest is merely the feeling that accompanies attention and controls it. The interest may in some cases be a disagreeable feeling, but if the feeling is strong enough it is bound to hold the attention.

Sometimes two feelings, that is, two inter-

THE RIGHT EMPHASIS

Gradually the Teacher Training Department which is putting the emphasis where it belongs, as a part of the organization of the School, is being adopted in the best managed Sunday Schools. Its permanency is a most valuable asset, and a Teacher Training Department as permanent as the Primary or any other Department in the Sunday School, provides the School with a corps of trained teachers, willing and able not only to conduct the home School, but to branch out into missionary enterprises and to be capable soul winners for the kingdom.—Emilie F. Kearney in the Teacher Training Class

ests, come into competition, and in that case, the attention either fluctuates from one to the other or else is given up wholly to the stronger. At the circus the attention moves back and forward from ring to ring; and even the disagreeable interests in an aching tooth may have to give way to the stronger interest of an exciting moment in the baseball game when the bases are full and two men out.

The only way for the teacher in the class room to secure attention is to create an interest of the proper kind. The interest may be an immediate one. The pupil may be directly interested in the lesson story and in such cases he is bound to give complete non-voluntary attention,—the attention of one who is absorbed. Or he may be interested in the lesson not because the story attracts him, but because he feels it a sense of duty to help the teacher or because there is some reward in store for him if he gives proper attention to

the dry facts of the lesson.

Most of us who learned the Shorter Catechism in our early teens, did so, not because we felt any real interest in the doctrinal points involved in it, but because the long abstract definitions presented a challenge to our powers of memory, or because there was some reward to be gained in the form of our teacher's approbation or our ability to show off before the class, or even perhaps in the shape of a prize or a diploma which we coveted.

Attention, whether we attend because we are absorbed in the lesson or because we fear disagreeable consequences or desire some reward, is, then, always governed by some interest; and the teacher who wishes to gain attention must in some way, whether by direct or indirect means, appeal to the interests of his pupils.

Ontario Agricultural College, Guelph, Ont.

Adapting the Lesson

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

It is the business of the Sunday School teacher to adapt the lesson to the interests and needs of the scholars in his or her class. Primaries, Juniors, Intermediates, Seniors and Adults,—each of these well defined departments, in a School using the Uniform Lessons, receives instruction from the same scripture passage; but the method and the purpose of the teaching should vary with each grade.

For example, take the lesson for the first Sunday of the present month, The Giving of the Manna, Ex. 16: 11-18, 31-35.

The teacher of the Primaries, with their feeling of dependence and need of care, will aim at developing in these little children an attitude of trust toward God as the great giver of all good things, including daily food. A point of contact may be found in the child's looking to his parents for the food that he needs. He may be led to think of the wheat, from which bread is made, and of the heavenly Father, who, by sending the sunshine and the showers, makes the wheat to grow. From the confidence the little one has in his father and mother, he may be led to regard God with a similar confidence. After some such introduction, a class of Primaries will be ready to listen with rapt interest to the story of how God fed a great crowd of people with the manna in the wilderness, and should go away from the class with the thought that the same God will give them food day by day.

A different method of approach will be employed with Juniors. The teacher will remember that the idea of power makes a strong appeal to boys and girls of this age. He will,

therefore, bring out the elements in the story which throw a strong light on the power manifested in the miraculous provision, such as the number of the people to be fed, the absence of anything to eat in the desert, the timeliness of the supply and its abundance. What a wonderful God is he who can do such things. And he is our Father, loving and faithful.

In a class of Intermediates, with their keen interest in biography, the teaching of the lesson may be made to centre about Moses. Here he was, the leader of that great multitude, responsible for providing them with food in the desert where nothing grew. But he was not alone. Behind him was the power of the Almighty. The lesson for the Intermediates is, that, when any heavy task is laid upon them, they can find help in the same source.

Teachers in classes of Seniors should make use of the growing impulse to be of service characteristic of this age. This great helpless multitude in the desert,—who would not have done everything possible to minister to their need? The transition is easy to the need round about us on every hand and the opportunities of service that come to us every day.

Adult classes may find in the lesson passage the basis of a discussion of present day problems of poverty and providence. What the poor should have done for them and what they should do for themselves, the relation between God's providential care and human responsibility,—these and many like questions spring out of a thoughtful study of the lesson.

Carrying On Through the Winter

[We have received the following interesting account of a Rally Day service in a Saskatchewan mission field, which was made to serve as a preparation for carrying on the work of the Sunday School in the field during the winter.—EDITORS.]

On many of our Saskatchewan mission fields where the services of the church are not kept up during the winter, it often happens that the Sunday Schools are also dropped. This fact decided Mr. W. G. Mahon, the missionary on the Trewdale mission field, in the Presbytery of Moose Jaw, Saskatchewan, to make the Rally Day of such special interest that it would never be forgotten by the children of the field.

A census was taken of the children of all Protestant families in five School districts, embracing an area of nearly 200 square miles, and it was decided that during the winter months our Sunday School supplies, including Illustrated Papers, HOME STUDY QUARTERLIES and BIBLE LESSONS should be sent directly to each home.

To stimulate the study of the lessons and meet expenses, special programme services were arranged, two services being held on Sept. 29th and two on October 6th last. Children were trained to take part in the service.

A boy of 14 years stood behind the desk and read a scripture lesson like a minister, another led in prayer; and hymns, solos, and choruses were sung.

During the service the Quarterly Review took place in three parts. The first month's review was given by Mr. Mahon, who, besides preaching three times each Sunday during the summer, also taught two Bible Classes. The second month's lessons were reviewed by a public school teacher, who was also a splendid worker among the children of the Sunday School; and the third month's were handled by another lady teacher.

This programme, with slight variations, was carried out in four different school districts by the children of the districts. Saddle horses, buggies, lumber wagons and automobiles were used to convey the children from one district to another. Large offerings were given; and the plans for pushing home study in this prairie mission field will be carried out.

A Breath from the West

BY REV. D. FISKE, B.A.

[In the following article, Mr. Fiske, at the request of the EDITORS, gives an account of exploratory Sunday School work in the northern part of Yorkton Presbytery.]

The territory wrought is approximately 45 by 18 miles. In 5 of the 22 localities involved, Sunday Schools are held in schoolhouses. In a sixth, the bright lady teacher from Virden, Man., conducts Sunday School after school hours on Monday. In a seventh, an enthusiastic young mother gathers her own and her sister's children together in her home and teaches them. In an eighth, a mother, alive as to religious interests,—unable to get as many together as she would wish, teaches her own children at home.

Of the 5 Sunday Schools mentioned, three are conducted by women. In one the superintendent is an Aberdonian woman, the wife of a merchant, and noted for her zeal in the work. She also teaches the Bible Class, her husband seconding her efforts by forming one in the class. Another woman, bright and capable, teaches the Primary class, and is the efficient organist.

In another School, the superintendent and organist was a young girl 16 years of age who was acting temporarily as teacher in the public school until a legally qualified teacher

could be obtained. A bright New Brunswick woman lined up to her assistance as teacher, and after a time, a modest young man was persuaded to take the Bible Class. The secretary-treasurer is a young lady public school teacher.

In another case, young women, two of them from England, and one from Nova Scotia, took turns in conducting a Sunday School.

In the fourth case, the public school teacher, a capable young Englishman, took up the work, assisted, with cheery zest, by his animated wife.

The fifth School has been carried on for years. Its superintendent and teacher are Englishmen of persistent devotion, who use the lecture method, the scripture being taken up verse by verse.

One of the girls in another district eagerly desires a Sunday School. There is a challenge for the mobilization, training and appointing of bright, capable and willing workers for this so clamant work.

Mr. W. R. Sutherland, Yorkton Presbytery's venerable enthusiast in Home Department work, who sends to over 300 homes, Quarterlies and inspirational quarterly letters, furnishes a good many homes in my district

with Helps. Though past his three score and ten years, and of imperfect health, his zeal and Christlike spirit are a truly impelling force within our bounds.

We have out here a heterogeneous cosmopolitanism as to nationality, creed and attitude, religious or non-religious. The writer has enjoyed the generous hospitality of Scotch, Irish, English, Canadian, American, Scandinavian, Ruthenian, Austrian, Polish, German and French; sometimes in humble shacks, and again in homes of polish and wealth. He has been enthused by Scotch and Irish religious earnestness, and put on his mettle by the socialist and the sceptic. He has traversed the range between where the Bible and solid religious literature are revered and prized, and where a Bible is not to be found in the home, where there are men who for thirteen or eighteen years have not attended a church service. He has sold some of the best books to a Roman Catholic woman, talked with those who claim no religion, and been allowed to offer prayer in the homes of Latter Day Saints. Others have a religion of their own; aiming to follow to a nicety

the example of Jesus; but because of this, they absent themselves from association with other Christians in worship. Some are so out of use of attending church, that they scarcely know how to resume it. Others are hungry for the sanctuary and the teaching of Christ.

The spending of the night in the social dance is much in vogue. We need such constructive substitution as to eliminate this. Catechism and Scripture Memorizing folders are being circulated, and the memorization of scripture incited.

A side line conducted by your correspondent is the sale of wholesome books of both lighter and more solid character, varying in price from the fifteen cent copies of the Moody Colportage Library, to books like Democracy and the Nations, The Cross at the Front, The Christ we Forget, etc. Many are the homes that have given these entrance.

I have given your readers but a taste of our Home Mission's Western bill of fare. The claims cut here are insistent. The laborers are few. The possibilities furnished for labor, love and optimistic faith are great indeed.

Preeceville, Sask.

Open Letters to a Sunday School Superintendent

LETTER No. II.

My dear Superintendent:

Now that I have "broken the ice," I can start in to discuss some of these matters with more freedom, knowing that you will understand my purpose and point of view, and will accept my candid remarks as frankly and freely as they are made.

I want to say, first of all, that I am sure we superintendents do not take a big enough view of our job. As "general managers" of such important organizations as those included in the Sunday School, we should, I am inclined to think, be prepared to put more time and thought into it through the week. It is too big a job to be handled efficiently in a hurried way on Sunday.

This latter point of view is, I fear, due to our innate conservatism, which tends to keep us doing as we've always done, and the lack of that "divine discontent" that comes from too small a vision of the task.

If we viewed our job as I am sure we do when we think carefully, as we do after or at a convention, or when we are reading what is and may be done, then we would give it more time, the time necessary to a much larger success.

Be that as it may, I want to plead for freshness and youth in this work of ours. Conservatism, that is, undue conservatism, is, it

seems to me, a malady of approaching old age, not necessarily old age as indicated by years, but as indicating a passing of that youthful outlook and point of view that gives vigor and initiative to action. This can be successfully fought against. There are plenty of men of seventy who are more youthful in their point of view than some men of thirty. Especially is it necessary in Sunday School work to keep this fresh, vigorous outlook on life, for we have to deal with life in all its youthful glory.

I am inclined to think that if a man makes up his mind that he is going to keep young in spirit, he can do so by following a certain course. He must keep much in close contact with children, not physically only, but mentally and spiritually. This law I am using not in its religious sense, but in its very broad general sense. We must open our souls to children, and keep our knowledge of them and acquaintance with them fresh.

There is still another important thing he must do; he must cultivate the habit of the "open mind" to things that are new. "Prove all things" in the sense of giving due consideration to new plans is a motto that if followed loyally, would prevent us from maintaining a rather dead level of mediocre achievement.

How often it is true in Sunday School work that the good is enemy to the best. Let us

be open to the best, for the best is none too good for the children.

Yours for progress,

A FELLOW SUPERINTENDENT:



Worth While

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

Two Christian friends, both religious workers, were walking recently in an Ontario town, and were discussing church work, as they walked. "Where did you begin your career as a Sunday School teacher?" asked one of the other.

"In this very town, strange to say, and in that very church there," was the reply. Then he went on to speak of those days, and ended by saying: "I had one boy in my class who turned out bad, and I have lost all track of him."

The other replied: "How do you know that you failed? Have you read how Donald Hankey speaks of men to whom the war has

given a second chance in life, going into danger and leaving more respectable fellows far behind by one supreme act of moral heroism? Your old scholar may be there, and the instruction which you gave him, and which lay dormant all these years in his mind, may be kindled into white heat by the fires of war, or," he went on to say, "remember he may have learned some Golden Text, received some impression which may be like one of the 'broken pieces of the ship,' which Luke speaks of, and by which some of Paul's fellow travelers got safely to land.

"Some little good you did him may keep his head above the waves and be enough to take him home when the world needs everything else."

That Sunday School teacher is still at his work,—giving the boys and girls boards and planks, precious Golden Texts, and moving hymns, which will stand them in good stead when everything else may fade away like the fabric of a dream.

Is any work more worth while?

Smith's Falls, Ont.

THE DEPARTMENTS

Play as a Preparation for Life

By Rae Furlands

The child is born into a world full of people with whom he has to learn to live.

To live,—not merely to exist. Live, in this sense, is a big word. It embraces more than appears on first sight. Truly to live is to produce, to do one's share of the world's work, in some form in some place.

The possibilities within the child, which enable him to take his place in the world of men, must be aroused and developed, in order that he may do the work to which he was born.

Nature's way of doing this with the young child is through play.

Every mother instinctively plays with her child. Many a one plays "Pat-a-cake," "This little pig went to market," or moves the little limbs with rhythmic regularity, simply because baby enjoys it, never thinking that she is giving him physical and mental development. Where she does think, and plays *systematically*, so much the better for baby's education.

Every normal child plays. Sometimes alone, sometimes with others. Sometimes

with toys, sometimes with every day articles around him which he converts into toys for the time being. Occasionally they play through their imagination. For example, a little child, barely two years old, was sitting unnaturally quiet for several minutes. Her mother called her attention to her doll. The child answered: "You must not speak to me, mama. I am on the street car. I'm going down town to buy things."

As a stick may be a horse so many other simple things become living objects when clothed by the child's imagination. He imitates the life he sees; and great educators tell us that what the child imitates, he is trying to understand.

Every individual has three sides to his nature, the physical, the mental and the moral. Each must be developed and almost everything a child does bears on all three though not always to an equal extent. Some actions are mainly physical, especially with babies, but none can be entirely disassociated with at least, the beginnings of ideas, and these in some degree, affect his mental or moral nature, or both.

Many, perhaps most, of a child's actions are but momentary and quickly fade from his

memory but each leaves its impress on his being.

Thus we see how important his play must necessarily be.

The rhythmic movement of the limbs, while strengthening the body, if definite and regular, has its tiny share in helping toward definiteness in character. If desultory, it still has its influence but in the wrong direction.

If a child is given a large number of toys, confusion of mind in some degree is the usual result. If a broken or lost toy is quickly replaced without any effort on the child's part, carelessness is inculcated. On the other hand a very few toys, wisely chosen for their

educative value and fitted to the little one's capabilities and stage of development, have a large place in preparing the child for life, his play with them developing hand, mind and heart.

Valuable as proper play things are, they cannot take the place of, nor quite equal play mates in fitting the child for his work in life. He is a social being and his nature demands the company of other children. The proper development of his character also demands that he should meet the sympathy, opposition and criticism of his equals in capacity. If he played only with things, he would dominate them and be master every time, and thus would never learn his own power or limitation.

Teaching Missions to Beginners and Primaries

By Miss B. C. JOHNSTON

In attempting to teach missions to children in the Beginners and Primary Departments, the teacher would do well to bear in mind that there should be a twofold plan in this teaching: (1) training the children or making missionaries, (2) helping the cause by gifts, and that the greatest of these is "training the children." This leads us to remember that all training is a gradual development, and that therefore training in missions begins with training in service for others at home.

Let us first consider the four or five year old child. His chief interest is his home and those in it. This is his world and therefore his acts of service will be at first confined to that world. The teacher may, through stories and circle talks, suggest to the children definite ways in which they may help mother or how they may get father's slippers for him. The little ones will be glad to help carry some of the teacher's books from the cupboard or move teacher's chair for her, and these are all acts of service which should not be overlooked in the missionary training of the children. Then, too, they would be so pleased to save some of the crumbs from their breakfasts to help feed the birds. All these little duties are the first suggestions of service for others.

By means of stories the teacher may also let the little child know that some other chil-

dren just like him haven't all the good things he has. Sometimes they are hungry and haven't enough to eat. The natural result of this teaching would be a desire to give something of his own good things, and a special day might be planned when gifts of apples, potatoes and other vegetables may be brought. This is a splendid plan for Thanksgiving Day and may be used equally well in the Primary Department. It is necessary, however, that the children know exactly where these gifts are sent.

Another plan which helps develop the spirit of service is to have flowers or pictures brought by the children to be sent to a hospital nearby or to some of their own companions who are ill. Gifts of money may be asked for occasionally, but

here as before some definite purpose should be stated for which it is to be used. It is preferable to have such donations go to help other little ones or old people whom the children might learn to know as "grandmas" and "grandpas." Stories of children who were helpers are another excellent means of fostering the missionary spirit.

In the Primary Department, missionary training may be conducted along similar lines, although, of course, it may go farther. Children of six, seven and eight years of age have a wider experience especially when they start

CURIOSITY AND LEARNING

"Curiosity is as much the parent of attention as attention is of memory; therefore, the first business of a teacher—first not only in point of time but of importance—should be to excite not merely a general curiosity on the subject of the study but a particular curiosity on particular points in that subject. To teach one who has no curiosity to learn is to sow a field without plowing it."—Whately

to school, and in their activities may now go a little beyond their own home sphere or immediate neighborhood, although the care of animals and birds, helpfulness to older persons and sick persons, contributions of toys and pictures which they themselves own, are still splendid. Children of this age sometimes have money of their own and should be encouraged to give some of this to help others. At Christmas time, one Primary Department emphasized this by having the children bring gifts of toys or clothing for other needy children of the district. This took the place of the regular Christmas gift to the children of the Department.

Stories, pictures and songs of child life in

other lands may be introduced at this time and in this connection, the support or partial support of a child in India or China might be undertaken. It is wise to have the children familiar with the name and photograph of this child and to tell them points of interest concerning his progress from time to time.

To arouse a love for missions, the teacher must be filled with it herself. Let us remember never to ask children to contribute to missions unless we can tell where the money is to be used or for what purpose, and in all our teaching let us not forget that the making of missionaries is our aim.

Toronto

Handwork for Juniors

The Junior child has a strong interest in common, everyday life,—in people, their ordinary, as well as their extraordinary experiences. He is a realist, and takes great satisfaction in living in and getting acquainted with a real world. So he will often ask of some story or event, "Is it really true?" "Did it really happen?" This gives us a basis for a great variety of handwork.

Stories of human life may be written and illustrated with pictures cut from magazines, or with Brown, Perry, or Tissot reproductions. The story of Abraham, of Joseph, stories from the Acts, from the life of Jesus, as well as stories of child life in mission lands, furnish good material. The finished product—a book, sewed and bound and the cover decorated by the child himself—will have real value to him.

If the child is not able to express himself in writing, picture stories without words may be made, or, in the case of Bible stories, the narrative material may be cut from a worn-out copy. Life experiences and stories may also be pictured in poster form or on the sand table.

Hymns expressive of human interests, and some of the Psalms, for example, the Twenty-third, can easily be illustrated with pictures which the children find in magazines. The child of this age is beginning to appreciate spacing and proportion, and finds pleasure in the making of simple designs and borders. He will therefore enjoy some effort at fancy initial letters and decorative borders for his book.

Even of greater satisfaction to many children than the making of books is the constructing of objects—models illustrative of life in Bible or mission lands. An Oriental house such as Peter's must have been, a hand mill such as the women commonly used to grind corn, an Oriental lamp like the ones

carried by the Ten Virgins, large water jars like those mentioned in the narrative of the feast at Cana, or smaller ones such as Jesus' mother must have carried to the well at Nazareth, houses like those in which children of Africa or India or Japan live, and numberless other objects may be made of cardboard, clay, wood, or other suitable materials.

Another dominating characteristic of this age is the response to the heroic. Ideal qualities made concrete in a human character whom the child can admire and imitate have tremendous power in this period. Lives of Bible and missionary heroes and heroines may be written and illustrated in booklets, pictured on posters, or represented and followed out on the sand table. The story of David, of Saul, of Gideon, of Livingston, and of many others will especially attract them now.

Nature's wonders and glories call forth a ready response. A hymn like "The spacious firmament on high" appeals to the junior child, and he finds real pleasure in illustrating it with artistic pictures which he himself selects from magazines, or perhaps, with pictures of his own construction.

In the latter part of this period geographical problems are of concern to the child. Now cities of Palestine and the scenes connected with them may be represented on a sand table as the stories they illustrate are being told. Simple objects, such as Oriental houses, tents, etc., made by the children may be used where appropriate in the producing of the story map.

Other interests of this period may be utilized. These are sufficient, however, to point out the basis for selecting the problems if they are to be of value to the child.

In directing the children it is well to keep a few guiding principles in mind. In the

first part, all plans must provide for initiative on the part of the child. This applies both to the choice of what shall be done and of how it shall be done. Dictated handwork destroys the very end which it should accomplish in this period—namely, the expression and the development of the creative, constructive instinct. Nevertheless, we must expect and secure carefulness, accuracy, and sustained effort.

Freedom of initiative does not mean freedom to be careless, inaccurate, or to give up on the slightest provocation. The little child cannot be accurate, nor is he capable of sustained voluntary attention. The Junior child has gained considerable control over the finer muscles, making accuracy of movement possible. He has also somewhat the power of sustained attention. The child should be encouraged to plan his work carefully and then to execute it accurately and well. A feeling of satisfaction in good workmanship should be encouraged.

In all our efforts with the Junior we must keep in mind that he is a realist, and has a growing demand that the thing he makes

shall look like the thing it is meant to be. He will not undertake a thing until he has some idea of how to do it. He is very conscious of his shortcomings and expresses himself much less freely and spontaneously than does the younger child. Freehand drawing and cutting and other forms of unplanned and un-directed activities will, therefore, not meet with eager response. These belong to the period of early childhood, when the imagination transforms everything made into the thing desired. The Junior child wants a definite task which he can himself plan and execute.

To conclude, the doing of handwork is vital to the Junior chiefly because it gives him an opportunity to use his constructive powers; and its value lies here also. The kinds of problems that will be of most worth are those which are connected with the interests of the period. Finally, proper scope should be given for the child to conceive and execute according to his own initiative and constructive imagination within the limits placed by the materials used and the goal to be attained.—Lena Crissey

The Point of View

BY REV. ARCHER WALLACE

Of course there are at least two ways of looking at everything. This truth was very forcibly illustrated a few weeks ago by the following incident.

A man—let us call him John Smith—is a teacher in a downtown Sunday School. He works very hard, his hours are long, and most men would feel perfectly justified in resting quietly when Sunday comes. Not so with Mr. Smith, for, in addition to regularly attending church services, he finds it possible to teach a class of boys just entering their teens. Now to teach a class of 27 healthy boys,—well, those who have tried it will understand, and some who have not, would do well to make the attempt.

Mr. Smith felt it necessary not only to spend an hour on Sundays with the boys, but two evenings a week were agreed upon for fellowship and recreation. When springtime came, these gatherings had to be held out doors, and the difficulty of securing a suitable open space presented itself. The nearest park was a mile and a half away, and besides, football and baseball were not encouraged there.

However, the teacher was not easily turned aside from his purpose. There was a large open space connected with one of the public schools, not used in the evenings, which would be an ideal spot for the class. Application was made to the proper authorities, and when

the circumstances were explained, the permission asked for was readily granted. Accordingly, one evening early in May, the 27 boys, all widely excited, romped on to the playground and one large-hearted man was supremely happy.

It is just here we have to record the other point of view. There were no houses very near the grounds,—at least there was a fairly good margin, wide enough to prevent any real annoyance. One man, however, who owned three houses nearby was incensed at the boys at play. He demanded that they leave the grounds instantly. Mr. Smith showed the permit he had received and very quietly explained just what he was endeavoring to do and what his hopes for the boys were. It was of no avail. The man was obdurate, and the very next day he drew up a petition, which he carried from door to door, hoping to secure sufficient names to have the permit cancelled.

How many persons signed that protest we do not know, but one man we know who did not sign. When asked for his support he replied with some heat:

"What! sign a paper to stop those lads having a good time? No, sir! not on your life! Look here, I have two boys of my own—young men now—both overseas. I thank God for every bit of interest their Sunday School teacher took in them, and for every genuinely good influence brought to bear

upon them on Sunday and week day.

"What does it matter about a little noise, if the lads are having a good time, and their thoughts being turned in the right direction. As for their leader—Mr. Smith—he is a splendid man and deserves every bit of encourage-

ment we can give him. No, sir, you can take your protest elsewhere, there's nothing doing as far as I'm concerned."

So, as we said in the beginning, there are more ways than one of looking at everything.
Toronto

The Older Boy and His Religious Needs

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

II. THE BOY

"Build me as a boy if you would make a man of me."—Joseph S. Walton.

If we would have right minded and right living men at thirty, we must meet the religious needs of our boys at fifteen, and if we would have Christian boys at fifteen, we must give them proper care at ten. The only way to get a generation of men who will be the kind of Christian citizens we need, is to build a generation of boys according to right principles and ideals. Building boys is the greatest enterprise of both the church and nation.

There are three main divisions in the life of a man,—childhood, youth and adult life. Each of the first two periods is about twelve years long. For twelve years God has been building the child into a sturdy boy. During the next twelve years he will make the boy all over again into a man.

The older boy about whom we are thinking is no longer a child, and he who calls him such or thinks of him or treats him as such, will surely fail to hold his interest. Neither on the other hand is he a man—far from it—and equally will that leader of boys fail who considers them as men or expects them to act as adults.

There is no more common error made upon the part of adults, than just this treating older boys as either children or adults, instead of what they are. The first and most fundamental duty of every worker with older boys is to find out and be absolutely clear in his own thinking just what like is this being with whom he has to do,—this older boy of the teen age; for failing to know him as he is with all his urgent needs, he will be unable to give him the help he so sorely wants. As Raffety, in his *Brothering the Boy*, says, "He is neither a monkey, a machine, nor a man, however much he may 'delight in swinging rings or climbing things,' but a boy with all a boy's many needs."

The older boy is full of contradictions. He is at the same time both self-conscious and shy, as well as obstreperous and bold; he is at one time a tireless worker, and at another a lazy loafer; he is to-day full of sweet confidences and ready communications, and to-

morrow morose and reserved. Not understanding the changes taking place within him, he breaks out at the most unexpected times and ways.

The boy is not without problems. They are many and varied and have to do with his home life, school life, church life and social life. Being no longer a child and not yet a man he finds it hard to locate himself. How sorely he needs help during these intermediary years between childhood and mature life to find himself and find his place.

The worker with older boys must be prepared for a rapid shifting of the scene. The boy of 12 to 14 must be treated in a different way from the older lad of 15 to 17, and the youth of 18 and over will not tolerate the same treatment as the early and middle teens. These three stages at least must be noted in our work with boys.

The new Canadian Standard Efficiency Tests programme recognizes these periods, and has planned the Trail Rangers programme for younger boys, 12-14, the Tuxis Boys programme for boys 15-17, and will later on provide a special programme for older boys of 18 and up.

One other aspect must be noted. Not only does the boy vary from year to year in his needs and requirements, but at each stage of his growth there are many sides to his nature that must be taken into account. His development proceeds along many parallel sides. For the sake of convenience these are usually spoken of under four aspects,—physical, intellectual, religious and social. Every boy who is going to reach mature, full-sized manhood, must have this fourfold development, and every programme of work with boys must make provision for it. This is the basis of the C.S.E.T. programme, "Jesus increased in wisdom and stature, and in favor with God and man."

The teen age is a time of very rapid growth physically. Seventy-five per cent. of its interests are said to be physical. The physical is the basis of all the rest of life. No leader of boys can afford to neglect these facts.

The growth of the intellect is also very

marked, and with it the development of individuality. There is a rapid expansion in every direction of the self. Hence we find the new spirit of independence and self-assertion and the tendency to break away from home and school restraints and authority.

The religious and social developments are also of tremendous significance at this time,—awakening and of sacrificial service. These phases are so important, however, that they will receive special consideration in succeeding articles.

Toronto

A Mothers' Council

By Mrs. Eliza Donnelly

Those who are interested in the work in connection with the teen age boys and girls, are always looking for pointers as to how the work can be carried on effectively, so that their interest can be maintained and the desired end accomplished.

In Cooke's Church, Kingston, the few who devoted their energies to the work, after experimenting for a year or more, came to the conclusion that very little could be accomplished without proper organization. Consequently a meeting of the ladies of the congregation was called, which was attended by a goodly number and after discussing the situation thoroughly, it was decided to form a Mothers' Council.

Those joining paid a small membership fee, to pay demands in the interest of the boys' and girls' work. The amount has been chiefly used in connection with the Boys' Club. The Council meets once a month, and at this meeting a lady is appointed for each week to look after the supper for the

club, the one appointed securing her own assistants. The Boys' Club hold weekly meetings, and at 6.30 supper is served, the boys present each paying ten cents. This covers the expense of coffee, milk, sugar, bread and butter, the ladies in charge supplying cake and potatoes or beans.

The boys seem to enjoy the supper, in fact many are of the opinion that it is a drawing card. One thing is certain, the boys have a high percentage for regular attendance, and if a simple meal is a help to bring out the members, it is surely something worth while.

There are other reasons. Boys are not invited out very often, while they enjoy the social side of life as well as older people, and these suppers have been proved to be a social education in themselves. Some of our boys have no brothers of their own, and their meeting together in this homelike way, helps them to form lasting friendships with other boys.

The chief object, of course, is to win the soul of the boy for Christ, and in order to do this, it is necessary to get in close touch with him in order to win his confidence. When this is accomplished, it is easier to win him for Christ and his church. The work has not only been a benefit to the boys; some of the most active workers are ladies of the congregation who have never taken an active part in church work.

Different plans could no doubt be employed to suit conditions, but we have found the above to work very satisfactory. The work has been thoroughly enjoyed by the members of the Mothers' Council and they were amply repaid for their efforts by the expressions of appreciation by the members of the Boys' Club.

Kingston, Ont.

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

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

Father and Son Week

Last year, for the first time, we had a week set apart and designated as Father and Son Week. The various daily, weekly and monthly papers and magazines gave it an important place in their columns, and the Boys' Classes in the Sunday Schools gave it a very hearty welcome. The results were very encouraging and helpful in boys' work.

Encouraged by the response of a year ago, all the Sunday School Boards of Canada and the United States, in cooperation with the National Councils of Y.M.C.A., have agreed to have a Father and Son Week, February 10-17, 1919. Each church or community will work out its own plans to meet its own needs; but, in every case, it will be a splendid opportunity for men and teen age boys to get to-

gether and learn to know one another better.

One of the most important contributions that any Christian man can make to-day to the welfare of the nation and the church is to give generously of himself to the teen age boys. Our Board very heartily commends the Father and Son Week Movement to all our Sunday Schools. Any further available information will be forwarded on application.

Examination Papers

In response to requests, we will print in this Department a number of examination papers used during 1918. We hope that the reading of these may encourage more students to organize Teacher Training classes, and may also prove an effective challenge to all classes to apply to us for examination papers. Following is one of these papers :

New Standard Teacher Training Course

THE PUPIL

(One hour and a half)

1. What are the natural causes of a child's physical activity? and what should the attitude of the Sunday School be toward this activity?
2. How should the demands of the awakening reason and questions of the child be met?
3. Name five typical facts of later childhood which suggest that in this period, obedience to law should begin to rest on the child's own initiative rather than on external authority.
4. "The development of individuality is the fundamental characteristic of later adolescence." Explain this statement, and show its bearing on the work in the Sunday School.
5. What three things does an act of will involve? and how may the Sunday School help the pupils in securing strength and efficiency of will?
6. What is the specific aim of the Sunday School for pupils of the following ages : (a) 6-8, (b) 12-15, (c) 18-24.

Training for Leaders of Girls

Teachers of teen age girls who are planning for aggressive work will find nothing better than the programme set forth in the booklet, Canadian Girls in Training, on which the Older Girls' Topic Card issued by the Board is based.

Many, however, will feel the need of better training to enable them to make the most out of this programme, and for this purpose in many places there have been planned Short Term Training Courses for all such leaders in the community or district.

Such a Course should consist of at least four meetings. These may be held on as many successive evenings of one week as was the method recently adopted in Vancouver, or on one night for as many successive weeks as adopted in Toronto. Both plans have been found successful.

For such a short course the following programme is suggested :

First Meeting :

a. General Characteristics of the Teen Age Girl.

b. The Fourfold Ideal for Canadian Girls.

Second Meeting :

a. The Physical Characteristics of the Teen Age Girl.

b. The Physical Programme.

Third Meeting :

a. The Intellectual Characteristics.

b. The Intellectual Programme.

Fourth Meeting :

a. The Religious Characteristics.

b. The Religious Programme.

Fifth Meeting :

a. The Social Characteristics.

b. The Service Programme.

Sixth Meeting :

a. The Teacher's Task.

b. The Necessary Organization.

Such a Course will serve to make the leaders better acquainted not merely with the programme of work but with each other and will pave the way for mutual helpfulness in the carrying on of their work.

A Conference of Teachers and Parents

A very important part of the religious education of boys and girls is done in the home ; another important part, for the same boys and girls, is done in the Sunday School.

It is self-evident, therefore, that great gain will always follow the closest sympathy and cooperation between parents and teachers.

On the one hand, most parents desire to know and use the best plans for getting their boys and girls interested in Bible Study and religion in the home.

On the other hand, most Sunday School teachers are very desirous that a definite amount of home work should be done by their scholars in connection with the Sunday School lessons.

All our Lesson Helps are now prepared with this twofold object in view, namely, to provide this help for parents and teachers.

The Helps on the Graded Lessons are particularly valuable in this connection in the home. But, because they are new and different from the familiar Uniform Lessons, in

use for a whole generation, there is always the danger that they may not be used in the home as effectively as they might.

The solution of this difficulty lies in the plan of holding a conference at least at the beginning of each Quarter for Sunday School teachers and the parents of the pupils whom they teach. Each, in this conference, would get to know the plans and the viewpoint of the other, and they would be mutually helpful in securing the results so much desired by all.

It is not stating the case too strongly, to say that the solution of the problem of religious instruction in the home is possible by

steadily carrying out such a plan as is here given in brief outline.

Results of Teacher Training Examinations

There will be found at the end of this Department each month a statement of the results of Teacher Training Examinations for a preceding month. The list has been much shorter than usual for the last Quarter of 1918, no doubt because of the serious interruption to all Sunday School work by the epidemic of influenza. We are hoping that, during the First Quarter of 1919, we may regain much of the lost ground.

RESULTS OF TEACHER TRAINING EXAMINATIONS

The following have successfully passed the Teacher Training Examinations, and have received Certificates and Diplomas, as indicated, from the office of the Board of Sabbath Schools and Young People's Societies, Confederation Life Building, Toronto.

NOVEMBER, 1918

NEW STANDARD TEACHER TRAINING COURSE

Spring Hill, Que.—*The Teacher's Study of the Life of Christ*: Katherine M. MacDonald.

Cardinal, Ont.—Rev. C. C. Salisbury, Minister. *The Pupil*: Mrs. James S. Riddell.

Rocanville, Sask.—Rev. Stanley Scott, Minister. *The Teacher*: Margaret W. Matthews, Annie Kinghorn.

Lougheed, Alta.—Rev. William Eakin, Minister. *The Pupil, The Teacher, The Teaching Value of the Life of Christ, The School*: William Eakin.

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

HOW THE WORK GOES ON

The teams of the Athletic Association of First Church Sunday School, Victoria, B.C., displayed at the Rally Day service, 5 shields which they had won.

Rev. Colin G. Young, Home Mission Superintendent for Northern Saskatchewan, says there are several thousands of boys and girls in that province who have not the opportunity of attending a Sunday School.

A feature of Rally Day last September in the Sunday School of Zion Church, Carleton Place, Ont., was the presentation of eight certificates to boys who, during the summer, had earned and given \$10.00 each to the Y.M.C.A.

At the Rally Day Service in the Presbyterian Church, Shubenacadie, N.S., while the hymn, "When mothers of Salem their chil-

dren brought to Jesus," was being sung, five little ones were brought up the aisle of the church to be baptized.

At Rosetown, Sask., 19 Soldiers of the Soil badges have been given to 19 boys of Presbyterian Sunday School who worked three months on the farm last summer. The Rally Day offering of this School was \$40 or one tenth of the congregation's share of the Budget.

Our Sunday School at Fredericton, N.B., is carrying on a contest to increase the attendance. New scholars and the attendance of the two sides,—Reds and Blues—count a certain number of points each Sunday. The contest will close some time during the winter, when the winning side will receive a reward.

The Cradle Roll of our Sunday School at

Noel, Hants County, N.S., has 29 names on it. The Roll was placed in the church for the first time last Rally Day, a special invitation having been issued to mothers to come and bring their children, while special reference was made to the Roll in the service.

Bishop Hiraiwa of Japan, of the Methodist Church of Japan, says that the largest factor in the growth of that church is the Sunday School, and that the large Sunday School membership is the best promise for the future strength of the Methodist Church of Japan. This membership had grown, in 1917, to the large total of 38,000, the church membership being 21,000.

The Report of our Hoi Ryung Mission Station in Korea says:—"The work in our regular Sabbath School has been going on most satisfactorily. Early in the autumn the School was reorganized, and several new teachers added, all of whom are doing good work. A weekly class for the study of the lesson has done much to make the teaching more efficient. We have also a Sunday School for heathen children, and in this way continue to get in touch with and help those children whose homes, as yet, are not blessed as ours.

"We have tried to emphasize the memorizing of scripture and Catechism, and several of the handsome diplomas given by the Assembly of the Presbyterian Church in Canada have been awarded, Dr. Robertson's name in

good legible English letters appearing side by side with that of some obscure superintendent in perfectly illegible Chinese hieroglyphics."

This is the way in which hundreds of Sunday Schools in Korea have been started: A missionary well supplied with brightly colored pictures or text cards goes to some village and sits under some tree or by the side of the road. Very soon one child and another gathers in front of him to examine him and hear what he has to say. The missionary says a few words and perhaps sings a verse or two of "Jesus Loves Me" and gives each of the children a card telling them to come again next Sunday and bring others. Next Sunday he comes to the same place and the children are there to meet him. A few will perhaps spell out with him a verse or a text. Some Sundays later the children will learn to look for his coming, and the class will take on regular proportions, quite a number joining shyly in the singing. It may be that a child or friendly neighbor will offer his house, yard or room and from that time more or less regular work may be begun. Some "Schools" we have seen have met Sunday after Sunday through a long bitter winter under a tree by the roadside, but the good done was not to be measured. Since these Schools started, only a few years ago, thousands and thousands of children have been reached. Just the other day a Korean said: "It is curious that when I used to go to such and such a village the children sang all sorts of heathen songs, but now I can only hear 'Jesus loves Me.'"

A WORD FROM THE BUSINESS MANAGER

THE SUNDAY SCHOOL ENTERTAINMENT

Many Sunday Schools find it more convenient to hold their Annual Entertainment during February or March than in December when every one is so occupied with carrying out their personal plans for the Christmas season. To these this word is timely; to those who have already held their entertainment, perhaps this suggestion may prove helpful some future time.

The date is set, but what about the programme? Why not get away from the concert idea and put on a simple play? A greater number can take part, which means added interest, and the success of the entertainment depends, to a great extent, on the interest taken by the participants. No particular talent is required in the boys and girls. Let each take his or her part and learn it thoroughly and success is assured. Beside the enjoyment of carrying through the play, there is excellent training for those who take part in such an entertainment.

THE "ALL-CANADIAN" ENTERTAINMENT SERIES OF PLAYS, DRILLS AND EXERCISES

offers "something different" for this year's affair. They are well written, but quite simple, and being purely Canadian in sentiment, are ideal for Canadian boys and girls. There is something suitable for the large city Sunday School, as well as for the smaller Sunday School in the rural district with only a few scholars. Our 1919 Catalogue, describing fully the complete range of titles, will be sent free, on request. Send for your copy to PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.

FATHER AND SON WEEK

The week commencing February 10th is Father and Son Week, the object of which is to link together more closely fathers and their boys. Leaders of boys should plan to have a social gathering sometime during the week to which the fathers of the boys will be invited.

OUR LIST OF PERIODICALS

ILLUSTRATED PAPERS

EAST AND WEST (Weekly). 75c. per year. Two or more to one address, 60c. per year, 15c. per quarter. (May begin with any date.)

THE KING'S OWN (Weekly). 40c. per year. Five or more to one address, 36c. per year, 9c. per quarter. (May begin with any month.)

JEWELS. 30c. per year. Five or more to one address, 25c. per year, 7c. per quarter. (May begin with any month.)

MISSIONARY INSTRUCTION

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

UNIFORM SERIES

TEACHERS MONTHLY. 70c. per year, 18c. per quarter. 2 or more to one address, 64c. per year, 16c. per quarter.

PATHFINDER. (A monthly Bible Class and Y.P.S. Magazine), 50c. per year, 13c. per quarter. 2 or more to one address, 44c. per year, 11c. per quarter.

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

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

JUNIOR QUARTERLY. 5 or more to one address, 20c. per year, 5c. per quarter. (Begins Jan., 1919.)

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

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

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

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

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

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

COLORED LESSON PICTURE CARDS (Corresponding to Roll), 14c. each per year, 3½c. each per quarter. (Includes American postage.)

DEPARTMENTAL GRADED SERIES

BEGINNERS DEPARTMENT

FOR THE TEACHER :

BEGINNERS TEACHER'S QUARTERLY. 60c. per year, 15c. per quarter.

BEGINNERS PICTURE ROLL. \$3.25 per year, 82c. per quarter (American postage included).

FOR THE SCHOLAR :

BEGINNERS BIBLE STORIES. 24c. per year, 6c. per quarter.

PRIMARY DEPARTMENT

FOR THE TEACHER :

PRIMARY TEACHER'S QUARTERLY. 60c. per year, 15c. per quarter.

PRIMARY PICTURE ROLL. \$3.25 per year, 82c. per quarter (American postage included).

FOR THE SCHOLAR :

PRIMARY BIBLE LESSONS. 24c. per year, 6c. per quarter.

PRIMARY HAND WORK (13 sheets per quarter in envelope.) 40c. per year, 10c. per quarter.

JUNIOR DEPARTMENT

FOR THE TEACHER :

JUNIOR TEACHER'S QUARTERLY, 60c. per year, 15c. per quarter.

FOR THE SCHOLAR :

JUNIOR WORK AND STUDY LESSONS. 40c. per year, 10c. per quarter.

INTERMEDIATE DEPARTMENT

INTERMEDIATE TEACHER'S QUARTERLY (For teachers of 12, 13 and 14 year old scholars), 60c. per year, 15c. per quarter.

INTERMEDIATE SCHOLAR'S QUARTERLY (For 12, 13 and 14 year old scholars), 50c. per year, 12½c. per quarter.

SENIOR DEPARTMENT

SENIOR TEACHER'S QUARTERLY (For teachers of 15, 16, 17 year old scholars), 60c. per year, 15c. per quarter.

SENIOR SCHOLAR'S QUARTERLY (For 15, 16, 17 year old scholars), 50c. per year, 12½c. per quarter.

YOUNG PEOPLE'S ELECTIVES

(Ages 18 and upward)

I. HISTORY AND LITERATURE OF THE HEBREW PEOPLE.

II. HISTORY AND LITERATURE OF NEW TESTAMENT TIMES.

III. THE BIBLE AND SOCIAL LIVING.

(Each Course covers a year and is issued in four Quarterly Parts, and embraces a Manual for the teacher or Leader, and Text Book for the Members of the Class.)

TEACHER'S MANUAL (any one of the Course), 60c. one year, 15c. each Quarterly Part.

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

Lesson Calendar : First Quarter

1. January 5 Pharaoh Oppresses Israel. Ex. 1 : 8-14 ; 2 : 1-8.
2. January 12 Moses the Leader of Israel. Ex. 3 : 1-12.
3. January 19 The Passover. Ex. 12 : 1-14.
4. January 26 Israel Crossing the Red Sea. Ex. 14 : 21 to 15 : 2.
5. February 2 The Giving of the Manna. Ex. 16 : 11-18, 31-35.
6. February 6 Jethro's Counsel. Ex. 18 : 12-26.
7. February 16 The Ten Commandments. Ex. 20 : 1-17.
8. February 23 Moses Praying for Israel. Ex. 32 : 7-14.

9. March 2.....The Report of the Spies. Numbers 14 : 1-10.
 10. March 9.....Joshua, Patriot and Leader. Josh. 1 : 1-9.
 11. March 16.....The Cities of Refuge. Josh., ch. 20.
 12. March 23.....Israel Warned Against Compromise. Josh. 23 : 1-13.
 13. March 30.....REVIEW—God's Hand in a Nation's Life. Read Josh. 24 : 14-18.

*AN ORDER OF SERVICE

Opening Exercises

I. SILENCE.

II. OPENING SENTENCES. Psalm 24 : 3-5.

Superintendent. Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

School. He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

Superintendent. He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

III. SINGING. Hymn 360, (315), Book of Praise.

God reveals His presence—
 Let us now adore Him,
 And with awe appear before Him.
 God is in His temple—

All within keep silence,
 Prostrate lie with deepest reverence.

Him alone
 God we own,
 Him our God and Saviour :
 Praise His name forever.

IV. THE LORD'S PRAYER. All stand and repeat together.

V. SINGING. Hymn 484, (694), Book of Praise.

VI. PRAYER.

VII. SINGING. Hymn 111, (272), Book of Praise.

Our blest Redeemer ere He breathed
 His tender, last farewell,
 A Guide, a Comforter, bequeathed
 With us to dwell.

VIII. READ RESPONSIVELY. See SPECIAL SCRIPTURE READING in the TEACHERS MONTHLY, in connection with each lesson.

IX. SINGING. Psalm or Hymn selected. (This selection should usually be one adopted specially to the little children.)

X. READING OF LESSON PASSAGE.

XI. SINGING. Psalm or Hymn selected.

Class Work

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

I. ROLL CALL, by teacher, or Class Secretary.

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

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

IV. LESSON STUDY.

Closing Exercises

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

Brightly gleams our banner,
 Pointing to the sky,
 Waving on Christ's soldiers
 To their home on high.
 Marching through the desert,
 Gladly thus we pray,
 Still with hearts united
 Singing on our way.

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

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

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

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

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

School. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken

him unto a wise man, which built his house upon a rock.

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

V. BENEDICTION.

Lesson V.

THE GIVING OF THE MANNA

February 2, 1919

Exodus 16 : 11-18, 31-35. Study Exodus 16 : 1-36. *Scripture Memory Verses.

GOLDEN TEXT—Give us this day our daily bread.—Matthew 6 : 11.

11 And the LORD spake unto Mo'ses, saying,

12 I have heard the murmurings of the children of Is'rael : speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread ; and ye shall know that I am the LORD your God.

13 And it came to pass, that at even the quails came up, and covered the camp : and in the morning the dew lay round about the host

14 And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, as small as the hoar frost on the ground.

15 And when the children of Is'rael saw it, they said one to another, It is manna : for they wist not what it was. And Mo'ses said unto them, This is the bread which the LORD hath given you to eat.

16 This is the thing which the LORD hath commanded, Gather of it every man according to his eating, your persons ; take ye every man for *them* which are in his tents.

17 And the children of Is'rael did so, and gathered, some more, and some less.

18 And when they did mete it with an o'mer, he that gathered much had nothing over, and he that gathered little had no lack ; they gathered every man according to his eating.

31 And the house of Is'rael called the name thereof Man'na : and it was like coriander seed, white ; and the taste of it was like wafers made with honey.

32 And Mo'ses said, This is the thing which the LORD commandeth, Fill an o'mer of it to be kept for your generations ; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of E'gypt.

33 And Mo'ses said unto Aa'ron, Take a pot, and put an o'mer full of man'na therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Mo'ses, so Aa'ron laid it up before the Testimony, to be kept.

35 And the children of Is'rael did eat man'na forty years, until they came to a land inhabited ; they did eat man'na, until they came unto the borders of the land of Ca'naan.

THE LESSON PLAN

- I. The Promise, 11, 12.
- II. The Provision, 13-18.
- III. The Memorial, 31-35.

HOME DAILY BIBLE READINGS

M.—The giving of the manna, Ex. 16 : 11-20. T.—To be gathered early, Ex. 16 : 21-30. W.—The pot of manna, Ex. 16 : 31-36. Th.—Our daily bread, Matt. 6 : 25-34. F.—A multitude fed, John 6 : 1-14. S.—The bread of life, John 6 : 27-35. S.—Living bread, John 6 : 48-58.

Primary Catechism—*Ques.* 10. *Who is Jesus Christ?* A. Jesus Christ is the Son of God. *Ques.* 11. *Who is the Holy Spirit?* A. The Holy Spirit is the Spirit of God.

Shorter Catechism—*Ques.* 44. *What doth the pre-*

face to the ten commandments teach us? A. The preface to the ten commandments teacheth us, That because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments.

Lesson Hymns—Book of Praise: 108 (Ps. Sel.), 197, 22, 16, 18, 418.

Special Scripture Reading—John 6 : 26-36. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading which may form part of the opening exercises of the School.

Lantern Slide—For Lesson, B. 1503, The Giving of Manna. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. E., Toronto. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

THE LESSON EXPLAINED

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

Time and Place—About B.C. 1215; the northern part of the Wilderness of Sin, a long plain bordering the Gulf of Suez on the East.

Connecting Links—After the song of triumph on the shore of the Red Sea, now safely crossed by Israel (ch. 15 : 1-21), Moses led his people to Marah, with its bitter

waters, and on to Elim, with its twelve wells and seventy palm trees, chs. 15 : 22 to 16 : 1. The next camping place was in the Wilderness of Sin, between Elim and Sinai.

The people begin to murmur because of lack of food ; they would rather have died suddenly by the hand of the Lord in Egypt,

in the enjoyment of plenty, than have been thus brought, through the fault of their leaders, to lingering and painful death in the wilderness, vs. 2, 3. The Lord promises bread from heaven, vs. 4, 5. Moses communicates the Lord's intention to the people, vs. 6, 8. The people are told to draw near to the Lord, who had heard their murmurings, and they behold the "glory of the Lord."

I. The Promise, 11, 12.

Vs. 11, 12. *The Lord spake*; uttering a gracious promise which illumined the people's dark and hungry hearts, as the fire shone through the cloud, v. 10. *Heard the murmurings*. But he knew the people's sufferings as well as their sins, and was full of pity for them. He was eager, not to condemn them, though they were worthy enough of blame, but to comfort them. *At even . . . flesh* (a luxury to desert travelers) . . . *in the morning . . . bread*; all, and more than all, that was needed to sustain life. *Ye shall know*, etc. That very day their faith would be established.

II. The Provision, 13-18.

V. 13. *Quails*; well known migratory birds, frequently met with in the Sinaitic peninsula, with round, plump bodies and only a limited power of flight. "They move northwards in spring in immense numbers, flying close to the ground. When wearied with flight, they drop, and are easily netted. They were salted and stored as food by the ancient Egyptians." *Covered the camp*; so numerous were they. God's supplies are always abundant. The miracle consisted in the timing of the arrival of the quails according to the prediction of v. 12.

Vs. 14, 15. *Dew*; which, in the East, is so copious that it sustains the life of many plants which would otherwise perish during the rainless season. *Gone up*; evaporated. *Upon the face of the wilderness*; scattered over the ground. *A small round thing* (Rev. Ver., Margin, "flake"), like hoar frost, also likened to coriander seed (see v. 31 and Num. 11 : 7-9). "The Hebrews conceived dew to fall from heaven and the manna falls with it." (Driver). When the dew evaporated, the manna remained behind and the people were able to gather it. *It is manna*; Rev. Ver., "What is it?" (Hebrew "Man hu"). "It is

possible," says Macneile, "that 'man' may be a Hebrew corruption of the Egyptian word 'mennu,' denoting some natural exudation from trees." "If this is true, the meaning will be: "they said one to another, 'It is man,'" that is, "they called it by the name of a well known substance because they did not know its real nature,"—*wist* (knew) *not what it was*. *Bread*; ground in hand mills and made into cakes, Num. 11 : 8. *The Lord hath given*. The manna was a divine and miraculous gift.

Vs. 16-18. *According to his eating*; the amount required by each individual. *An omer*. The corresponding Arabic word "ghumar" denotes a small drinking cup or bowl, said to be used by the Arabs when traveling in the desert. An "omer" was a measure holding the tenth part of an ephah (v. 36), that is, 6½ pints. *Some more, some less*; according to the number in their family. *When they did mete* (measure) *it*. "They gathered, as well as they could judge roughly, according to the size of their families; when they afterwards measured what they had gathered, they found to their surprise that they had each gathered exactly an omer a head" (Driver).

None of the manna was to be left over till the morning, vs. 19, 20. On the sixth day the people were surprised to find that they had gathered a double quantity. Moses gave directions what to do with the extra supply, and draws from it a lesson about the observance of the Sabbath, vs. 22-26. Some of the people disregarded the promise of v. 5, and Moses again emphasized the Sabbath law, vs. 27-30.

III. The Memorial, 31-35.

Vs. 31, 32. *Like coriander seed*. The coriander "grows wild in Egypt and Palestine, producing small, greyish-white, round seeds, about the size of a pepper corn, with a pleasant spicy flavor. The seeds are used largely in the East as a spice to mix with bread, and to give an aromatic flavor to sweet meats." Num. 11 : 7 compares the manna to bdellium, that is, the transparent wax-like gum or resin, valued for its fragrance, called by the Greeks "bdella." *Wafers*; something "spread out," pastry made with oil and honey. *Be kept*; literally, "be for a keeping." *For your gen-*

erations ; the successive generations of Israel.

Vs. 33-35. *Take a pot* ; an earthen jar. *Lay it up* ; for a perpetual memorial. *Before the Lord* ; at the place where he manifests himself, before the Ark in the Tabernacle. *Before the Testimony* ; that is, before the Ark, which contained the "Testimony," an expression for the Ten Commandments, which were kept in the Ark (see Num. 17 : 4-10). *Forty years* ; the period of Israel's wanderings in the desert.

Light from the East

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

THE WILDERNESS OF THE WANDERINGS—There stretches for 60 miles south of Judah, a great plateau lower than Judah, but higher than the desert that hems it in on three sides. This tableland is to-day almost bare desert, but in ancient times it maintained a somewhat less scanty population. Its state to-day must be very like that of the great encircling wilderness in the days when the tribes of

Israel moved across it. Its people were the Amalekites. They seem to have been very much like the Tiyaha and the Azazime who live there to-day, ill-fed and suspicious, every man a cunning thief. They depend almost wholly on their camels for sustenance (milk), though a few earn enough as guides of caravans to buy grain at Gaza ; they are often in actual danger of starvation. The old Arabs prided themselves on three things : eloquence, hospitality, and plundering. From the tribes of this southern desert, Palmer tells us, the first two qualities have entirely disappeared, "but they are still unrivaled for their daring and persistence in making raids and carrying off their neighbour's cattle." (Compare 1 Samuel 30.) Once a year they gather, sometimes a thousand strong, and set off for the land east of the Jordan, 20 days' journey distant, to lift every ill-guarded herd. They have brought back as many as 600 cattle at one time—feasting and gluttony after a year's famine.

THE GEOGRAPHY LESSON

In this lesson, we see Israel starting on their wilderness journey to Mount Sinai. The whole distance to be traversed was 150 miles. After crossing the Red Sea, the vast host found themselves in the Wilderness of Shur, across which ran the principal caravan route from Egypt to Beersheba and Hebron. Turning southward, along the shore of the Red Sea, they marched to Marah, a group of springs about 30 miles from the crossing-place.

The water of some of these springs is drinkable, but others, bitter and nauseous. The Arabs do not like their camels to drink of it. Elim, the next stopping place, is only a few hours' march from Marah—a beautiful oasis, still famed for its sweet, pure water,



the best to be found between Cairo and Sinai. From Elim, the route led through the narrow "wadys" (valleys) of Shebeikeh ("the valley of the net") and Taiyibeh, with mountains towering on either side, full of a nameless dread to people accustomed to see only the plains and sands of Egypt. Out of these valleys, Israel came into the Wilderness of Sin, a desert plain, now called el-Markhah, on the Red Sea coast. This plain is very narrow towards

the south, but broadens out somewhat towards the north, where it is known as the Wilderness of Etham. The exact place of Israel's encampment here is not known. It was during their encampment here that the manna first fell.

THE LESSON APPLIED

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

The picture at which we look to-day shows us the Israelites like a large family of *children*, wayward and thankless. They hold out their hands to their leaders and cried "Give," "Give." Their courage oozed away and they pettishly wished that they had died in Egypt where they had bread to the full (v. 3). Is it any wonder that such a craven and pusillanimous generation was condemned to wander for forty years in the desert and was shut out from the Promised Land?

Why did the writer of Exodus narrate the beautiful story of the manna? *Because it illustrates the great theme of Exodus,—that the divine providence was about Israel all through her early history.* This was a familiar thought with the mighty preachers of Israel. Hosea, face to face with political anarchy and the destruction of the Northern kingdom, could hardly bring himself to acknowledge that Israel would be "cast off." Listen to the tender way in which he says, "When Israel was a child, then I loved him, and called my son out of Egypt." So the book of Exodus teaches us that the divine purpose reached back to the early stages of Israel's history. God ministered to her, nourished and brought her up, when she was a "child."

The defect in the attitude of the Israelites was *their forgetfulness of the fact that they were the agents of the Lord.* What made the Ironsides of Cromwell invincible? It was their confidence that they were engaged in the Lord's work, and that they were human instruments, that they were, as Lincoln said, "on God's side." That belief puts iron into the heart. It put iron into the hearts of the nations allied against Germany that made them invincible.

Another defect was their *distrust of God's power and goodness.* They could not see through the mists of the future, and they grew panicky and afraid. This is the murmuring spirit that destroys both joy and effort. Jesus teaches us that we are always in the heavenly Father's love, and that he will provide for us. If he cares for the sparrows, will he not much more care for us?

Is it possible that we have dwelt too exclusively on Christian *duty*, and not enough

on Christian *joy and peace*? Christian Science is full of ridiculous notions, but it gives to its adherents a species of inner peace or contentment. True it does this by persuading its votaries to ignore evil, and act as if it did not exist. But Jesus would have us enter into the rest of heart and the deep joy of life which would belong to us if we would only commit our ways unto the Lord. Paul, too, pleaded with his converts to "rejoice always," and that not by ignoring evil and pretending that it did not exist, but by walking in fellowship with Christ as a living companion.

The question arises: Can God care for each one of us? We are so many that we cannot expect the Almighty to be concerned to see that every hungry mouth is satisfied, and every want supplied. Jesus encountered this doubt, and he met it with the confident declaration that the very hairs of our head are all numbered. By this he meant that God's loving providence extends to the minutest affairs of life.

When the German ships bombarded Hartlepool in England, a little girl was very much afraid, as were grown people as well. Her mother sought to soothe her fears by saying that God would take care of her. The reply of the child was significant: "But God has so many to take care of." The teaching of Jesus meets this fear. We know that God's care goes out to all the earth and covers the stars, the flowers and birds, and every human being. The race is his large family, and every member of it is precious in his sight.

There are two more lessons to be learned. The first is this: Our daily bread will not be given to us supernaturally and without effort on our part, but it will come as the result of our toil. And yet that is not all. For what would our sowing of the seeds in the soil come to, if God did not send the rain and the sunshine? So the harvest is the result of our cooperation with God. So back of the loaf of bread is the grist mill, and back of the mill is the soil and the air and the light and the warmth of the sun and God himself.

The second lesson is that the future is often so much better than our murmuring hearts

can foresee. The Israelites looked fondly back to the days of bondage; they did not lift their eyes to their mighty future. Let their failure be a warning to us. God had in store for them riches undreamt of, but their skeptical hearts were indifferent. Our part is to receive God's blessings gratefully

day by day, and go forward cheerily, knowing that the way will open up to us as we travel along. Let our prayer be:

"Keep Thou my feet; I do not ask to see
The distant scene; one step enough for me."
This is a living faith in God. As our days,
so shall our strength be.

FOR TEACHERS IN THE ADULT DEPARTMENT

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

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

One great part of Moses' mission was fulfilled when he succeeded in getting the children of Israel out of Egypt. And yet there was a sense in which his task had only begun with the exodus from Egypt. The people had to be organized and welded into a nation. Can the class suggest some of the difficulties which would be almost inevitable? After people have been in the position of slaves do the responsibilities of freedom bear easily upon them? Whatever their hardships in Egypt, the people seem to have had enough to eat. Remind the class of how common the temptation is to think that man can live by bread alone. The lesson to-day throws light upon the difficulties which made Moses' task far from being an easy one.

1. *The manna provided*, vs. 11-15. Point out that the Israelites had brought some supplies with them out of Egypt, but that these supplies were now exhausted. Point out, too, that this was not the first time that the people had murmured even in the short time since they had been free. Have some one read ch. 14:10-12, and some one else ch. 15:24. Show that a great deal of trouble would have been saved if the people had been willing to exercise a little patience. Is it true that we should be saved a good deal of trouble if we learned to wait upon the Lord a little more

than we do? In what two ways was provision made for the hungry people?

2. *The gathering of the manna*, vs. 16-18. Did the provision of the manna relieve the people from all labor? Point out that it is not God's way to impoverish us by doing everything for us. What happened to those who gathered too much? What happened to those who did not gather enough? How would this serve to check greed on the one hand and over-anxiety on the other? Do any of the class remember the way in which Paul uses this as an illustration of what our attitude ought to be toward those who have not as much as we have? If not, have some one read 2 Cor. 8:14, 15. Secure the opinions of the class as to these words of Paul.

2. *A continuous provision*, vs. 31-35. Speak briefly of the arrangement for preserving some of the manna as a reminder of the provision made for the people during their wilderness journey. How long was the manna provided? Ask some one to read Joshua 5:10-12. Remind the class that the manna was not the only food provided. (See Lev. 8:2, and Deut. 2:6.) Now call attention to the way in which Jesus used the giving of the manna in the wilderness as an illustration of his own mission to the world. (See John 6:31, 33-63.)

FOR TEACHERS IN THE SENIOR DEPARTMENT

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

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

A good starting point for the discussion of the lesson would be Question 11 of the Shorter Catechism: "What are God's works of providence?" God's works of providence are, his most holy, wise and powerful pre-

serving and governing all his creatures, and all their actions." This may be quoted by the teacher or by some member of the class.

Attention should be called to the plural,—"works," which indicated that God's "pro-

vidence," that is, his care and superintendence of his creatures and his providing for them, manifests itself in a variety of ways. The manifestation in last lesson should be recalled, the miraculous deliverance of the Israelites at the Red Sea.

Bring out the setting of the lesson,—Israel on the march through the wilderness of Sinai. With this picture before the minds of the class, take up the following points :

1. *The need.* Start the question : "What were the needs of the Israelites on this wilderness journey?" It will easily be elicited that two of their most urgent needs were a supply of water and sufficient daily food. Point out the scarcity of these two prime necessities of life in the wilderness. Refer to the murmuring of the people at Marah because of the lack of water, and to the miraculous supply, ch. 15 : 23-26. But in the lesson we find the Israelites murmuring again,—what was the trouble this time? It was lack of food (see v. 4).

2. *The supply.* Bring out the divine promise of v. 12, and its fulfilment.

Have the class tell you all they know about the "quails," and supplement the information where necessary. After having brought out all the natural facts in the case, ask if there was anything miraculous in the coming of the quails in such number. Did the miracle consist in the timing of their arrival (v. 12)?

In the same way, take up the giving of the

manna. Go fully into the details of its coming and of its being gathered, and then discuss what miraculous elements were involved. Can the immense quantities which fell be accounted for, except by supposing that there was a miracle? And how did it come to pass (v. 18) that there was just an omer of the manna and no more and no less, for each person?

3. *The memorial.* Bring out, by questioning, the method employed to keep the giving of the manna fresh in the memory of the Israelites throughout the coming generations.

The special topic suggested for Seniors is : Poverty and Providence in our Day. Start the question : "How should a poor man act in view of God's providence?" The point to emphasize is, that he should not fold his hands and sit still, making no effort to better his condition, but should do his best to help himself, trusting God to bless his efforts by supplying his need. Follow with the question : "How should a well-off man act in view of God's providence?" The points to make are : that it is through him that God would supply the needs of the poor and that he is responsible for doing his part. Point out that all are poor in God's sight and need his care.

Call attention, in closing, to the Daily Readings for Saturday and Sunday, and emphasize our need of the "living bread," of which the manna was an Old Testament picture.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

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

Using a map, trace with the scholars the course that the Israelites have followed. (See ch. 15 : 22-27 ; 16 : 1-3.) Here food was scarce. In Egypt there had been abundance. Show that in spite of this, Israel was really much better off than they had been in Egypt. But they were hungry and could not see it that way.

1. *Filled with bread*, vs. 11-15. God supplied their needs even in this barren place. Great flocks of quails came in the evening. (See Num. 11 : 31.) During the spring the prevailing wind in this district is from the southeast. At this time quails move north-

ward over the peninsula of Sinai in great flocks. How many of the boys have hunted partridges or wild ducks? They will know the importance of the wind for hunting. The Israelites caught the quails in the evening and in the mornings they gathered manna. Explain the name. Have the class describe it, bringing out the details given here and in Num. 11 : 7-9. We do not know what it was or how it came with the dew. It was a mystery to the Israelites no less than to us. "God moves in a mysterious way his wonders to perform." The point is that Israel's needs were supplied.

2. *Every one must gather*, vs. 16-18. Imagine a family saying that, "God will provide for us; we do not need to climb the steep mountains to get the quails or to walk for miles to gather the manna." What would become of them? They were not spoonfed. Neither were they like little birds in the nest for whom the mother gathers food and drops into their mouths. Early in the morning they had to be up and away out from the camp to find the manna. Later it had to be cooked before it was fit to eat. It was not a prepared breakfast food, all ready for serving. God's gifts always require our cooperation. There is no room in God's plan for sloth. Laziness and godliness are never chums. We need God's help to supply our needs, to preserve and restore our health. But God expects us to use the means which he has put within our reach.

3. *An aid to memory*, vs. 31-35. Is the old proverb, "Eaten bread is soon forgotten," true? Some of the manna was to be kept to help Israel remember God's bounty. What does "the Testimony" mean? How long did God thus provide for their food? (See Josh. 5:12.) Why did the manna cease then?

Impress upon the scholars' minds the fact that we are as much dependent upon God as Israel was. What could we do without food? People in southern climates can live without houses and with very little clothing. But no human being on earth can live without food. Speak of the horrors of starvation. And we are absolutely dependent upon God for our daily food. Trace the bread on the table back to God's bounty in the fertile fields, the sunshine and the showers.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

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

Review the events of last week's lesson, and have the scene of the rescue of the Israelites at the Red Sea indicated on the map. Trace the course of their journey south through the country of Arabia, to Marah, and on to Elim where the travelers were rested and refreshed amid the streams and palm trees of a beautiful grassy valley before they arrived at the Wilderness of Sin, an open plain 3 or 4 miles wide and 10 miles long, on the east shore of the Gulf of Suez. Have some one locate this wilderness, the northern end of which is the scene of our lesson.

Call for a description of a desert or wilderness and ask what sort of food this large multitude of Israelites could expect to find in such a place to keep them alive. Discuss the reasonableness of their fears and complainings in the face of the wonderful manifestations of God's care which they had so far experienced. Point out that this time their murmurings were against their leaders, Moses and Aaron (v. 2), and not directly against God. Ask who it was provided a solution of the problem, vs. 11 and 12.

Have some one tell what the Israelites had pined for in the way of food (meat and bread, v. 3) and what God sent to replace these. See if any one knows what quails are (v. 13),

and how the people were able to catch them. Let the class read in unison the account of the finding and gathering of the manna, vs. 14-18 and v. 31. Call for a description of its appearance and taste, and ask how often it was provided and how it was distributed among the people.

Ask what God commanded to be done so that future generations would know how he had fed the children of Israel in the wilderness. (V. 32.) How much of the manna was saved and where was it put to be kept for many years? (V. 33, 34.) See who can tell how long this wonderful food was given to the hungry travellers—it continued until they reached their destination in the promised Land, here it was no longer needed. (V. 35, compare Josh. 5:12.)

Discuss the question of how we obtain our daily bread to-day, tracing it back to the giver of all things. Ask if the giving of the manna was really much more wonderful than the way in which we are fed and nourished. Juniors are apt to take the blessings of everyday life very much for granted, and need to be reminded of the miracles that surround them in the life, growth and phenomena of nature, which are none the less remarkable even though so ever-present.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

By Alice S. Brown

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

AIM OF THE LESSON. To tell of God's continued care, as manifested in his provision of food for his children.

NOTE.—Draw on blackboard a flat slab of bread, a bag of flour, a mill, an ear of wheat; make oblique strokes of the crayon to represent rain, a yellow disk with rays for sun. Cover with separate strips of paper and uncover as you read.

"Back of the bread is the yellow grain,
And back of the grain the mill;
And back of the mill is the wheat, and the
rain
And the sun, and the Father's will."

INTRODUCTION. That is the way God feeds his hungry people to-day. And now I have a story for you to-day which tells how those children of Israel long ago grew oh, so hungry, and how God sent them something to eat.

LESSON TAUGHT. For a month the Israelites had been wandering about with nothing in sight but bare rocks, a few small, stunted trees, scattered patches of coarse grass.

But what about their own food? What should they do when the supplies they had carried from Egypt were gone? The people wondered. At last the day came when that very thing happened—the food was all gone.

Then the people grew frightened. They hurried to Moses crying: "Why did you bring us out into the wilderness to starve? Why did you not leave us in Egypt?"

Isn't it a pity those people were not a little braver? Isn't it a pity they did not say to one another: "Remember the Red Sea! God saved us there; he will save us now!" But they did not. They grew angry at Moses instead.

That is just what Moses told them, for now he came to them with a wonderful message from the Lord. Moses told them: "Thus saith the Lord, 'In the evening shall ye eat meat, and in the morning ye shall have bread. Ye shall know that I am the Lord your God.'"

And so it came about. That evening a great flock of quails flew over the camp; the people killed them and ate, and every one had plenty.

Another wonderful thing happened next morning. When the people woke up the ground was covered with dewdrops. As the sun grew warmer and the dew dried, behold, something fine and white was left. Some one tasted it; it was sweet like honey. God had given them bread.

Moses told the people to go out and gather the manna, for that is what the bread was called. He said that God would send it down from heaven like rain every day, that each one might have an omer full, which would be three and a half quarts of our measures. They were to take no more and should not try to save any over for the next day. They must trust God to give them more.

Some of the people, however, could not even yet understand how kind and loving God is; they did not trust and so they disobeyed. They tried to save the manna. But, behold, when they got up next morning the manna had spoiled badly, was wormy, and fit only to be thrown away.

God made another rule about the manna. On the day before the Sabbath, each man was to gather twice as much as on other days, for God does not want people to work on the Sabbath. It is his day, and it pleases him to have his people rest, and think about him and learn how best to serve him the rest of the week.

But again some disobeyed. This time they thought it was not worth while to gather the double portion; probably God would send it Sabbath morning after all. But God did not send it, for God always keeps his word. When those foolish people went out the ground was quite bare.

And now I have something very marvelous with which to close our story. Those children of Israel wandered in that wilderness for forty long years, and all that time every morning, except on the Sabbath, the manna, fresh and sweet as honey, lay upon the ground for them to gather and eat and enjoy. God never failed his obedient children.

Teach that our daily food, though coming through human agency, is nevertheless, a blessing bestowed by the heavenly Father.

Close by again repeating the verse given above and finally The Lord's Prayer.

The class may copy the blackboard drawings.

FROM THE PLATFORM

THE MURMURINGS MIRACLE MEMORIAL

Recall the wonderful deliverance of Israel from Egypt. Ask the scholars what feelings the Israelites should have had to the Lord, their deliverer. Bring out that they should have been full of gratitude and trust. Illustrate by the feelings that filled the hearts of the allied nations when the armistice was signed. But what was it that the Lord actually heard instead of songs expressing praise and confidence? He heard THE MURMURINGS (Print) of the people. What did these murmurings or complainings deserve? The scholars will be quick to recognize that they deserved the Lord's wrath and punishment. But how did the Lord deal with them? He gave them food. What do we call the kind of act by which the quails and the manna were provided? Bring out that it was a MIRACLE (Print). What was to be done with part of the manna? For what purpose was it to be kept? Get the scholars to tell you that it was to be a MEMORIAL (Print). Emphasize, in closing, God's goodness in providing for our needs, in spite of our forgetfulness and ingratitude, and the duty of our keeping his goodness in memory.

Lesson VI.

JETHRO'S COUNSEL

February 9, 1919

Exodus 18 : 12-26. Study Exodus 18 : 1-27. Scripture Memory Verses.

GOLDEN TEXT—Bear ye one another's burdens, and so fulfil the law of Christ.—Galatians 6 : 2.

12 And Jeth'ro, Mo'ses' father in law, took a burnt offering and sacrifices for God : and Aa'ron came, and all the elders of Is'rael, to eat bread with Mo'ses' father in law before God.

13 And it came to pass on the morrow, that Mo'ses sat to judge the people : and the people stood by Mo'ses from the morning unto the evening.

14 And when Mo'ses father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Mo'ses said unto his father in law, Because the people come unto me to enquire of God :

16 When they have a matter, they come unto me ; and I judge between one and another, and I do make them know the statutes of God, and his laws.

17 And Mo'ses' father in law said unto him, The thing that thou doest is not good.

18 Thou wilt surely wear away, both thou, and this people that is with thee : for this thing is too heavy for thee ; thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee : Be thou for the people to God-ward, that thou mayest bring the causes

unto God :

20 And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness ; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens :

22 And let them judge the people at all seasons : and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge : so shall it be easier for thyself, and they shall bear the burden with thee.

23 If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

24 So Mo'ses hearkened to the voice of his father in law, and did all that he had said.

25 And Mo'ses chose able men out of all Is'rael, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all seasons : the hard causes they brought unto Mo'ses, but every small matter they judged themselves.

THE LESSON PLAN

- I. Sacrifice Offered, 12.
 II. Counsel Given, 13-23.
 III. Counsel Accepted, 24-27.

HOME DAILY BIBLE READINGS

M.—Jethro visits Moses, Ex. 18 : 1-11. T.—Jethro's counsel, Ex. 18 : 12-27. W.—The seventy chosen, Num. 11 : 10-17. Th.—The seventy messengers, Luke 10 : 1-11. F.—The seventy deacons, Acts 6 : 1-8. S.—Diversity of gifts, 1 Cor. 12 : 1-11. S.—Laborers together, 1 Cor. 3 : 4-15.

Primary Catechism—*Ques. 12. Are the Father, Son, and Holy Spirit different Gods?* A. No. These three persons are one God.

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

Lesson Hymns—Book of Praise : 22, 111, 209, 235, 239, 272.

Special Scripture Reading—Gal. 6 : 1-10. (To be read responsively or in concert by the whole School.)

Lantern Slide—For Lesson, B. 1428, Moses and the Seventy Elders. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. E., Toronto.)

THE LESSON EXPLAINED

Time and Place—About B.C. 1215, on the way from Elim to Mount Sinai.

Connecting Links—From Elim the Israelites journeyed to Rephidim, where water was given to them from the rock, smitten by the rod of Moses, and where, under Joshua, they gained a notable victory over the Amalekites.

Jethro, the father-in-law of Moses, bringing with him Zipporah, Moses' wife, and her two sons, comes to visit Moses. Vs. 1-11.

I. Sacrifice Offered, 12.

V. 12. *Jethro*; an Arab sheik and priest of the Sinaitic peninsula, referred to by this name in chs. 3 : 1 ; 4 : 18 ; called Reuel in ch. 2 : 18, and Hobab in Num. 10 : 29. "As to the two or three names, it may be noted that Arabic inscriptions repeatedly give a priest two names." (W. Taylor Smith, in Hastings' One Volume Bible Dictionary.) Many identify Jethro and Hobab as Moses' father-in-law, and regard Reuel as Jethro's or Hobab's father. The name Jethro may mean "preeminence." *A burnt offering*; a sacrifice in which the whole animal was laid upon the altar and consumed there. *Sacrifices*; peace offerings, in which an essential part was the accompanying sacred meal, in which the worshiper and his friends took part. *Aaron*; Moses' brother. *Elders of Israel*; the chief men amongst the people. *To eat bread*; to share in the sacred meal. *Before God*; that is, before the altar on which the sacrifices were offered.

II. Counsel Given, 13-23.

Vs. 13, 14. *To judge the people*. Moses discharged the duties which the sheik, or head of a tribe, still does amongst the Bedouin. "The modern Bedouin sheik combines the offices of leader in war and arbitrator in disputes, and is the general head in all tribal

concerns." One writer says that each tribe has three sheiks, an appeal being possible from the chief sheik to the other two. Aaron and Hur (ch. 17 : 10, 12) may have been the two sheiks associated with Moses.

Vs. 15, 16. *To enquire of God*; to obtain from him a legal decision. In early times judgment was a sacred act. Decisions on points of law were regarded as coming from God, the judge being his representative or mouth piece. *A matter*; that is, a matter in dispute. *The statutes of God*. These were definite rules, explicitly stated and permanent. *Laws*. These were directions or decisions delivered as special circumstances might require them.

Vs. 17-20. *Wear away*. The Hebrew word thus translated usually means to "fall and fade" as a leaf (see Ps. 1 : 3); and in Ps. 18 : 45 is translated "fade away" with reference to foes failing in strength and courage. *Give thee counsel*; advice. *God shall be with thee*. Without God's approval and help, merely human advice would be useless. *Be thou*; as the leader of the people. *For the people to God-ward*; literally, "in front of God;" that is, Moses is to continue as God's representative to the people. *Bring the causes*; that is, the more important or difficult cases. *Unto God*; for decision. Teach them ordinances and laws; warn them of what the laws are which they are to obey. *The work . . . they must do*; how they are to act in any particular case brought before him.

Vs. 21-23. Vs. 19, 20 contain Jethro's counsel as to how Moses should act in more important or difficult cases. The counsel in vs. 21, 22 refers to cases of minor importance. *Provide*; look out. *Able men*; literally men of might or valor. The word is generally

used of soldiers, but its meaning is here extended to include mental and moral efficiency. *Fear God*; so that they will decide in accordance with his will. *Men of truth*; so that their judgments will be righteous. *Hating covetousness*; so that they will refuse the bribes, which Eastern judges are usually all too ready to accept. *Rulers of thousands . . . hundreds . . . fifties . . . tens*. It is thought by some that "thousands," etc., stand for larger and smaller groups, not for numbers. *At all seasons*; that is, in all ordinary cases. *So shall it be easier*; literally, "and make it light off thyself." *God command thee so*; that is, approve and sanction thy doing this. *Shall also go to their place*. They would be able to obtain decisions at home.

III. Counsel Accepted, 24-27.

Vs. 24-26. *Moses hearkened*. He listened to Jethro's counsel, and appointed the assistant judges accordingly. Augustine calls attention to the fact that Christians can sometimes learn from the heathen, as Moses learned from a non-Israelite. And Augustine says: "Moses knew that a wise plan, in whatever mind it might originate, was to be ascribed not to the man who devised it, but to him who is the Truth, the unchangeable God." "The wise plan devised by Jethro has never become antiquated. The statesman-like principle of decentralization,—the delegation of responsibility—is as important today as in the time of Moses.

From Num. 10 : 29-32, we learn that, after

Hobab's (Jethro's) refusal to accompany the Israelites, Moses pressed him to do so. What Hobab's decision was we are not told, but it may be inferred from Judg. 1 : 16 that he consented to go with God's people.

Light from the East

JUSTICE IN THE DESERT—Charles Doughty, who traveled among the Arabs more than thirty years ago, describes the council of the elders and public court of law. "Hither the tribesmen bring their causes at all times, and it is pleaded by the maintainers of both sides with busy clamor; and every one may say his word that will. The sheykh meanwhile takes counsel with the elders and more considerable persons; and judgment is given commonly without partiality and always without bribes. This sentence is final. The loser is mulcted in heads of cattle or camels, which he must pay anon, or go into exile. The poor Bedouins are very unwilling payers, and often think themselves unable at present: thus, in every tribe, some households may be seen of other tribes' exiles. Their justice is such, that in the opinion of the best governed countries, the Arabs of the wilderness are the justest of mortals. Seldom the judge and elders err, in these small societies of kindred, where the life of every tribesman lies open from his infancy and his state is to all men well known. Even their suits are expedite. Seldom is a matter not heard and resolved at one sitting."

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON V.]

The scene of the lesson is "at the Mount of God" (Sinai or Horeb) (see v. 12), and "the wilderness," therefore, is that of Sinai. Since the arrival of the Israelites at Sinai is not recorded until the next chapter, Sinai is a holy mountain in the peninsula of Sinai. The name is said to have been derived from that of Sin, the Moon God. Horeb is another name for the same mountain. It was here that Moses (ch. 31), beheld the vision, by which he was called to lead the Israelites; and here occurred the appearance of God, and the giving of the law, which is the central event of the Pentateuch.

Sinai is generally identified with Jebel Musa "the Mountain of Moses," almost in the centre of the triangle formed by the peninsula. On this peak there has been a convent ever since at least A.D. 385.

Two other sites have been suggested for Sinai. The first is Mount Serbal, some distance north of Jebel Musa. "The region appears more suitable for the occupation of a large host than the neighborhood of Jebel Musa."

A second view puts the mountain outside the peninsula of Sinai altogether, to the east or north of the Gulf of Akabah or Persian Gulf.

THE LESSON APPLIED

The first point in this lesson is the *sympathy of Moses*. He did not remain aloof from the troubles of the camp or the quarrels of the people. Regularly he heard their grievances and distributed justice with an even hand. The truly great leader must possess the quality of sympathy and his life must go out to his fellows. In all their afflictions the leader is afflicted. See how Paul's heart was moved over the story of the unhappy disputes in the church at Corinth. How earnestly he set himself to the task of settling the conflicts that threatened to destroy the unity of the Christian cause!

Notice, as a second point, that the individual's strength is limited and *others must share his toil*. This is our old friend, "the division of labor," so familiar to students of political economy. The leader must not be permitted to consume his time with petty details: instead he is to supervise the whole movement under his care just as Marshal Foch was the commander-in-chief of the allied armies in the War. His task was to outline the whole plan of attack and assign definite and particular duties to various generals under him. These generals in turn relied on other officers, and these again on the privates. It is only by organization that the best work can be done in war, in industry, and in the church.

The third point is an amplification of the second: *in the Christian church the richest harvest will be gathered by each doing his or her part loyally without attempting to rule with despotic power*. In 1 Cor. 12:12-27, Paul shows that there may be very great variety of gifts amongst the members of the church, while all should work together for a common end. The eye is a part of the body; so is the ear; so is the hand. All work together without jealousy. Some men are fitted to be rulers over thousands, some over hundreds some over fifties, and some over tens, vs. 18-21. As Jesus taught, the main thing is fidelity to our trust whether it be formidable or humble. The reward comes to him that used his two talents, as surely as to him that had five talents and doubled them.

Fourthly, here is a lesson in method of government; *the appointment to positions of*

public trust of men of noble and unimpeachable character, v. 21. The ideal set before Moses was very high, and the pity of it is that we so often come short of it still. How often are our public servants appointed to important offices not because they are "able men, such as fear God, men of truth, hating unjust gain" (Rev. Ver.), but because they have seryed the party or have pulled the proper wires with zeal.

Fifthly, a man's success as a leader consists in his *power to inspire others to cooperate with him*. Jesus asked the disciples to undertake missionary tours among the villages. He chose his helpers from peasants and fishermen. Such pupils were to carry on his work after he had finished his task. Jesus inspired the early disciples as he is inspiring an innumerable multitude of souls to-day. He saves us from our sins because he has the marvelous power of setting life before us in its divine significance, and so influencing and charming us that we devote ourselves to the forwarding of his purpose on earth.

Sixthly, the object of the primitive organization of Moses was the *granting of justice* to every Israelite. It was a high ideal and it explains the nature of the struggle just ended in France and Belgium. Justice must be obtained for the nations that have been outraged by Germany. The right of all nations, small or large, to live without fear of the oppressor, must be won. The victory has come. But for us the question is still wider. We must see that justice is done to our children; that is, that they grow up in clean, wholesome environment, and that they are surrounded with moral and religious influence of the finest nature. We should strive to give every man an opportunity to make the most of himself and do his best for the world. We should endeavor to give the community and indeed the whole world the benefit of Christ: They are entitled to it at our hands.

Too long have we associated "justice" with the idea of penalty or punishment. It has also a richer content. It means the imparting of rights to those who have been denied them, and the giving of spiritual life and hope to men everywhere.

FOR TEACHERS IN THE ADULT DEPARTMENT

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

Begin by asking some questions about Jethro. What position did he hold in his own land of Midian? How did Moses come into touch with Jethro in the first place? (See Ex. 2:15-22.) Call attention to the two results which followed from Moses' chivalrous action at the well,—his welcome to the home of Jethro and his marriage to one of Jethro's daughters. What was Jethro's attitude towards Moses' mission when the call came for him to go down to Egypt to deliver his people? See Ex. 4:18.

1. *Moses as judge*, vs. 12-16. Call attention to the burnt offering which was completely consumed, and to the sacrifices which were eaten by those who offered them in token of their fellowship with God and with one another. What scene did Jethro witness the next day? What indication have we of the strain which Moses was under in adding the office of judge to his other duties? Draw attention to Moses' explanation of his task. Emphasize the high view which Moses took of his office in realizing his responsibility to God on the one hand and to the people on the other. Is this a right view to take of public office? Is it the only right view? Point out that already the decisions being given by Moses were regarded as carrying with them divine sanction.

2. The advice of Jethro, vs. 17-23. Make clear the point of Jethro's criticism of the method which Moses was employing. In how far would Jethro alter it? In how far would he leave it unchanged? Make the suggestion that possibly Jethro was giving the results of his own experience as priest of Midian when he sought to advise Moses. Call attention to the temptation which is likely to beset such a man as Moses,—the temptation to keep things in his own hands. He sees clearly what ought to be done, and hesitates to share the doing of it with others. But is it a good thing for these others to have everything done for them even by such a wise man as Moses?

3. The plan of Jethro in operation, vs. 24-26. How did Moses treat the advice of his father-in-law? What light does his action throw upon his character? Point out that he was wise enough to recognize the wisdom of the advice, and then wise enough to take it. Is there any lesson for us here? Did the people themselves have any voice in the selection of their judges? Ask some one to read Deut. 1:13. Say something about the advantages of cooperation in the work of the church. How did Moses benefit by the new plan? How did the people benefit?

FOR TEACHERS IN THE SENIOR DEPARTMENT

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

Spend a moment or two on the contents of ch. 17, with its account of the Israelites' arrival at Rephidim, where they again murmured because they had no water, and had their want supplied out of the rock smitten by Moses' rod, and where a great victory was won over the Amalekites. Question about the visit of Jethro to the camp of Israel, recalling the flight of Moses to the land of Midian, his chivalrous conduct at the well, followed by his welcome to Jethro's home and his marriage to one of Jethro's daughters, ch. 3:15-22. Recall, also, Jethro's attitude towards the enterprise of which Moses was called to be the leader, ch. 4:18.

The lesson may be discussed under three

headings.

1. *The responsibilities of leaders*, vs. 12-16. Bring out the details in reply to Jethro's questioning. Picture the many questions and disputes likely to arise amongst so great a multitude of people, and how heavy was the burden on Moses of settling these so that all might live in peace and with mutual good will. Illustrate by referring to the responsibility of generals and admirals during the War and of those who have now to settle the terms of peace. Speak also of ministers and teachers and parents. Try to awaken in the minds of the scholars, feelings of sympathy and considerateness towards those in positions of authority.

2. *The value of wise counselors, vs. 17-24.* Go over, in verse by verse, the plan which Jethro proposed to Moses, in order that the leader's own strength might be saved, and the work of caring for the people better done. Emphasize Moses' wisdom in listening to and acting upon this good advice. Speak of the counselors who advise the king, and how much we owe to them: Impress the wisdom of giving heed to good advice, no matter by whom it is given.

3. *The need of cooperation, vs. 25, 26.* Show from these verses how Jethro's plan worked amongst the Israelites, Moses continuing to do the things that no one else could do, while others took their share in the work of caring for the people.

Close with a few words on cooperation in the work of God's kingdom. Show that each has something to do in bringing in the time when, all the world over, God shall be loved and obeyed as lord and king.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

Have the scholars follow Israel's journey on the map. Note especially what happened at Rephidim. Show the part played by Moses and Joshua in the battle with the Amalekites. They are now near Sinai.

1. *A Serious Mistake, vs. 12-18.* From vs. 1-11 tell of Jethro's coming to the camp and of the happy reunion. Jethro thanked God for prospering Moses. We are not to think that Moses was perfect and could not make a mistake. The very next day Jethro saw a glaring mistake which Moses was making every day. He was wasting time. Do the scholars know that it is more serious to waste time than money? J. P. Morgan told a friend that he regarded every hour of his time as worth a thousand dollars. As leader of Israel, Moses' time was as valuable as Mr. Morgan's was to him.

2. *Good Advice, vs. 19-23.* Sometimes spectators can see mistakes made through lack of team play, better than those can who are actually playing the game. So Jethro, though an onlooker, saw the mistake at once and gave good advice about correcting it. The people must take a share of the burden. Did the scholars ever make a portage, and leave the guide to carry all the load? Team work is needed as much as team play. Show how this could be practised here. Moses

was to be law-giver. The men chosen were to enforce the laws given by God through Moses. These were to be men of valor. Courage is needed in a judge, as much as in a soldier. Jethro's plan meant a division of labor.

3. *The Advice Taken, vs. 24-26.* Remind the class that advice is often unwelcome. Many think that they know too much to listen to the advice of parents or friends. Though Moses knew that God was guiding him, he was not so headstrong or proud as to scorn the advice of others. He recognized his mistake. The plan proposed by Jethro was a good one and was adopted. The burden was divided. Hard cases were still brought to Moses, but the endless number of trivial cases were settled by those appointed by the people.

Your time as a teacher is valuable. You are giving several precious hours a week to your class. Your hours are not golden—no not so cheap! Impress on the class the need of team work, to prevent the waste of your time and theirs also. Time is wasted, when the scholars do not study the lesson; when they do not give attention; when they leave all the details of records, papers, etc., to the teacher. Appeal to the loyalty and sportsmanship of the scholars.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

See how well the scholars can recall the outstanding facts in the early life of Moses—how he married a daughter of Jethro, the priest of Midian, and lived there until God

spoke to him out of the burning bush and called him to lead the Israelites out of slavery in Egypt. We do not know how long Moses was separated from his wife and family of

two boys, but we do know that during the troublesome times previous to the departure from Egypt, they were safe in another country.

Have Midian pointed out on the map and also Rephidim, a valley near Mount Sinai, where the happy family reunion of to-day's lesson took place. Let any one who can, describe the meeting recorded in the early part of the chapter.

Ask what was Jethro's first act on the evening of his arrival in the camp (v. 12), and what was the "bread" referred to. Have one scholar tell what the priestly visitor found that interested him as he made a tour of inspection about the camp next day and what questions he asked Moses, v. 13. Let another read Moses' answer (vs. 15, 16), a third read Jethro's advice to him to save his strength for more important matters (vs. 17-20), and a fourth the priest's plan for relieving Moses of the hard part of the work, vs. 21-23.

Then discuss the problem which Moses had to face in governing such a large body of people, especially as they had never been able to organize during the years of their slavery in Egypt, and the wisdom of Jethro's plan to

divide the work, leaving Moses free to attend to spiritual matters.

Ask the Juniors which they would rather do—stand by and see somebody else doing all the work, or pitch in and do their share and feel that they were helping in something worth while. Draw out the class as to what kind of men were chosen according to, v. 21—not the careless, incompetent, indifferent ones, but the very cleverest, most reliable, devout men who would have the best interests of the people at heart and could not be bribed to make unjust decisions. Point out that boys and girls who want to be of service in the great work of the nation and of the church of their day must aim to be like that in order to be chosen for positions of trust and opportunity.

Ask what the result of Jethro's suggestion was (v. 24), and how the plan succeeded. Ask what usually happens when everybody does his part and they all pull together. Teamwork is the Junior's word for cooperation and well he knows its necessity in his games and sports, as well as his clubs and organizations. Call for illustrations of the value of team play and show how the same principle operates in all branches of the world's work.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

AIM OF THE LESSON. To inspire the children with a desire to help.

INTRODUCTION. Father stopped at the twins' door and snapped on the electric light. "Wake up, sleepyheads," he said, giving Philip a gentle shake. "Time to jump into your clothes, if you want to go down to the station with mother."

Philip stuck one foot out from under the bed covers, and Jim dug his fists into his eyes. "'Tisn't even light yet!" he yawned.

"Of course not," answered father. "It's only half-past five. But there's no time to be wasted. Come, get a hustle on. I've got to shovel a path, or mother'll get buried alive before she gets to the curb," and father swung himself down the stairs.

Philip shied a pillow at Jim's head and then jumped for the rug. "Gee, but it's cold!" he chattered. But in ten minutes they were both downstairs.

Father was by the door pulling on his gloves. "Here, Phil, you take this broom and sweep off that light snow on the porch while I tackle the sidewalk! And, Jim, you'd better set the table for your mother so she can run upstairs and finish dressing. Set out the dry cereal, too. Let's see what kind of camp cook you'd make."

In twenty minutes father and Phil came stamping in, and all four sat down to a quick breakfast. "You'll be an A1 cook, Jim," said father, as he took his third slice of the toast Jim had helped to make. "And I tell you what, Phil and I would make great trench diggers."

Phil and Jim were nice boys to have around; they were always ready to help. To-day I have a story that tells how Moses wanted some helpers.

LESSON TAUGHT. The children of Israel by this time were probably encamped at the

foot of a great mountain called Mount Sinai Wonderful things happened on and about that mountain—we are to hear of them.

Now I do not think I have told you that Moses had two little sons, one named Gershom and the other a little baby called Eliezer. When God told Moses he was to go down into Egypt and lead his people out from Pharaoh's land, Gershom's mother took him and little Eliezer and went part of the way with Moses to bear him company, but presently it was thought wiser that they should go no farther, and so Mother Zipporah took them to their grandfather's house to wait for Moses to come back. Their grandfather's name was Jethro and he was a very wise, good man.

Jethro decided to take Mother Zipporah and the two boys to Moses' camp and they soon started. After traveling for some days they came in sight of the camp. Moses saw them riding along and ran out to meet them. How glad he was! They kissed and asked if all had gone well with one another, just as people do nowadays when they have been absent from one another for a long time. Then Aaron, Moses' brother, and the other great men among the Israelites came in and they feasted together. They thanked God for bringing them together safely once more.

The next morning I suppose Zipporah spent getting settled in her new tent. Grandfather Jethro went with Moses about his work.

It was a hard day for Moses. All day long he sat with the crowds of people in front of him. Many wanted to ask his advice; some, I am sorry to say, had quarrels they wanted Moses to settle. It was night before Moses had finished and he was very, very tired.

Jethro had been watching and he looked grave. Now, turning to Moses, he said: "You cannot stand all this; the work is too great for one man. You will become sick and die." Then he told of a plan which he had thought of and which he advised Moses to follow, if God approved. This was the plan (tell).

(Close by telling how, with God's approval, this wise plan of organization was adopted, how it prospered to every one's advantage. Close with a comparison of Philip's and Jim's readiness to lend a hand.)

The following quotation from Dr. Van Dyke may be written on the blackboard and copied by the children:

"Blessed is the way of the helpers."

(The class may now open their books and read the poem given in their lesson. Teach the Golden Text.)

FROM THE PLATFORM

"With thee"

Write on the blackboard the phrase "With thee," and point out that this phrase is found three times in the lesson. Have the scholars read v. 18, in which it first occurs. Bring out, by questioning, that "thee" here refers to Moses, and that those "with" him are the people of Israel. Talk with the scholars about the heavy burden which rested upon Moses in the care and guidance of that great multitude of people. Next, have v. 19 read in the same way, and bring out that here it is God who is "with" Moses. Dwell on the thought that no burden could be too heavy for Moses, and no task too great, so long as he had God for a helper. Now, have the scholars read v. 22, and get them to see that, in this verse, that it is a company of the strongest and best men amongst the Israelites, who are "with" Moses. The lessons to enforce are, that, when we have any difficult task to perform, we should, first of all, seek God's help and that we should also be ready to help others as much as we can.

Lesson VII.

THE TEN COMMANDMENTS

February 16, 1919

Exodus 20 : 1-17. Scripture Memory Verses.

GOLDEN TEST—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.—Luke 10 : 27.

- 1 And God spake all these words, saying,
- 2 I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.
- 3 Thou shalt have no other gods before me.
- 4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth :
- 5 Thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ;
- 6 And shewing mercy unto thousands of them that love me, and keep my commandments.
- 7 Thou shalt not take the name of the Lord thy God in vain ; for the Lord will not hold him guiltless that taketh his name in vain.
- 8 Remember the sabbath day, to keep it holy.
- 9 Six days shalt thou labour, and do all thy work :

10 But the seventh day is the sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates :

11 For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the sabbath day, and hallowed it.

12 Honour thy father and thy mother : that thy days may be long upon the land which the Lord thy God giveth thee.

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbour.

17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

THE LESSON PLAN

- I. Our Duties to God, 1-11.
- II. Our Duties to Man, 12-17.

HOME DAILY BIBLE READINGS

M.—Our duty to God, Ex. 20 : 1-11. T.—Our duty to man, Ex. 20 : 12-21. W.—Tables of stone, Ex. 34 : 1-8. Th.—Teach me thy way, Ps. 119 : 33-40. F.—How love I thy law ! Ps. 119 : 97-104. S.—The law fulfilled, Rom. 13 : 8-14. S.—The sum of the commandments, Mark 12 : 28-34.

Primary Catechism—Ques. 13. *What book tells us about God ?* A. The Bible tells us about God. Ques. 14. *What more does the Bible teach us ?* A. The Bible

teaches us how God wishes us to live.

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

Lesson Hymns—Book of Praise : 16 (Ps. Sel.), 4, 13, 219, 217, 238.

Special Scripture Reading—Deut. 6 : 1-9. (To be read responsively or in concert by the whole School.)

Lantern Slide—For Lesson, B. 557, Moses and the Tables of the Law. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. E., Toronto.)

THE LESSON EXPLAINED

Time and Place—B.C. 1220 ; at Mount Sinai between the two arms of the Red Sea.

Connecting Links—From Rephidim the Israelites journeyed to Mount Sinai (see Geography Lesson). Ch. 19 narrates the preparations made for the giving of the law.

I. Our Duties to God, 1-11.

V. 1. *God spake* ; probably from the summit of the peak Ras es-Sufsafah. *All these words* ; the Ten Commandments, called also (Deut. 10 : 4, Margin) the Ten Words (Decalogue) ; the Testimony (ch. 25 : 16), that is, the declaration of God's will, and the covenant, Deut. 4 : 13. *Saying*. The Ten commandments are from God's lips, not man's.

V. 2. *I am* ; in the actual present, as really as in the days of Abraham, Isaac and Jacob. *The Lord* ; Jehovah, the changeless one who will be to his people more than words can

express. *Which . . . brought thee out* ; showing his love before he claimed obedience. This is always the divine order,—God's love first and then human obedience.

V. 3. *Thou*. This pronoun would bring the Commandment home to each individual. *No other gods*. The Egyptians and other peoples round about Israel worshiped many false gods ; Israel was to worship only the one true God. The Commandment forbids idolatry. *Before me* ; literally, "in front of me," insulting God by their very presence.

V. 4. *Not . . . any graven image* ; image of carved wood (sometimes enclosed in a metal casing) or of stone, such as were common in ancient times, and are so still, of course, amongst the heathen. *Any likeness*. Since God is a Spirit (John 4 : 24), no material image can represent him. *In heaven above* ;

including the sun (Deut. 4 : 17, 19), idols representing the various heavenly bodies as gods and birds. *In the earth beneath* ; plants and animals. *In the water under the earth.* The Hebrews pictured the earth as flat and resting upon a huge water abyss.

Vs. 5, 6. *Thou shalt not bow down . . . to them, nor serve them.* It is not the making of images, as in painting or sculpture, that is forbidden, but making them for the purpose of worshiping and serving them as gods. *A jealous god* ; resenting, like the loving Father that he is, the giving of his place to any other person or object. *Visiting the iniquity, etc.* It is a fact that, when parents sow the seeds of sin, their children, generation after generation, reap a harvest of evil. *Third and fourth generation.* God mercifully puts a limit on the inheritance of evil. *Hate me* ; and therefore break my laws. *Mercy* ; kindness and goodwill. *Thousands* ; Rev. Ver. Margin, "a thousand generations" (see also Deut. 7 : 9 ; Ps. 105 : 8). There is no limit to the mercy of God. *Love me, and keep my commandments.* Love and obedience go hand in hand.

V. 7. *Name of . . . God.* This expression includes everything that can be known of God, as well as his actual titles. *In vain* ; for an unworthy purpose. The Commandment forbids perjury, and also the idle, irreverent use of God's name for any purpose whatsoever. *Will not hold him guiltless* ; that is, will punish.

Vs. 8, 9. *Remember the sabbath day.* See Gen. 2 : 2, 3. A new emphasis was now laid upon the holy day, and its observance was treated as a special pledge of the nation's fidelity to God. (See ch. 31 : 12-17.) *To keep it holy* ; a day specially set apart for God and kept free from worldly employments. *Six days . . . work.* Useful employment on week days is as much a duty as Sabbath rest.

Vs. 10, 11. *Seventh day . . . the sabbath.* Since the resurrection of our Lord, the first day of the week has been the Christian Sabbath (see Shorter Catechism, Ques. 50). *Not do any work* ; except, of course, deeds of necessity and mercy (see Luke 13 : 14-16.) *Son . . . daughter . . . manservant . . . maidservant . . . cattle . . . stranger.* This is the great charter of labor, declaring the right of every worker to a weekly day of rest. *For, etc.* Three reasons are given for Sabbath keeping : 1. The Sabbath

commemorates creation. 2. God's example. 3. God's blessing on the day, shared by all who keep it. *Hallowed* ; kept sacred.

II. Our Duties to Man, 12-17.

V. 12. *Honour* ; render obedience, service, respect. These should spring from heartfelt love and reverence. *Thy father and thy mother.* The place of this commandment, next to those dealing with our duties towards God, shows how high is the place that belongs to parents. The Commandment gives the mother a right to equal honor with the father. In the East "father" includes rulers and other superiors. These, therefore, should be accorded due respect (see 1 Peter 2 : 13, 14, 17). *That thy days may be long* ; a promise, first, to individuals : along with a spirit of filial respect, goes a well ordered life in general, which tends to secure prosperity and long life (see Jer. 35 : 18, 19) ; secondly, a promise to nations. History shows that the enduring nations have been those amongst whom the authority of parents has been held sacred. *Upon the land* ; of Canaan.

V. 13. *Thou shalt not kill* ; Rev. Ver., "do no murder." The Hebrew denotes violent, unauthorized killing (compare Jer. 7 : 9 ; Hos. 4 : 2). Capital punishment is not condemned. The Commandment requires us to do nothing, wilfully or negligently, that may endanger our own or our neighbor's life.

V. 14. *Thou shalt not commit adultery.* This is a law to protect the sanctity of marriage and the purity of the home. It requires clean speech, clean thoughts, clean desires, and demands the avoidance of all impure acts, words, thoughts and purposes.

V. 15. *Thou shalt not steal* ; a law recognizing the right of private property and forbidding any wrongful interference with that right. The Commandment covers not only theft, robbery, burglary, etc., but also all fraud, deceit, cheating, exorbitant interest, oppression, combinations to force unjust prices, or to destroy the business of others, even if these be under the sanction of law.

V. 16. *Thou shalt not bear false witness* ; a law against stating what is untrue, primarily in a court of law,—a crime specially common to this day in the East. But the Commandment also forbids all falsehood of every kind.

V. 17. *Thou shalt not covet.* To "covet" is

to desire, and here to desire what belongs to another. Such a desire, of course, if not checked, is likely to lead to the outward deed of wrong. This Commandment differs from the rest in dealing, not with open acts but with inward feelings and desires. Placed after the others, it teaches that these forbid, not merely the doing of the things which they condemn, but even the desire to do them (see Rom. 7:7). It thus "doubles the whole law."

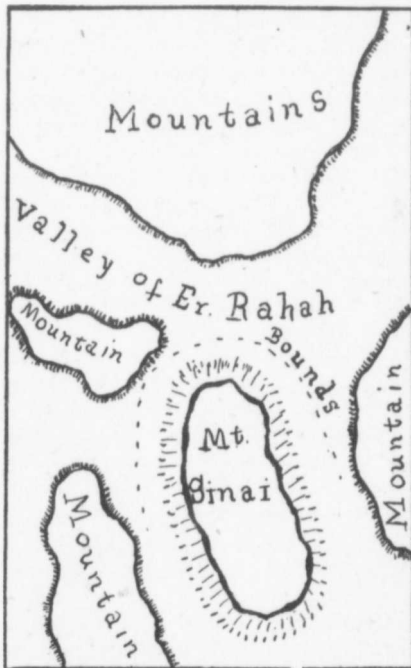
Light from the East

AN ANCIENT LAW BOOK—When de Morgan was excavating the ruins of the old city of Susa in Persia he came on a great block of black diorite. On it an inscription was chiseled, the longest inscription that has been preserved to us in the ancient Babylonian tongue. It contains about 8,000 words. It contains a code of laws. At the top there is carved the figure of the sun god, Shamash, seated on a throne. In front of him stands

the Babylonian king, Hammurapi, in an attitude of reverence (Hammurapi lived about 2000 B.C.). Shamash is presenting to him a tablet of stone with laws written on it. In the ancient East men knew no such thing as man made law; all law came from a god. All Mohammedan law to-day is thought of as given by Allah. So all Hebrew law came from Jehovah.

We read that a book of law was read to King Josiah (2 Kings, ch. 22), and when he heard it he was overwhelmed with fear and rent his clothes, v. 11. Perhaps the reading ended with such a chapter of curses as Deut., ch. 28, contains. So Hammurapi's code concludes with many curses, curses for the king who did not enforce the laws. The last is: "May the great gods of heaven and earth cover with irresistible curses, him, his seed, his land, his army, his subjects and his soldiers. May Enlil curse him out of his mouth with a mighty curse which cannot be altered, which shall come speedily upon him."

THE GEOGRAPHY LESSON



multitude, those appointed to approach it being summoned by the sounding of a trumpet.

Try to get before the scholars' minds a vivid picture of Mount Sinai and its immediate surroundings. The Sinai or Jebel Musa ("Mount of Moses") ridge is a huge mountain block, two miles long by one in breadth, the centre of the mountain being a plateau or basin surrounded by numerous peaks, of which the two most prominent are the southern, 7,360 feet in height, bearing the same name as the whole range, Jebel Musa, and the northern, a steep granite cliff, 6,540 feet high, called Ras es-Sufsafah, or "Willow Peak," probably from a tree growing in one of its gullies. Some suppose that it was on the top of Jebel Musa, that the Lord met Moses (Ex. 19:20), while the law was proclaimed from Ras es-Sufsafah. To the north of Sinai lies the great plain Er Rahah, about one square mile in area. On the east and west sides of the mountain, respectively, are the wadies ed-Deir and el-Leja. Doubtless the camp of Israel occupied these valleys and the neighboring glens, as well as the plain of Er Rahah. Their stay at Mount Sinai lasted nearly a year. Bounds were set up to separate the sacred mount from the

THE LESSON APPLIED

It is a rich and comforting verse with which the Decalogue opens, v. 2. We have thought sometimes of the "Commandments" as cold imperatives falling from "stiff lips of stone," but this verse announces the Lord as Israel's redeemer or liberator. A little while ago the citizens of Lille, Bruges, and other cities were being liberated from four years of bondage to German rule. With what affection and enthusiasm these enslaved and starved people hailed their British liberators! A correspondent writes, "When we walked, the people of Bruges came around us, and we were embraced by all who could get close enough. Old men and young women clasped our hands and as they spoke of their gratitude to England, tears streamed in their eyes, and their voices broke, and they could not say all they wanted to say. Old women kissed us and hugged us. They said: 'The English are our saviors.'"

The correspondent says, that while he passed along through the streets of Bruges, a group of old burgers raised their hats and sang: 'It's a long, long way to Tipperary.' There was a wave of delirious joy in Belgium and Northern France for the people were redeemed from their bondage. Words cannot express their gratitude to their deliverers. With this thought uppermost, read again the noble verse which introduces the Decalogue. The Lord was Israel's deliverer from the cruel bondage of Egypt, and it is as a loving Redeemer that he issues the ten rules of life that follow. This is always God's way with us; first mercy, then the command. "He that made me whole, the same said unto me." That is the order of God's dealings with us. The Commandments take their rise, then, in the heart of God's love, and the first four are naturally concerned with our duty to him who is our redeemer. The next six are concerned with man's duty to others. The laws of the two tables cover the whole realm of human duty, while they penetrate to the roots of conduct in the thoughts and desires of the heart.

The First Commandment announces the *supreme sovereignty of the Lord*. Is there any conviction more strengthening and comfort-

ing than this: God's purpose is over all the misery, sorrow, and sin of this world? He is not indifferent or idle. He cares, and the nations he finds wanting shall "pass by the shadowy way." Oh, it is good to feel that nothing shall defeat God's purposes. He is supreme, and all the boastfulness of man and, his vaulting ambition will come to naught. Again, let us learn that God *does not permit a divided allegiance*. A Roman Emperor set up a statue of Plato alongside a statue of Jesus in the Pantheon. Germany set up the goal of world domination while professing to be civilized. No, it cannot be done. We cannot serve God, and mammon or any other deity.

The Second Commandment is concerned with the *worship of God*. How very hard it is for us to recognize that the religion of Jesus is a religion of the spirit. The Galatians felt the bewitching fascination of the Jewish ritual. They were Christians, but Paul was afraid that they would succumb to the temptation to enslave themselves to "days" and "seasons," and "months." The spirit of this Commandment is broken by all who put extreme emphasis on the externals in Christianity, for example, the Seventh Day Adventists, and all who elevate ritual, or even the so-called apostolic succession, to a place of authority alongside Jesus himself.

"How immense appear to us the sins we have not committed!" exclaimed Madame Necker. We may think that we are not atheists, nor polytheists, nor idolaters, nor profane swearers, nor Sabbath breakers, in fact, that all the Commandments we have kept from our youth up, and they are all in regard to black sins of which we personally are not guilty. The more fully we understand the commandments, however, and their far-reaching meanings, the more we shall feel the need of repeating, "Lord, have mercy upon us, and incline our hearts to keep thy law."

The Third Commandment *emphasises the importance of truthfulness*. There is a cartoon representing a German sculptor at work. He stands off and surveys the result—a human figure with a murderous knife in the right hand. Beneath is the legend, "Treachery."

President Wilson has said that the world cannot trust the word of Germany. What a reputation to have! What an abandonment of God and all reality in this insincere, cunning, treacherous attitude that regards the pledged word lightly, the solemn treaty as a scrap of paper and like Tyre of old "remembers not the brotherly covenant," Amos 1 : 9.

The principle of the Fourth Commandment requires explanation. That *man needs a weekly rest day*, is realized in the observance of Sunday. "It is of perpetual obligation because it ministers to deep necessities which are themselves perpetual." The world needs Sunday for physical recuperation and for spiritual reinforcement. It is not a day of gloom but of high and sacred privilege.

FOR TEACHERS IN THE ADULT DEPARTMENT

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

In introducing the lesson to-day remind the class that we have two versions of the decalogue, the one in Exodus and the one in Deut. 5 : 6-21, and that of these the one in Exodus is likely the earlier. Call attention to some of the general characteristics of the Ten Commandments. Show how in such small compass it teaches the sovereignty and the spirituality of God, and enforces the claims of morality in the different spheres of life. Suggest that the outstanding characteristic about the decalogue is that it represents "religion and mortality as knit together by a vital and indissoluble bond." It is the "great pre-Christian advocate for righteousness as the highest form of ritual." Help the class to grasp the significance of the fact that, in an age when so much was made of ceremonial the Ten Commandments teach that God's chief demands are those of justice and mercy. Now take up the lesson passage in a little more detail.

1. *God's claim upon his people*, vs. 1, 2. Ask the class to suggest different possible grounds for obedience. What leads us to obey the laws of Canada? Is fear ever a ground of obedience? Is the sense of law and order ever a ground of obedience? What is the ground of obedience set forth in the preface to the Ten Commandments? Could there be any higher ground of obedience than this of gratitude and love for the redemption

which has been brought to pass by God? What has the New Testament to say in regard to this? Have members of the class read Rom. 12 : 1, 2 Cor. 5 : 14, 1 John 4 : 19.

2. *Commands for the religious life*, vs. 3-11. Get at the meaning of v. 3. Point out that the purpose of it was to draw away the Israelites from the worship of many gods, so common in the world of their day, to the worship of one God. This command implies the unity of God. In the same way, the second command implies the spirituality of God. Ask the class whether it is possible for people to be idolators to-day. Remind the class that in Egypt the people had been familiar with images. What is implied in v. 7? How did Jesus extend the application of this command? The command regarding the sabbath is partly a social command. But how does it bear on what we specially think of as the religious life?

3. *Commands for the social life*, vs. 12-17. Does the promise of v. 12 refer to the nation or to the individual? This at any rate is true,—that the nation takes its character from the home. Point out what the commands in vs. 13-16 guard,—a man's life, his domestic peace, his property, and his reputation. Then point out how the last command of all goes deeper still, and condemns wrong desire.

FOR TEACHERS IN THE SENIOR DEPARTMENT

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

Follow up the narrative of Israel's journey from Rephidim to Sinai and the account of the preparations for the giving of the law. (See ch. 19.)

Direct attention to what has been called "the preface to the Ten Commandments" in vs. 1 and 2. The point to bring out is, that God's love and kindness to his people, shown

in their deliverance from Egypt and in his provision for them during their wilderness journey make a strong reason why they should obey him. It is as if God had said: "I love you, my people, with an everlasting love; therefore do you obey my laws."

The Ten Commandments may be taken up under the headings:

I. OUR DUTIES TO GOD. II. OUR DUTIES TO MAN. Care should be taken throughout to make clear and emphatic the modern application of each Commandment.

I. DUTIES TO GOD, vs. 1-11.

The First Commandment, v. 3. Discuss with the class what it means nowadays to have other gods "before" the true God. It is to give any person or object the love and the service which he alone has the right to claim.

The Second Commandment, vs. 4-6. Here there should be a discussion of modern idols, such as money, power, popularity. There should also be some conversation about the meaning of: "a jealous God;" the "visiting of the iniquity of the fathers upon the children;" and "mercy unto thousands." (See *The Lesson Explained*.)

The Third Commandment, v. 7. The study of this Commandment brings an opportunity

for some straight, wise talk about the sin and folly of profanity.

The Fourth Commandment. No law of all the Ten suggests more modern applications than this. It opens up the way for discussing the whole Sabbath question.

II. DUTIES TO MAN, vs. 12-17.

The Fifth Commandment. It should be pointed out that the position of this Commandment, next to those dealing with our duties to God, if, indeed it should not be included amongst these (see *The Lesson Explained*), gives it a special importance. Discuss our duties to all superiors (see *The Lesson Explained*) and the promise attached to this Commandment.

The Sixth Commandment. Discuss in the light of Matt. 5: 21, 22 and 1 John 3: 15.

The Seventh Commandment. Emphasize the requirement of clean speech, clean thoughts and clean desires.

The Eighth Commandment. Take up the various forms of stealing.

The Ninth Commandment. Refer to the various sorts of lying prevalent in modern times.

The Tenth Commandment. Make clear that this is the Commandment of the Ten dealing specifically with sins of the heart.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

The months that Israel spent at Sinai were "red letter" days in her history. From Sinai flowed Israel's laws and worship. The Commandments are not harsh demands of a stern ruler who punishes and rewards as he pleases. They are the loving counsels of the Lord who has already shown his wonderful goodness in delivering Israel out of bondage. They were given for a purpose. We see that the purpose was to protect the rights of God and man. It is our duty to defend these rights. The first five Commandments teach what is thus due to God. The second five teach what is due to man. Sometimes the Fifth is regarded as a duty to man. It really forms a bridge between the two groups and partly belongs to each. Make this distinction and point of view clear to the scholars.

1. *Duties to God*, vs. 1-12. God's sole right to be worshiped is placed first. Referring to the practices of the time, explain the need of the Second Commandment which declares how God is to be worshiped. Show that far from being cruel God is just and merciful. The Third Commandment guards God's name. In what two ways may it be taken in vain? The Fourth protects God's day. Is our first duty to keep it holy or to have a good rest on it? The fifth duty is to honor God's representatives, our parents. How are they to be honored?

2. *Duties to Man*, vs. 13-17. These last five defend man's rights. First, his right of life. Show the difference between "murdering" and "killing." Does this forbid war? Then follows his right of home. The home

must be guarded from treason. The right of property is next upheld. The Ninth Commandment shields his good name from false charges. The Tenth forbids all thoughts that might lead to any of these sins.

Be sure that the class knows the Commandments from memory. Have them repeated in the two groups. What is the Golden Text? Love thy God and thy neighbor. Show that these two do sum up all that is required by the ten. If we really love our neighbor we cannot do him wrong. We will

be most anxious to defend his rights. The Ten Commandments as given here, help us to see what the rights of God and man are. It is not the letter but the spirit of the law that we are bound to keep. But it is far easier to keep the letter than the spirit of the law. "Love is the fulfilling of the law." If our hearts are filled with love toward God and our neighbor there will be no room for any thoughts which may lead to evil. But if we sow evil thoughts we will certainly reap wicked deeds.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

Lead up to the lesson by reviewing briefly the doings of the children of Israel since their departure from Egypt, and have their course traced on the map up to Mount Sinai where to-day's lesson finds them encamped in the desert of Sinai, in an oasis where there was plenty of good water and pasture for their cattle. Ask how long it was since they had left Egypt and who had led them all this way. How did God want the people to prepare for a certain day when he would speak to them, what did Moses do when that day came, and what were the people warned against doing?

Discuss the need of some regular code of laws for a nation of the size and importance of the Israelites, and show that laws are really a safeguard and protection rather than a restriction of liberty. Ask what name has been given to the code of laws which God gave to the Israelites on this memorable occasion.

See who can tell how the Commandments may be divided—how many relate to our duty to God and how many to our fellow men. Have the class read the Commandments in unison, pausing after each separate law for any discussion or questions.

Consider first the four leading commands which are to govern our relation towards God and his Sabbath. What is meant by "the house of bondage" (v. 2), and why it was

necessary for the Jews to be forbidden to have "no other gods," v. 3. Have some one comment on the idol worship of the day, images and various forces of nature being worshiped as intimated in v. 4.

Suggest that vs. 7-11 forbid two sins which are more likely to prove a temptation to us than the preceding ones mentioned. Ask what taking God's name in vain means and whether profanity ever gains anything for its user. Discuss how we may best keep the Sabbath holy and what temptations to misuse it come to us. Show how one boy or girl can influence many others along this line if he or she is a strong enough character to be a leader.

Group the remaining six Commandments together, placing special emphasis on vs. 12 and 17. Draw out the Juniors as to how they can "honor" their parents, and point out that the only worth while way to show love for father and mother is by living it in a practical, helpful life. Ask if a boy who claims to love his mother would deliberately do anything that would cause her worry or sorrow. Tell of the hundreds of soldier boys who admit that they have been kept straight through all the trials of army life by their determination to do nothing that would bring dishonor to those at home whom they loved.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

AIM OF THE LESSON. To tell the story of the giving of the Ten Commandments.

INTRODUCTION. Where do you think we are to find the children of Israel in our lesson

to-day? Yes, still wandering in the wilderness. Who can tell something of the way that wilderness looked? Yes, patches of grass (draw brown line for earth, tufts of

grass) sometimes a stunted tree (draw) and then long, long stretches of bare rocks (draw one or two).

To-day, however, there is something more in our picture of the wilderness—a great mountain (draw), one with sides so steep that they rose right up from the desert like a wall. This mountain was called Mount Sinai, and there Moses and the children of Israel were to hear and see many wonderful things.

LESSON TAUGHT. One day God spoke to Moses and said: "Tell the people to make ready, for on the third day when the trumpet shall sound, I, the Lord, will come down upon the mountain."

The people obeyed the command. Then on the morning of the third day the trumpet sounded loud and long. A great thundering was heard; lightnings flashed; and the top of the mountain was wrapped in smoke. The earth trembled. God had come down upon the mountain in the fire.

And then God spoke the ten rules, the Ten Commandments which his people must try earnestly to mind if they wish to remain his obedient children and keep his love. But when the people heard the thunderings and saw the smoke and lightning and flames, they were afraid, so afraid that they tried to run back, away from the mountain; and in doing so they did not understand some of God's words. So they begged Moses to find out what the Ten Commandments were, and tell them.

Then God's own voice spoke saying, "Come up into the mountain, and I will give thee tables of stone upon which I have written the Ten Commandments."

Moses did go. He obeyed and went up into the mountain. He stayed there forty days. No one knows just what happened while he was there, but it must have been very, very wonderful. Moses was alone with God. When he came back he had with him the two tablets of stone on which were written the Ten Commandments.

The First Commandment began, "Thou shalt have no other gods before me." That meant that God, the heavenly Father, who had done so much for them, must be first in their hearts. They must never, never, worship the wicked idols such as the people round about worshiped.

And now let us open our books and find some of the other Commandments. (The class may read the large print in their lesson. As this is done, the teacher comments, interprets, and explains.

Speak in simple words of the proper keeping of the Sabbath, special and appropriate toys to be substituted for week-day toys, special efforts in the way of practical kindnesses shown; remind the children of memory verses to be learned and Bible stories read.

Emphasize obedience to parents, the harm that even a little lie can do; dwell upon the beauty and bravery of the truth; make plain the meanness of jealousy and the loveliness of a generous spirit.

Let individuals read and reread the Commandments, the class then repeating in concert; lay particular stress on the Fourth and Fifth, permitting the children to read several times from the blackboard as well as from their books.)

Many, many years after God gave his people these Commandments to learn and mind, he sent his only Son, Jesus, to give another commandment. This commandment is called The Great Commandment (print on the blackboard Luke 10:27) and if we look carefully we shall see why. The whole secret of it is LOVE (underline with red). We are to truly love God with all our might, we are to love our neighbors, every one about us, just as much as we love ourselves. (Mention possible ways of showing such love, letting children contribute suggestions.) And then, of course, if we keep this last commandment, we shall be sure to keep every single one of the others.

FROM THE PLATFORM

Print on the blackboard, God's LOVE, and get the scholars to tell, in answer to wisely chosen questions, how God had shown his love to the Israelites. The answers will refer to the great deliverance from Egypt, the giving of the manna, and God's guidance of his people through the wilderness to Mount Sinai. Next, ask what feelings the Israelites should have had towards God. The scholars will readily see that they should have been filled with love

and gratitude. And what was the best way for them to show these feelings? Again it will be seen that it was by obedience they could most fittingly express their thankful love. Now, fill in LAW, and bring out, by questioning, what it was that God required of his people in the

GOD'S LOVE LAW

Commandments of each of the two tables. Close by bringing out how God has shown his love to us, and urge loving obedience as the return which we should make for that wonderful love.

Lesson VIII.

MOSES PRAYING FOR ISRAEL

February 23, 1919

Exodus 32 : 7-14. Study Exodus 32 : 1 to 34 : 9. *Scripture Memory Verses.

GOLDEN TEXT—The supplication of a righteous man availeth much in its working.—James 5 : 17 (Rev. Ver.).

7 And the Lord said unto Mo'ses, Go, get thee down; for thy people, which thou broughtest out of the land of E'gypt, have corrupted themselves :

8 They have turned aside quickly out of the way which I commanded them : they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Is'rael, which have brought thee up out of the land of E'gypt.

9 And the Lord said unto Mo'ses, I have seen this people, and, behold, it is a stiffnecked people :

10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them : and I will make of thee a great nation.

11 And Mo'ses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people,

which thou hast brought forth out of the land of E'gypt with great power, and with a mighty hand ?

12 Wherefore should the Egyp'tians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth ? Turn from thy fierce wrath, and repent of this evil against thy people.

13 Remember A'braham, I'saac, and Is'rael, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.

14 And the Lord repented of the evil which he thought to do unto his people.

THE LESSON PLAN

- I. Israel's Sin, 7, 8.
- II. Jehovah's Anger, 9, 10.
- III. Moses' Intercession, 11-14.

HOME DAILY BIBLE READINGS

M.—Moses praying for Israel, Ex. 32 : 7-14. T.—Moses' prayer answered, Ex. 32 : 30-35. W.—Moses fasting and praying, Deut. 9 : 11-19. Th.—Samuel praying, 1 Sam. 12 : 19-25. F.—Elijah praying, 1 Kgs. 18 : 36-46. S.—Paul's prayer, Eph. 3 : 14-21. S.—The effectual prayer, James 5 : 13-20.

Primary Catechism—Ques. 15. *Who wrote the Bible?*
A. Good men, who were taught by the Holy Spirit.
Ques. 16. *What besides the Bible teaches us about God?*
A. All God's works teach us about him.

Shorter Catechism—Review Questions 44-47.

Lesson Hymns—Book of Praise : 22, 96 (Ps. Sel.), 5, 260, 575, 272.

Special Scripture Reading—Ps. 115. (To be read responsively or in concert by the whole School.)

Lantern Slide—For Lesson, B. 705, Worship of the Golden Calf. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. E., Toronto.)

THE LESSON EXPLAINED

Time and Place—B.C. 1220 ; at Mount Sinai.

Connecting Links—After the giving of the Ten Commandments, Moses withdrew into the presence of God (ch. 20 : 21), where he received the laws known as the Book of the Covenant, chs. 20 : 22 to 23 : 33. These

laws he read in the hearing of the people, and they pledged their obedience, ch. 24 : 7, 8. At the conclusion of the sacrificial feast of ch. 24 : 9-11 (compare vs. 1, 2), the Lord summoned Moses to the top of the mountain, where he remained for forty days and nights, receiving directions touching the tabernacle

and its services, chs. 24 : 12 to 31 : 18.

Vs. 1-6 tell of Aaron's making the golden calf at the request of the people.

I. Israel's Sin, 7, 8.

V. 7. *The Lord* ; Israel's invisible, spiritual leader. *Said unto Moses*. The people, disheartened by Moses' long absence on the mount, had induced Aaron to make them a god, who might act as their visible leader. They had not learned the lesson of faith in an unseen divine leader. *Go, get thee down* ; from the communion on the mount to the stern work on the plain. *Thy people*. Jehovah will not call them "my" people, so unworthy have they proved themselves. *Thou broughtest out*. The people have forgotten their gratitude to Jehovah and regarded Moses as their deliverer. "Well then," Jehovah says, "have it so." *Corrupted themselves* ; by turning aside to idol worship, which included immoral orgies (see v. 6).

V. 8. *Turned aside quickly* ; so fickle and unsteadfast were their foolish hearts. *Way . . . I commanded them* ; in the Ten Commandments just given, including the one against image worship. (Compare 20 : 4, 23.) *Made . . . a molten calf* (or "young bull") ; as a symbol of Jehovah. Aaron had made this image at the demand of the people, who had provided the material by bringing their gold earrings to be melted. The image may either have been of solid gold or there may have been a wooden case overlaid with gold. *Worshipped it* ; not as an act of heathen idolatry, the image being regarded as a symbol of Jehovah. It was, none the less, a breach of the Second Commandment. *Sacrificed thereunto*. See v. 6. *These be thy gods* ; or "this is thy god," the plural being a plural of dignity. *Brought thee up*. They regard the calf, not only as the god who should go before them in the future (v. 1), but also the god who has already led them forth out of Egypt.

II. Jehovah's Anger, 9, 10.

V. 9. *Stiffnecked people* ; a rebellious and stubborn nation. *Let me alone* ; do not interfere with my purpose. *My wrath*. Wrath or anger in God is a holy indignation against evil, in which there is no mixture of the passion found in human anger. *Wax hot . . . consume them*. How terrible is the indig-

nation of the Almighty ! *Make of thee a great nation*. This promise was originally made to Abraham ; it is now restricted to Moses. He would become a second Abraham, from whom the whole nation would be descended.

III. Moses' Intercession, 11-14.

Vs. 11-13. *Moses besought* ; literally, "made sweet," entreated, sought to conciliate. The great leader intercedes for his sinful people. He turns aside from the prospects of personal greatness held out to him. He cares nothing for himself if only Israel may be saved and brought back to Jehovah. This is the true spirit of missions. Moses, in his prayer, urges four reasons for mercy : (1) Israel is Jehovah's people. (2) Its deliverance has required the exertion of great power. (3) The mocking of the Egyptians if it now perish. (4) The oath to the forefathers. *Thy people*. Jehovah had chosen Israel. Would he now forsake them ? *Great power . . . mighty hand*. The power of Jehovah had already been marvelously exerted on his people's behalf. Was this to be all in vain ! *The Egyptians speak, and say*. Israel's cruel oppressors would have reason to scoff at them and their God in still more cruel mockery. *Remember*. What God has done in the past is a pledge of what he will do in the future. He cannot change. *Abraham* ; Gen. 15 : 5, 18 ; 22 : 16, 17. *Isaac* ; Gen. 26 : 3, 4. *Israel* ; Gen. 35 : 12. *To whom thou swarest*. Gen. 22 : 16, 17 is the only place in Genesis where the covenant is confirmed by an oath. *Seed as the stars* ; a numerous posterity. *Land . . . will I give* ; a dwelling place in Canaan. *Inherit it for ever* ; an enduring possession.

V. 14. *The Lord repented*. "God is said to 'repent,' not because he really changes his purpose, but because he does so apparently, when, in consequence of a change in the character and conduct of men, he is obliged to make a corresponding change in the purpose towards them which he had previously announced, and adopt towards them a new attitude. Here Jehovah repents as a consequence of Moses' intercession. Where, however, nothing is likely to occur to cause a change in Jehovah's declared attitude he is said to be, 'not a man that he should repent' (1 Sam. 15 : 29 ; compare Num. 23 : 19)." (Driver.)

Light from the East

"A MOLTEN CALF" (v. 8)—The old Israelites knew more about images than we generally think. These images were made of metal cast in moulds ("molten images"), or they were carved out of wood or stone, or shaped out of clay, or a wooden core was plated over with thin plates of precious metal ("graven images" or "images of gold and silver"). The most usual shape was that of an ox. The story of this chapter assumes that the people saw nothing wrong in such a symbol of deity, horrible as it was to Moses. Not only did Israel use this symbol for her god,

but the Canaanites used the same symbol for their god, the Baals. The time came when the higher religion of the prophets (like Moses the prophet here) condemned such images as rebellion against God, as Baal worship out and out. The symbol was naturally much less than life size; it would be rather a miniature ox than a calf.

At Jerusalem another form of image was known, the brazen serpent. It remained till the days of Hezekiah and Isaiah, 2 Kgs. 18 : 4. Incense was burned to it, and it may be that men thought of it too as a symbol of Jehovah.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VII.]

Some further points of interest about Sinai may be noted. Hundreds of years before the days of Moses, the Egyptians came here for copper. Other minerals also are found—iron, magnesia, cobalt, manganese, and turquoise. Dr. W. M. Flinders Petrie has discovered from ancient records, that large parties of men, in one case 734, were sent from Egypt to work these mines. He found, not far from Sinai, the remains of "miners' huts consisting of five chambers, roughly square, and built of the rounded stones of the valley. The walls were about 2 to 2½ feet thick. On clearing out the rooms, five pits were found in the floors, three of which contained pottery jars," of very ancient date. Dr. Petrie also found many inscriptions on the rocks of the Sinai country. Some of these

were the work of "miners, who . . . put up their own statuettes and tablets on the rocks, engraved with a writing of their own."

On the slope of Jebel Musa towards the wady ed-Deir, 5,014 feet above the sea level, stands the famous monastery of St. Catharine. Formerly between 300 and 400 Greek monks lived there, but the number at present does not exceed 40. In the garden are fig, orange, olive, almond, apple and apricot trees, grape vines, and a few lofty cypresses. The library contains many valuable manuscripts. Here was discovered in 1844 one of the oldest manuscript copies of the New Testament in Greek, and in 1892, a manuscript of the four Gospels in Syriac, probably written in the fifth century A.D. The monastery was founded in A.D. 527.

THE LESSON APPLIED

The passionate prayer of Moses reveals him as a leader with the highest qualification, one who bears the burdens of his followers on his heart and carries them to God. Compare that attitude with the Prussian one that regards men as "fodder for cannon," or with that of the politician who regards the foreigners, and others, too, for that matter, as cattle to be bought at so much a head at election time. No man is a real leader who does not love his fellow citizens, and study their welfare in the light of God, and plan for them. Hosea, Jeremiah,—indeed, all the prophets—what splendid guides they were, and that not merely because they had insight and the gift

of oratory, but because they were afflicted with the afflictions of their own people. They shared their sorrows and lifted them on their hearts and consciences to Almighty God.

Again, this prayer reveals the victorious faith of Moses, in God certainly, but also in his own faithless folk. The possibilities of better things lay in their hearts,—of this he felt sure and so he pleads for a second chance for his misguided people. This faith in man is of the essence of the gospel of Jesus. He himself had it in supreme measure when he left the task of establishing his spiritual kingdom to the fishermen and peasants who had rallied to his call. It is because there is an

opening in the human heart, a deep thirst for the water of life, that we have courage to proclaim the gospel to the heathen. That faith must ever be at the centre of our missionary effort.

Let us face the question: Does God always answer prayer just as he is represented as answering that of Moses? No, there are prayers that can only be answered by silence. Listen to the charge of Isaiah against Judah (Isa. 1:15): "When ye make many prayers, I will not hear: your hands are full of blood." The first condition of prayer is purity of motive, desire to have fellowship with God.

In God and the Soldier, the authors quote a mordant sketch of the Kaiser praying at the crib of the child Jesus, by a brilliant Frenchman, Julien Flament. Let us quote again. "Thou art on our side, O Lord." So says the emperor; "I am thy lieutenant. Thou wilt share my triumph." The child is silent. The Kaiser prays again. He promises to place on the ruins of the world, "thy cross and my flag." Still the child is silent, and the Kaiser with trembling voice asks: "Have I not done and suffered enough for thee? Millions of my soldiers lie dead. The ravens are weary of their feast." At last the Christ-child softly and sorrowfully makes answer: "I would fain bless thee, but I cannot. In Belgium last winter, I lost my way: I took refuge beneath a hedgerow from the icy blast. Some drunken German soldiers sprang upon me. I had no defence but my smile and my tears. To punish me they drew their swords. How can I bless thee without my

hands, the little hands of a child... *which they cut off?*"

There you have it. If a man's hands are red with innocent blood, or if his prayer is lacking in contrition, it is as sounding brass and a tinkling cymbal. God's wrath is the only possible answer. But take another sort of prayer. We pray for the safety of our men at the front, or for the recovery of our dear ones. The real nerve of our petitions, if they are genuine, is that the best may be done, that is, the divine will—may it be accomplished, but if possible let it be done by my exemption from suffering. This was the prayer of Jesus, but he suffered. There was no other way. His prayer was answered in the strength he received to go on to the end. So it is with us.

Another matter is worth noting,—the idea of God set forth in this passage. It falls far below the thought of Jesus as our heavenly Father. With how much more confidence can we offer our prayer to God who knows all our needs even before we ask him. The loving Father to whom Jesus himself prayed and to whom we too can pray, will do what is best for us and for our loved ones. Monica prayed for her son Augustine, that he might be prevented from going to Rome. She feared that if he visited that city he would succumb to its temptations. Even as she was praying, her son sailed for Italy and arrived in Rome. What happened? The great teacher, Ambrose, met him there, and, through his influence, Augustine was led to Christ, and became one of the mightiest of Christian teachers.

FOR TEACHERS IN THE ADULT DEPARTMENT

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

1. *The people's sin*, vs. 7, 8. Do the words, "thy people," suggest that the Israelites had been guilty of cutting themselves off from God? In how far do the words of these two verses suggest that, whatever the people intended to represent by their idol, they were

In order to get the setting of our lesson today, it will be necessary to say something about the first six verses of this chapter. First, bring out the different facts of the incident by questions. Remind the class that the people had been left in charge of Aaron and Hur. Ask the class whether they

think that the people intended to forsake the worship of Jehovah altogether, or whether they desired to have some idol which they could see to represent Jehovah. What would suggest the latter view? Draw attention to the words of Aaron in v. 5. Then show that even if the people still planned to worship Jehovah as represented by an image, such a procedure would degrade their conception of him. Is it likely that the average heathen person looks beyond the actual idol which he worships to such spiritual forces as the idol may be said to represent?

in reality forsaking the service of the one true God? Point out the extreme importance of keeping before the people the spiritual aspect of God. Do we need even to-day to remind ourselves continually that God is a spirit, and that those who worship him must worship him in spirit?

2. *The judgment of God*, vs. 9, 10. What is meant by a "stiffnecked people?" Could the expression be applied to any people to-day? What was to happen to the people who had fallen into idolatry? Seeing that they had turned away from the true worship of Jehovah, what new start was to be made? Point out that here God is represented, according to the viewpoint of the age when the account was written, as speaking more or less after the fashion of a man. In spite of that fact, can we still get at the underlying truth

of God's great desire that he should be worshiped by means of a spiritual worship?

3. *The prayer of Moses*, vs. 11-14. Make it clear that this prayer of Moses is to be considered in its bearing upon the last words of v. 10,—“I will make of thee a great nation.” We have already, in other studies, noticed certain characteristics of Moses. What aspect of his character calls for comment here? Is he thinking of himself or of the people over whom God himself placed him? On what grounds does Moses make his plea for the people? Point out the bold assumption of Moses that the people were still God's people in spite of their sin. Say a few words to the class about the value of intercessory prayer. What relation has prayer to the missionary enterprise?

FOR TEACHERS IN THE SENIOR DEPARTMENT

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

Refer briefly to the portion of the narrative between last lesson and the lesson for to-day. (See Connecting Links.)

Four points stand out clearly in the lesson, and these should be taken up, one by one:

1. *The people's sin*, vs. 7, 8. Bring out the contrast between what was going on at the summit and at the foot of the mountain. There, Moses holding fellowship with God and receiving the divine laws for the guidance of Israel; here, the people whom God had delivered from Egypt, with its cruel bondage and guided through the wilderness, safe to Sinai, demanding that a golden calf should be made for them, and, when it was made, worshipping the work of human hands.

The details in vs. 1-6 should be brought out, and the share of responsibility to be borne respectively by the people and by Aaron clearly determined. The question should also be raised, whether images may not be a help to the worship of the true God. The case of the worship of idols by the heathen of modern times should also be considered.

2. *The divine wrath*, vs. 9, 10. Several points fall to be discussed here. The meaning of “a stiffnecked people” should be brought out. Some scholar may raise a question as to the description of God's anger here

given. Is he not represented as speaking and acting very much as men speak and act? In answer to such a question, the scholars should be helped to see God's intense desire that people should worship him in truth and purity. There is, also, the offer made to Moses. Bring out how this might have appealed to his ambition, had he been less great than he was.

3. *Moses' prayer*. In discussing this noble, unselfish prayer, emphasis should be laid on the two reasons urged by Moses why God should turn from his purpose of destroying Israel: first, that to do so would give the Egyptians the opportunity of mocking God and his people; and secondly, that God's promise to “Abraham, Isaac and Israel (Jacob)” would not be kept.

4. *The Lord's repentance*, v. 14. Let the discussion of what it means for God to “repent” be brief and wisely led. The truth is, that, while God does not change in his purpose, when people are changed in their character and conduct, he treats them in a way different from that previously threatened. Thus God appears to change, while he is really carrying out the purpose which has been in his mind from the beginning.

The lesson to enforce and illustrate is that God does hear unselfish prayer for others.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

The Israelites remained a long time at Sinai. They received many laws and also instructions for building the Tabernacle. While Moses was absent in the mountain, the people clamored for an image of Jehovah to worship. Aaron knew that this was breaking God's commandment, but he was too weak and cowardly to refuse their request. Contrast this with Moses' strength and courage.

1. *A Great Sin*, vs. 7-10. Moses was ignorant of what the people were doing but God knew. Absolutely nothing is ever concealed from him. They had made a golden calf. It was probably wooden and overlaid with gold. Explain that it was not the First, but the Second Commandment that they were breaking. But the danger was that they would think more of the image than of God. In fact they began to say: "These are the gods who brought us up out of Egypt." The Commandment did not make the worship of images to be wrong. It simply made it clear to Israel that it was wrong. It was love that moved God to give the Commandments. So Israel was really sinning against God's love. If any of the scholars have driven oxen they will know what "stiffnecked" means. God threatens to destroy Israel. At the same time he promises Moses that from him will come forth a great nation. He will have an honor equal to or even greater than Abraham's.

2. *Moses Praying*, vs. 11-13. Sometimes our prayers are very selfish. Moses was unselfish in prayer and in life. He did not stop

to ask whether the people deserved his prayers or not. Though he has not shared in Israel's sin, he earnestly pleads for their forgiveness. He is not thinking of his own profit or honor. He pleads God's goodness and promises to the patriarchs as a reason for showing mercy to the people. These promises had never been fulfilled. Besides that, God's honor would be lessened if the people were destroyed in the desert.

3. *Answered Prayer*, v. 14. Prayer is always answered. The answer may be yes or no, or wait. Here the request was granted. Israel was spared. A duty now rested upon them. They must at once destroy the golden calf. Ask how this was done.

This is a lesson in prayer. Remember that we are moved to prayer more by example than by precept. So impress this picture of Moses praying for Israel that the scholars can never forget it. Recall also Jesus' prayer for Peter (Luke 22 : 32), and for those who crucified him. Our lives are guarded by the prayers of father and mother, teacher and pastor and friends. Life is more precious and sacred when we know that others are praying for us. Admiral Jellicoe wrote to his brother, "We need your prayers ; it is good to know that we get them." And we cannot help praying for others, unless we are selfish. "We pray as much as we desire and we desire as much as we love."

"More things are wrought by prayer
Than this world dreams of."

FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

Have any who can, tell what happened between ch. 20 and to-day's lesson—how the people made a covenant with God and promised, "All that the Lord hath said will we do, and be obedient" (Ex. 24 : 7), how Moses was called up into Mount Sinai again by God and Aaron and left in charge of the people, how Moses was given laws and regulations for the nation by God on the mountain top for forty days, and how, finally, the Ten Commandments written on two tables of stone.

Ask what was happening in the Israelite camp while Moses was communing with God and what the people demanded of Aaron. Discuss why they wanted a god that they could see and point out that they really meant to worship God through the image. Was this lawful, however?—What Commandment forbade it? Suggest that Aaron probably thought he could sidetrack the people when he asked them to give up their golden earrings, which were worn by men as well as women, but when they brought them gladly,

he was no doubt afraid to refuse their request. Ask what he did to try and make the thing appear right—he “built an altar” and proclaimed “a feast to the Lord,” v. 5.

Let some one read what God said to Moses up in the mountain (vs. 7, 8), and describe how Moses must have felt on hearing this sad news. Choose another to read what God threatened to do to punish the people for their sin (vs. 9, 10), and let different pupils read a verse each of Moses' prayer for their deliverance, vs. 11-13. Have the scholars pick out a reason given in each of these three verses why the people should be spared. Let all together read v. 14 which tells of the answer to his prayer.

Ask if there was any selfish reason why Moses should pray so earnestly for the Israelites to be forgiven—he would not have suf-

fered in any way, for God said he would raise up a great new nation with him as the founder, v. 10. Point out that his interest was purely unselfish, for he even said later, in asking God to forgive the people—“if not, blot me, I pray thee, out of thy book which thou hast written,” ch. 32 : 32. Discuss the power of unselfish prayer for others and call for personal experiences of the Juniors.

Complete the lesson story by having the scholars tell how Moses broke the tables of stone when he saw the idol, how he ground the golden calf up fine and put it in the drinking water, and how God sent plagues to make the people suffer still further for their wrong doing. Discuss the justice of this, that they themselves, and not Moses, should bear the burden of their sins.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

AIM OF THE LESSON. To teach the children to pray for others.

INTRODUCTION. On what did God write the Ten Commandments? To whom did he give them? Tell vs. 1-10.

LESSON TAUGHT. But Moses prayed for the people; he begged God to forgive their wickedness; he even offered to bear their punishment. Think of that! Think how Moses loved the children of Israel!

And God listened to Moses' prayer. He forgave the people because Moses was a good man and had prayed so earnestly for them. And then Moses did as God bade him. He went down the mountain back to the Israelites. When he reached them, he found them shouting and singing and making merry. They were worshipping the calf.

Moses was so angry that he threw down the wonderful stone tablets on which God had written the Ten Commandments and broke them on the rocks.

And Moses took the golden calf and ground it to powder; he scattered it in the water and made the people drink. He told them how wicked they had been!

But then Moses went up again into the mountain. He prayed again to God to forgive his people. And God saw how sorry

they were and he listened. He did forgive, and he wrote once more the Ten Commandments on two tablets of stone. God took the Israelites back into his love and care.

Moses helped his people by praying for them. People to-day can help each other in the same wonderful way, even little boys and girls.

(The following story adapted from the story, *White Fox*, found in Dr. Grenfell's "Tales of the Labrador," might now be told.)

"I wish your father was home," mother said to Jim, looking anxiously out at the storm. "He went out early this afternoon with the dog sledge. Still, we'd better sit down to supper. Probably he'll be along soon."

Father and mother and Jim lived far away in the cold country of Labrador, and like all the other men on that lonely coast, father was out fishing or hunting or trapping every day of his life.

Mother and Jim were scarcely seated at the table, however, when there came a loud scratching at the outside door.

"White Fox!" said Jim, jumping up and throwing open the door. A blast of driving snow blew in and there on the threshold stood the big leader of father's dog team. "But where's father?" said Jim. "And where's the rest of the team?"

White Fox gave a low whine. "She wants me to go with her, mother," Jim went on. "Father's in trouble."

Mother looked at Jim and then at the dog. Father must have help, but how? There were no neighbors within many miles. She would have been so glad to go herself, but she could not. Jim, she knew, was wild to be off, but could she let him? He was only fourteen. Suppose he got lost, too?

White Fox whined a third time and then mother spoke. "I'll have to let you go, Jim," she said. "Take father's lantern."

By this time Jim was half into his oilskin suit, skin mits, and moccasins. He was ready to start. But mother called him back. "Jim," she said, "we'll kneel down and ask God to be with you to-night and bring you safely back with father."

When mother had prayed and Jim had listened with all his heart, he started out into the dark, the dogs hitched together and White Fox leading. It was a bitter night. Jim floundered and fell, got up and fell again, but good old White Fox never once fell or even halted. She knew just where she was going.

On they plowed through the heavy snow—not a sound but the moaning of the storm—

when suddenly White Fox gave a leap forward. Father must be near! "Father! Father! Father!" Jim shouted. In a moment more White Fox had jumped into the bushes, and there lay father just where he had fallen.

There were three happy people at daybreak next morning when the faithful dogs pulled up beside the doorway where mother was waiting. White Fox and Curly and all the rest had some special tidbits for breakfast and no one could praise them enough. But father and mother believe it was something else that really saved father and Jim. They think that it was that prayer that mother made. And Jim thinks so, too.

Continue by turning to the Eskimo picture in the pupil's Quarterly, and tell how those little people, "the Inuit," live farther north in that same country of Labrador. Speak of their mode of life, the ice house or igloo, the kayaks or boats in which they go hunting for seals and walrus, from which in turn they obtain food, clothing, covering for more boats, oil for lamps, and almost all their necessities. Close with a prayer for these little people of the north land.

The children might draw an igloo.

FROM THE PLATFORM

The power of prayer

Have the scholars repeat the Golden Text, and write on the blackboard, *The Power of Prayer*. This may be made the subject of the conversation. Some illustrations from the Bible, in addition to the one in the lesson, of what prayer can do may be called for. Examples are: Abraham's prayer for Sodom and Gomorrah (Gen. 18 : 23-33); the prayer of the church in Jerusalem for Peter (Acts 12 : 5-16), etc., etc. Remind the scholars how constantly during the War, now ended, the greatest leaders were reminding their people of the need of prayer and its power. Refer, for example, to the saying of Lord Kitchener when some good news came to the War Office in a time of great anxiety,—"*Somebody must have been praying.*" Emphasize the teaching that all may have and use this power, and speak of some things for which we should pray, including missions, etc.

AMONG THE BOOKS

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

MacKenzie King, as Deputy Minister, and afterwards Minister, of Labor in the Dominion Government, and later, as, investigator of industrial relations for the Rockefeller Foundation, and by his long preparatory studies and his "human" view, is well fitted to write on the problem of industrial reconstruction, which is the first, and in many respects, the greatest problem to be solved, now that the War is at an end. His book, issued just immediately prior to the cessation of hostilities, is entitled, **Industry and Humanity**: A Study in the Principles Underlying Industrial Reconstruction, by Hon. W. L. MacKenzie King, C.M.G., Fellow of the Royal Society of Canada (Thomas Allan, Toronto, 567 pages, including Charts and Diagrams illustrative of Industrial Relations; price, \$3.00). The author's purpose, on undertaking the treatise was, as expressed in his own words, "to prepare, on the basis of his own experience and the literature available, a statement of the underlying principles which are finding expression in the organization of industrial society and which should obtain in all efforts at reconstruction." It is a broadminded, well informed, thoughtful, and altogether "human" discussion. It were well that it might be read and pondered over by the "captains of industry," the "labor leaders," and by legislators, as well as by the "common man", from whom the power of legislators is primarily derived. If those who rule and lead, whether as captains of industry or of public life, and those, especially the leaders of them, whose capital is their hands, should learn to look upon it as a great achievement, "by obeying the laws of Humanity, to extend the frontiers of Life," reconstruction would become a problem on which all labor and capital, rulers and ruled, could work in harmony, and not in antagonism; and the new era to which all lovers of their fellowmen look longingly forward would be brought appreciably nearer. Such chapter titles as *The World and the Human Aspects of Industrial Unrest*; *The Parties to Industry*; *the Basis of Reconstruction*; *Principles Underlying Peace*; *Principles Underlying Health*; give some notion of the scope and contents of the discussion to which the author addresses himself. At every point, to better *life*, is the object kept in view—a larger, fuller, broader, more wholesome and happier *life*. It needs only to

be added that, whilst voluminous as to the number of its pages, the writer's literary skill and the justice and fairness of his statement and argument, and especially the practical idealism which rules throughout, unite to make this contribution to the solution of the most urgent present problem of the nations profitable reading.

The War is over, and the victory has been won for the cause of justice and freedom. But the memory will never fade of those who, by their courage and sacrifice, became the saviors of civilization. Books that tell, in prose or verse, of the countless noble deeds that adorn the history of the War, will be read with interest for many a day to come. Amongst such books are three published by McClelland and Stewart, Toronto: **The Black Watch**: A Record in Action, by Scout Joe Cassels (255 pages, \$1.35 net), a story of the part played by that historic regiment in days when French's "contemptible little army" blocked the initial German rush to Paris; **Songs of an Airman and Other Poems**, by Hartly Munro Thomas (101 pages, \$1.25 net), to which Principal Dyde of Queen's Theological College, Kingston, Ont., contributes an appreciative Introduction; **The Fighting Men of Canada**, by Douglas Leader Durkin (85 pages, \$1.25 net), a volume of verse, "all of it," says the London (Eng.) Times Literary Supplement, "vigorous, clever, and well turned." Another volume of verse, of a very different sort, from the same publishers is: **The Fool of Joy**, by Tom MacInnes, (83 pages, \$1.25), a collection of rollicking poems, which always charm, and now and then instruct.

Pen Pictures from the Trenches, by Lieutenant Stanley A. Rutledge (William Briggs, Toronto, 159 pages, 75c. net), has the interest that always attaches to the descriptions of an eyewitness. The eye with which Lieut. Rutledge looked on the persons and happening passing before him during his life in the trenches, was one of unusual keenness and penetration, and the impressions received have been set down in a series of unusually well written sketches. The little book is a worthy memorial of a life nobly lived and yielded up ungrudgingly, when the time came, in the sacred cause of liberty.

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Amongst the recent publications of the Association Press, New York, are: **Port to Listening Post** (140 pages, \$1.00), by Hugh T. Kerr, giving the impressions of a visit to the United States soldiers overseas. The author is the well known pastor of Shadyside Presbyterian Church, Pittsburgh, Pa., and is characterized by warm sympathy and a charming style. **Finding the Comrade God**, by G. Walter Fiske (236 pages, 75c.), a little volume whose contents are sufficiently indicated by the suggestive subtitle, *The Essentials of a Soldierly Faith*. **Building a New World**, by Harrison S. Elliott (141 pages, paper, 35c.), a study book, designed to be "a guide to thinking and discussion on the issues of the War."

From The Westminster Press, Philadelphia, comes **The Pulpit in War Time** (173 pages, 75c. net), a collection of ten sermons on the issues involved in the great War, now happily at an end. The same publishers send us **The General Epistles: An Exposition** (185 pages, 75c. net), by Charles R. Erdman, Professor of Practical Theology, Princeton Theological Seminary, Princeton, N.J. The plan followed in Professor Erdman's book, of printing a brief scriptural passage, on which a comprehensive comment is given in brief compass, makes it specially suitable for use in private devotions.

There is no subject on which wild interpretation of Scripture on the one hand, and sentimentalism, on the other, is apt to be found than in the discussion of the future life. Professor Law, of Knox College, Toronto, and perhaps the foremost of our Canadian preachers, in his recent volume of sermons, **The Hope of our Calling** (George H. Doran Company, New York, 185 pages, \$1.50 net), has steered wide of both these perils, as might have been expected from his exceptionally minute and thorough scholarship, his sanity as an exegete, and his straightforward sturdiness of character. The sermons—eleven in all—are marked by commendable brevity, clear thinking, rugged utterance, and faithfulness to Scripture and experience. He does not blink the difficulties and even the apparent contradictions of the revelation in the realm of the invisible and the life beyond. He is honest and frank, not afraid to say he does not know, and by that very frankness and courage has evolved a conception of the life to come which gives a sure footing in the contemplation of it. He does not diminish its glory, but makes it real and therefore comforting and inspiring.

The topic is specially timely in these days; for, though the War has ended, its tragedies of bereavement and sorrow remain; and just because the coming of peace will tend to a settling down again into a comfortable and

deadening materialism, we need to be reminded of the world to come and its influence on our lives here and now. We could wish alike that every bereaved and stricken one, might have a copy of these helpful sermons, and every one also whose brain and hands are so busy with the affairs of this life, that there is no time or inclination to think of the hereafter. Among the most striking discourses are those on *Death, Blessing or Curse? The Spiritual Body; The Heavenly World; The Heavenly Society*. That there is a real "spiritual body," into which the soul at death enters, and which is as necessary to the soul in the unseen world, as are our bodies to our souls here and now, is stoutly maintained. And this belief governs the conception of the heavenly world, the heavenly life, and the heavenly society. The spiritual body is invisible and intangible to our present senses, and so heaven—the home of the spirits of just men made perfect—may be all about us here and now, and those redeemed and perfected saints of God may be just as busy as before, and their intercourse with one another far closer and more delightful and satisfying than the fellowship of God's children here on earth. "Is evil eternal?" which is the subject of the tenth sermon, is discussed with exceptional frankness. Thought about the after life has gone out of fashion. There are very, very few sermons preached on it. Even the great majority of Christians are little influenced by it. And thereby a very mighty force is eliminated from the sanctions of our religion. A discussion of the subject such as Professor Law's book furnishes, will help in bringing us back to a field by wandering from which we can only lose.

There is no woman at present before the public in the sphere of Religious Education, so effective as speaker and writer, as Margaret Slattery; and especially no one who so thoroughly and sympathetically knows the girl in her teens. Miss Slattery is a practical educationist as a teacher and trainer of teachers in secular education; and her success in that sphere, as in her present line of work in religious education, is owing largely to the fact, that, in addition to a heart that feels, she has an eye that sees, and a shrewd New England faculty of measuring up a situation. She has had, moreover, a wide experience in all parts of the American continent, which relieves her conclusions from any taint of provincialism. There is no one better fitted than she for the task she essays in her recent volume, **The American Girl and Her Community** (Pilgrim Press, Boston, 165 pages, \$1.25.) "The next generation will need, more than any other for centuries has needed, strong, earnest Christian womanhood. On a thousand hills, hidden in countless villages, on the edges of great forests, and on wide

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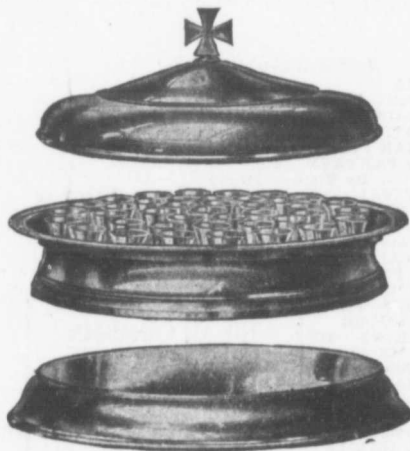
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prairies, that womanhood is now being marred or made—it is for the thinking American man and woman of to-day to decide which." The rural girl, the suburban gir', the city girl, the business girl, the schoolgir', the girl at home, are successively and most vivaciously described and analyzed, and the community's share in the making or the marring of its girlhood is forcibly set forth, and the "new American girl" of the near future forecasted. The picture is optimistic, but will come true if only the community does its duty. "The community dare not fail this new American girl." Whilst at many points the American and the Canadian girl differ, as also American and Canadian communities, every word of Miss Slattery's book has its interest and its value for Canadians who are solicitous of the Canadian girl who is to be.

By the same author, and published a little earlier in the year by the Fleming and Revell Company, New York and Toronto, is *The Second Line of Defence* (189 pages, \$1.00), written when the men from the United States and the brave nurses were pouring across the Atlantic to join with the Allies in the Great War. That was "The First Line of Defence" "for right and liberty." Miss Slattery, with passion and eloquence, calls to those, men and women, who remained at home, to be and do what they ought to be and do, and help to

make the nation, including the foreign-born, what it ought to be. The War is ended; but in large part, the interest of this book remains, for the home problems, both for the United States, and our own country, are only beginning to be solved.

My Brave and Gallant Gentleman: A Romance of British Columbia, by Robert Watson (McClelland and Stewart, Toronto, 339 pages, \$1.50 net) is a capital story of love and adventure. The hero is the younger son of a Scottish earl. Compelled to leave his home in Scotland, after a quarrel brought on by his demand for justice to a village girl, wronged by his scapegrace elder brother, the Viscount Harry, he makes his way to the province beside the Western sea. The chance by which he became the supervisor of the up-coast property of a Baltimore millionaire, his duties including the management of a country store at Golden Crescent Bay, led, in the end, to his meeting Lady Rosemary Granton, formerly his brother's fiancée, who had fled to Canada to avoid a hateful marriage. But "George Bremner" suspected that "Mary Grant" was the Lady Rosemary as little as she that he was George Bramerton. Before the mutual discovery of identity was made, the two had fallen in love, and the death of Harry in a street riot in Cairo re-

moved the one obstacle in the way of their happiness. Such is the story outline; but it is so well told that the reader is held in suspense to the last; and there are many characters in the story who will not easily be forgotten, amongst them being Jake, the poor, old Klondike "no-gooder," Rev. William Auld, the medical missionary, Andrew Clark, the dour old Scotchman, little Rita and her jealous lover, big Joe Clark.

In these days, when women are called upon, more than formerly, to take part in public affairs, a book like **Mrs. Parsons' Manual for Women's Meetings**, by Lydia Mary Parsons, Official Lecturer to Women's Institutes (The Macmillan Company of Canada, Toronto, 90 pages, paper, 50c., limp cloth, 75c., limp leather, \$1.00), is of great service. It contains clear and full directions for the conduct of meetings in accordance with parliamentary practice. A complete index greatly enhances the value of the book.

Two little vest pocket books on the Uniform Lessons for 1919 (Methodist Book Concern, New York and Cincinnati). One, a **Lesson Handbook for Teachers and Bible Class Scholars**, by Dr. Henry H. Meyer (160 pages, with calendar and map, 25c. net); the other, the **Superintendent's Helper**, by Jesse A.

Hurlbut, edited by Dr. Henry H. Meyer (184 pages, with blank pages for teachers Weekly Reports, etc., and a list of books for Sunday School library, 25c. net). With each lesson in the Superintendent's Helper there is a blackboard outline. Anything for which Dr. Meyer is responsible is sure to be well done. These two handbooks are no exception to the rule. The busy teacher or superintendent who wants to inform himself quickly and at odd moments on the Lesson, will find them most convenient. The comments and directions are necessarily brief, but they are well to the point.

The Standard Canadian Reciter (McClelland and Stewart, Toronto, 347 pages, \$1.50 net) is A Book of the Best Readings and Recitations from Canadian Literature. The work of compiling and editing the selections contained in this volume has been done by Donald Graham French, President, Canadian Literature Club of Toronto, while Frank Home Kirkpatrick, Principal, Toronto Conservatory School of Expression, contributes Hints on the Oral Expression of Literature. For individual reading, as a Supplementary Reader for schools and colleges and as an easily accessible source of materials for concerts and other entertainments, this is a book of no common value.



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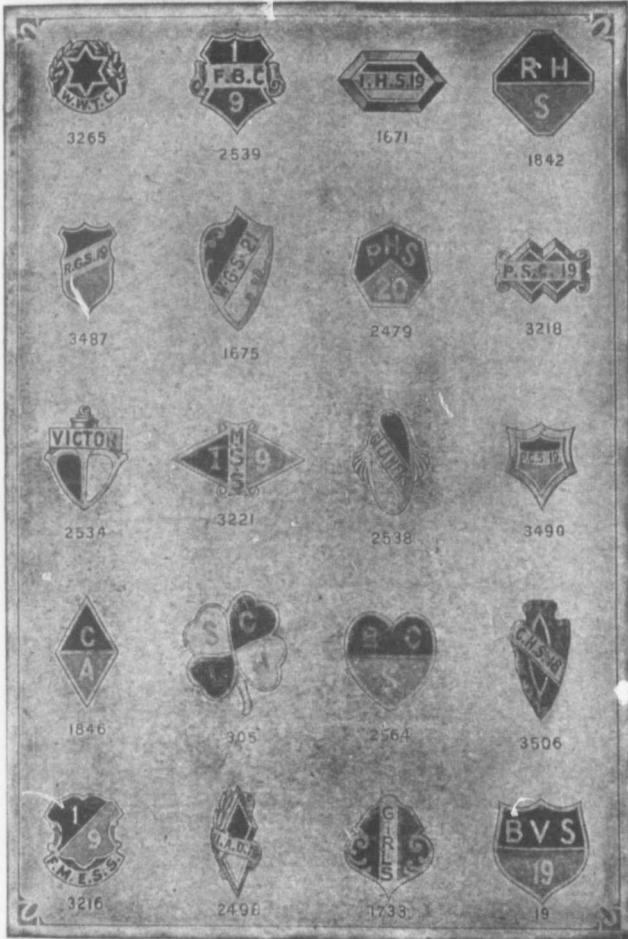
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