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# The Teachers Monthly

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

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No. 8

## Get Ready for Rally Week!

It begins with RALLY DAY (the new name for Children's Day), Sunday, September 28th. It embraces Sunday, Monday, Wednesday and Friday.

**SUNDAY MORNING**—A sermon on the religion instruction and training in Christian work of children and young people.

**SUNDAY AFTERNOON**—A Rally of the School, including Bible Classes and the whole congregation. The special programme is on "GOD'S HELPERS."

**SUNDAY EVENING**—Rally of the young people's organizations.

**MONDAY EVENING**—A banquet or "at-home" of the young people, to plan for the season's work, especially along lines of activity in missions and social service.

**WEDNESDAY EVENING**—The mid-week prayer meeting, with special thought of the young of the flock.

**FRIDAY EVENING**—A Rally of the boys, to enlist and band them together in the life and work of the church.

It will be worth the while of the Sunday School to see that Rally Day and Rally Week shall be made a memorable time.

## The New Secretary

The General Assembly, at its meeting in June, appointed Rev. C. A. Myers, M.A., Associate Secretary for Sabbath Schools and Young People's Societies. Mr. Myers is a native of Prince Edward Island, and prepared for the University at the Prince of Wales College, Charlottetown, P.E.I. Graduating B.A., "with great distinction" at Dalhousie University, Halifax, N.S., in 1900, he continued his studies in philosophy at his alma mater for an additional year, re-

ceiving at its close the degree of M.A. His theological studies were pursued at the Presbyterian College, Halifax, and Knox College, Toronto, at both of which institutions his standing was exceptionally high. Even during his college course Mr. Myers evidenced his genius for organization. He was president of the Dalhousie University Y.M.C.A., and gave two summers to deputation work for the Student Volunteer Movement in the Maritime Provinces. While at Knox College, he was, for a time, assistant to Rev. Dr. John Neil, of Westminster Church, Toronto, and in that capacity achieved great success in the organizing of work amongst boys and young men. A few months after his graduation from Knox College, Mr. Myers was ordained by the Presbytery of Calgary, and for a year or two served successfully in Field, B. C., and Calgary, Alta. In 1906, he became minister of Westminster Church, Edmonton, Alta. Mr. Myers has thus had unusual opportunities of gaining a wide knowledge of the church east and west. In Edmonton he showed such rare organizing gifts, especially in Sunday School and Young People's work, that, when it became clear that, especially in view of the needs of the West, some assistance must be provided for Rev. J. C. Robertson, General Secretary for Sabbath Schools and Young People's Societies, the unanimous choice of the Board in charge of this department fell upon Mr. Myers. The new secretary will in the meantime find the field of his labors chiefly in the West.

## "A Door Opened"

The Christians of the church at Philadelphia, one of the seven in Asia to which we find letters in the Revelation, had to face determined opposition and even bitter perse-

caution. But no enmity could prevail against them or prevent their carrying on aggressive and successful missionary work. For the strong Son of God had set before them "a door opened" into the neighboring fields awaiting the gospel message, and no power could shut it.

It is the same almighty hand that has set before our church in Canada "a door opened." Through that door can be reached the foreign immigrants pressing into the Maritime provinces, our French-speaking fellow Canadians in Quebec, the lumbermen, railway builders, miners and farmers of New Ontario, and the rapidly increasing and cosmopolitan population of the prairie provinces and of British Columbia. Our opponents, too, are numerous and powerful; but they cannot shut the door opened by our great Leader.

Especially before the Sunday School workers of our church is there set "a door opened." Of the 15,208 members added to the church last year on profession of faith, 6,164 came from our Sunday Schools. In no field is there brighter promise of an abundant harvest than amongst the young.

That opened door,—how it cheers and encourages the worker for Christ and His kingdom! That opened door,—how it challenges our faith and courage to enter in and take possession of our land for its rightful king!

### "To Die Is Gain"

By Rev. James Little, B.A.

How inert a grain of wheat appears as it lies so round, complete and self-contained in a sower's hand. As a matter of fact, it contains within it the germ of wondrous and manifold life. At its heart there is the beauty of summer and the harvest of autumn. But it must die if it would live. It must be cast from the sower's hand into the dark grave of the earth. The secret of a fruitful life is death. "If I die, it bringeth forth much fruit." Otherwise "it abideth by itself alone."

We must die to self, if we would live socially. The most difficult part of the art of living is the art of living with others, and

the arch-failure in the art of living with others is the egotist. His judgment in this world, and in all worlds, is, that he abideth by himself alone. Two boys were overheard by the writer discussing a mutual companion. Said one of them concerning him, "I don't like his manner. He thinks he's 'It.'" No wonder they felt like dispensing with his companionship.

The secret of social success lies in being genuinely interested in the work and lives of others. A lady, after an hour's conversation with the late Principal Grant, went into ecstatic raptures over the great man. When asked what they had talked about, she hesitatingly and blushing admitted that she and she alone had been the subject of their conversation. The Principal had evidently mastered the art of living with others.

We must die to self, too, if we would live happily. Napoleon and Paul were both world-figures and world-conquerors, but the one had missed, while the other had learned, the secret of happiness. Napoleon, when a young man of twenty-nine, declared "Glory is insipid. I have exhausted everything." Paul, when an old man, could say: "I have fought a good fight . . . henceforth there is laid up for me a crown." The fundamental difference between the two men lay in the fact that Napoleon's aim in life was to be ministered unto, while Paul's was to minister to others. Our happy days are invariably the days when, forgetful of our own happiness, we go to store or office or factory determined to make others happy.

And we must die to self,—to our lower self—if we would live spiritually. We find within our natures two sets of desires, one set upward—reaching, the other downward—dragging. One of the subtlest and most persistent of our delusions is that the way to the fullest life is by yielding to all our desires, to the lower as well as the higher. We talk loftily and with an affectation of superiority about the law of self-expression. In our secret hearts we kick against the pricks and try to persuade ourselves that surely the cross is foolishness. But there is no alternative. We must die to the lower if we would live in the higher. True self-expression comes only through a rigorous

self-repression. "I die daily," said Paul. Daily dying was for him the secret of daily living. For the law of the wheat-seed is the

law of the human soul—if it die, it bringeth forth much fruit.

Ottawa, Ont.

## PREPARATION IN TEACHING

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

The importance of preparation for teaching cannot be overstated. Before the teacher can hope to get the message of any Lesson into the minds of his scholars, he must, by earnest, intelligent, prayerful study and meditation, have made himself master of that message.

But not less important than the teacher's preparation for teaching, is his work of preparation *in* teaching. Having got the Lesson into his own mind and heart, he must, when he stands before his class, begin by preparing the minds and hearts of his scholars to receive the teaching which he has planned.

The teacher will not accomplish the best results unless he gets the class to work with them. If his efforts are to be successful in the highest degree, these must be seconded by their interested activity. Now the teacher should face the fact, that, when the scholars come to the class, their minds will, almost certainly, be filled with other things than those which he wishes to present. It is most unlikely that ideas will be uppermost in the scholars' minds which will help them to grasp the ideas which the teacher desires to introduce. The first and most urgent task, therefore, is to get such ideas uppermost. This is what preparation *in* teaching means. The minds of the scholars are to be prepared for what is about to be taught.

Take, for example, Lesson V., August 3, The Plagues, Ps. 105 : 23-36. Suppose that the teacher has planned to make clear that we should be humble before God. There are various ways in which he might prepare the way for this Lesson. The way which he selects should be chosen in view of the ages and circumstances of his scholars. If he has a class of boys, his line of preparation might be somewhat as follows :

*Teacher.* "Boys, did you ever know any one who was proud?"

*Boys* (their attention arrested by the question). "Yes."

*Teacher.* "George, tell us one reason why boys are sometimes proud."

*George.* "Because they are strong and good at playing games."

*Teacher.* "Can you tell of some ways in which this strength might be lost?"

*George.* "Through sickness or accident."

*Teacher.* "Can any boy prevent his becoming sick or meeting with an accident?"

*George.* "No."

*Teacher.* "Who alone can prevent these things?"

*George.* "Only God can."

*Teacher.* "Upon whom, then, does every one depend for health and strength?"

*George.* "Upon God."

*Teacher.* "Well, boys, is it right to be proud of anything we have or can do?"

*Boys* (who have been following the conversation with interest). "No."

Now the teacher may tell the scholars that the Lesson for the day is about a king who was proud of his power and defied God, but who was humbled by the sending of dreadful plagues which showed how great was God's power and how dependent upon Him was even the greatest of earthly kings. After some such preparation as that just indicated, the Lesson story, showing, step by step, how Pharaoh's pride was humbled before God's power, will be followed by the scholars with intelligent interest and leave a definite and enduring impression.

### Adviser ; Not Autocrat

By Frank Yeigh, Esq.

A speaker at a Bible Class Conference coined a new and apt phrase when he described the teacher, in a modern Organized Class, as an adviser, instead of an autocrat.

It may be added that the teacher's work in the capacity of adviser will be more effective and lasting, than if he acts, even though unconsciously, the autocrat or dictator.

For one thing, the teacher will be all the better *teacher* for being an adviser, and all the poorer teacher for seeking to control the Class and to make his point of view the governing one.

Moreover, the position of adviser presupposes a relationship between teacher and member involving confidence and respect on the one hand, and a spirit of helpfulness on the other that make for harmony and good results.

The day of the autocrat is passing; that of the adviser and friend is here.

Toronto

### A Word in Time

"A word spoken in time  
May save the boy at nine;  
But at nineteen, or a few years more,  
Nine words won't do what one did  
before."

### Talking to Children

By Miss Bessie B. Maxwell

#### II. PLAIN LANGUAGE

Paul, when he said, "I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue," probably had reference to distinctly different languages and desired to confine himself to the one most generally understood. But his view-point is a splendid one for adoption by every public speaker in a Sabbath School.

It is perhaps not too sweeping a statement to say that, generally speaking, less than one half of any address or review in Sunday School penetrates to the mind and brain of the majority of the scholars. Why? Because it is delivered in an "unknown tongue." The speaker forgets how limited is the vocabulary of a child, and uses unfamiliar words which convey as little meaning, as if couched in a foreign language.

Any one who is at all familiar with public school work knows the amazing ignorance

found even among higher grade pupils of the meaning of quite common words, and has met the difficulty of "translating" dictionary definitions into simpler terms to ensure even a partial comprehension of many—to us—ordinary words and phrases.

A little experience of this kind should go a long way towards reforming our speech and simplifying our language, and causing us to realize that length of word does not always denote length of head. Shortening our syllables will usually shorten the distance between our mind and that of the child.

The teacher, in the classroom, is not at the same disadvantage as one who speaks to the School in general, as the questioning on both sides will show where elimination or substitution or explanation must be applied. The public speaker has no such chance and must therefore be still more guarded.

Unfamiliar terms set the mind groping after their possible meaning and thus familiar words may fall on deaf ears. Many reviews are complete failures because the questions are not understood, and the pupils, rather than the person in charge, are usually—and unjustly—blamed for the lack of response. Likewise, many addresses have little effect except to produce disorder, simply because they contain too many words of too many syllables.

Our aim is not to display an extensive vocabulary of polysyllables, else it were wise to select a more appreciative audience. We must then practise, with a view to perfection, the art of expressing our ideas in the child's own natural terms, carefully discarding all unnecessary words and syllables. We will then probably be surprised at the small number of words we really need "to work with," and will no longer hide the spirit of our thought under a heavy and useless garment of unfamiliar letters.

Christ's talks with His disciples, His parables, etc., may well be our models in simplicity of language and suitability of term. Our only safe rule in addressing children of any age is to use the shortest, simplest, plainest words that will convey the truth we wish to teach or the story we have to tell.

Westville, N.S.

### The Public School Teacher's Opportunity

By Mr. J. M. G. Mutch, B.D.

The time is close at hand when the public school teacher will be making arrangements for the next season's work. He, or oftener, perhaps, she, may be going to a new school or back to the old. In many cases there will be no Sunday School in the district, or if there is one, it may sorely need another teacher.

Of course the public school teacher is entitled to her Sabbath rest, and when one teaches all week, it may seem a little hard to be expected to teach on Sunday. Yet, from her very training, she is specially suited for the work. She has the skill lacking in many Schools, and may help to raise the tone of the whole teaching. No one can judge better than the teacher herself whether her services are needed, and if she can see her way to give the needed aid, she will win a rich reward. Even where there is already a good School, her help will be appreciated.

Often the teacher of the public school has made it possible to have a Sunday School where otherwise there would be none. It is seldom she fails when needed. One teacher, who was absent from the neighborhood of her school on Sunday, held a "Sabbath" School every Friday afternoon from three to four o'clock.

A number of teachers, some of whom have belonged to other denominations than the Presbyterians, have written to Rev. J. C. Robertson, our General Secretary for Sabbath Schools, and have received the required Lesson Helps free of charge.

In many a community the public school teacher is held in grateful memory by young and old, because she has not only helped to give the children a secular education, but, on Sundays, has guided them in Bible study and pointed them to Jesus Christ.

The public school teacher is with her scholars five days a week. Her influence upon them is counting for more than she can estimate. When those scholars know that she cares for religious things, that she is a Christian woman, that she is anxious for

their spiritual welfare, her influence is still greater. She unites the secular and sacred in an ideal way, and, in a double sense, leads her charges in the way of truth.

### The Sunday School's Morning

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

A motor car standing by the curb of a suburban church, and fond parents lifting their four year old out of its "pram" at the church door, was what greeted my eye, as I turned the street corner toward the church, on a bright Sunday morning in May.

I had come down to see the Sunday School at church, and the motor car and the perambulator epitomized the situation. The congregation was there, all the keener because it was the children's day; and the children, *en masse*, because this second Sunday of the month was their particular Sunday, when they went to church in a body, and sat in the centre seats and led the services of the day.

"Yes," said the superintendent, "we have had these special monthly services for the School now for four years; and the children enjoy them immensely."

"And the congregation?" I inquired.

"Yes, the congregation, too. At the first time, some of the congregation felt a little put out. It was encroaching somewhat on their routine. But all that has passed away."

And so it seemed; for the church was full to its capacity, and a bonnie sight it was, the bright, shining faces of the little ones and the boys and girls who filled the centre of the church, rimmed about by fathers and mothers and by brothers and sisters and friends. The children's service was evidently popular with the older people, as well as with the little ones.

And deservedly so. For there was nothing juvenile about the service. It was like a family gathering; and the minister himself,—young, bright, fresh-faced—was a true father, conducting the worship of his big family. It was a great joy to hear young as well as old, lift up that stately melody:

"Come Holy Spirit, Heavenly Dove,  
My sinful maladies remove;

Be Thou my light, be Thou my guide ;  
O'er every thought and step preside."

And, again, the sweet children's hymn, "There is no name so sweet on earth," and the fine rallying song, "Zion's King shall reign victorious." Very touching, too, was the closing hymn—not a voice silent :

"Jesus, Saviour, pilot me  
Over life's tempestuous sea ;  
Unknown waves before me roll,  
Hiding rock and treacherous shoal ;  
Chr<sup>st</sup> and compass come from Thee,  
Jesus, Saviour, pilot me !"

The only variation on the ordinary leadership of the music was a piano and the School orchestra in the church's choir loft, which added to the fine effect, and made one ask : "Why not an orchestra often, or always, in the church service ?"

The Sunday happened to be "Mother's Day," and appropriately the text was the boy Jesus "subject to His parents," and the "Honor thy father, and thy mother," of the Fifth Commandment. To honor mothers for what they have done for their sons, for their own sweet sakes, and for the blessing that comes from such obedience to God's Commandment—was the sermon, simple, gentle, plain, direct.

It was a happy hour for all concerned, and a very profitable one. Such periodic attendance at church in a body, is a genuine delight to the children. It makes them feel that the church is theirs, as well as the older people's ; and the superintendent of this Kew Beach, Toronto, School, Mr. John Lowden, and the minister, Rev. J. A. Stewart, each of them a notable worker among children and young people—assured me that the special day greatly encouraged the attendance of the children at the ordinary services as well.

### A Child's Religion

By *Mary Scott Drynan*

At a recent Sunday School Convention which the writer attended, the question was asked—"At what age should a child be allowed to become a member of the church ?"

In the discussion which followed, several said, that the child of Christian parents who

has been baptized, is already a member of the church, and in many cases never knows the time when he began to love God, and if he expresses a wish to come into full communion with the church he ought not, unless for some weighty reason, to be deterred from doing so.

One delegate, a young minister, told of his "experience," as he called it :

"When I was nine years old," he said, "my father and mother left me sitting in the gallery on Communion Sunday. I asked why I could not sit with them.

"Because you are not a member of the church," was the reply. "Why can't I be a member then ?" "You are not old enough." "I love Jesus, I want to remember Him too."

"My parents were puzzled. They spoke to the pastor. He also thought me too young. I begged so hard to become a member of the church, that I was brought before the session, who questioned me and became satisfied with my answers. So I was allowed to join the church at ten years of age. And I don't think it has hurt me."

The child's faith is perfectly beautiful and sincere, and often shames that of grown-ups. No wonder our Lord said : "Except ye become as little children, ye shall in no wise enter the kingdom of heaven."

The child learns to love God "because He first loved us." That is why "Jesus loves me" is the child's favorite hymn.

The little tender hearts are so sensitive and older people often forget their own feelings as children. "Whosoever offendeth one of these little ones, it were better for him that a millstone were hanged about his neck and he were drowned in the midst of the sea."

Wise Martin Luther said : "God, that He might draw men to Him, became man, and if we would draw children to us we must become children."

Children enlisted in Christ's service have a wonderful influence over others. A story is told of a young bandsman, dressed in soldier's uniform, who was cheering the patients in a hospital with some music. A little girl asked him to play "Jesus loves me." After he had played the familiar tune, the little girl asked : "Are soldiers



Christians?" In telling about it, he said: "I was confused, surprised, cowardly, and did not answer the child, but her sweet little face and her question never left me until I could say for myself: 'Yes.' Although the pathway be difficult, a soldier may be a Christian."

Another little girl was in a waiting room at the depot, when she saw a policeman enter with a prisoner. She could not take

her eyes from the prisoner's sullen face. Breaking away from her mother's side, the dainty little one approached the man and said, "I am sorry for you. Jesus loves you and is sorry too."

Tears came into the man's face. He thought nobody cared for him. He had nothing to hope for. The words of that dear little girl worked a miracle in his life.

Strathroy, Ont.

## AT CONGRESS AND ASSEMBLY

The work of Sunday School and Young People's Societies received a large share of attention both at the Pre-Assembly Congress and at the General Assembly itself. At the Congress the church's foundational work amongst the children and young people was placed in the very forefront. Training for service was the topic for the first afternoon, and the premier place in the discussion was given to the home and the church as agencies in this training.

The unique opportunity of the home for giving such a bent to the minds and hearts of children, that they shall naturally grow up to be useful in the work of the church was urged by Dr. R. Bruce Taylor, of Montreal, and Rev. J. W. A. Nicholson, of Dartmouth, N. S. The importance of the children's attendance at church services was earnestly insisted upon. Dr. Macgillivray, Joint Chairman of the General Assembly's Board of Sabbath Schools and Young People's Societies, as the committee in charge of this work, by the direction of the Assembly, is now to be called, showed how the church can further the training of the child through the Sunday School. "Shepherd the lambs," said this veteran children's pastor, "and there will be no lost sheep." Rev. C. A. Myers, of Westminster Church, Edmonton, discussed the training of young men and women. 76 out of every 100 boys, said Mr. Myers, drop out of the Sunday School in the 'teen ages. How to hold these boys and win them and the girls for Christ by ministering to every part of their nature at each stage of their development, was set

forth in an address which evoked immense enthusiasm.

Sunday School and Young People's night at the Assembly was a great occasion. The work of the year was reviewed by the General Secretary, Rev. J. C. Robertson. Mr. Robertson referred to the amalgamation under one management of the two departments, and set forth as the ideals to be aimed at during the year now entered upon: (1) The organization of the largest possible number of Schools and Societies. A Sunday School and a Young People's Society at every preaching place, if possible, is the slogan of the enthusiastic workers led by Mr. Robertson. (2) The highest standard of efficiency. Not only must there be the largest possible number of Schools and Societies, but the best possible work must be done in every School and Society. (3) The development in Schools and Societies of a strong missionary spirit, showing itself in suitable activities.

Dr. Macgillivray, in formally presenting the Report on Sabbath Schools and Young People's Societies, emphasized its recommendation of a vigorous campaign throughout the church in furtherance of the ideals described by Mr. Robertson, and asked the Assembly to appoint Rev. C. A. Myers, of Westminster Church, Edmonton, Alberta, as Associate Secretary of the Board, which appointment was cordially made.

Rev. W. R. McIntosh, of London, Ont., formerly Convener of the Assembly's Committee on Young People's Societies, and now Joint Chairman with Dr. Macgillivray, of

the Board in charge of the amalgamated work, spoke specially of work amongst boys and young men. In four directions, he said, the work of the Societies for these classes ought to be made more efficient, namely, in bringing them up to a higher standard of life, of worship, of work and of study.

The points pressed home by Dr. Neil, for several years Convener of the Committee on Sabbath Schools, were that every minister should be in sympathetic relation with the Sunday School, and that every elder should take an intelligent interest in its work. It

is the business of the Session to make the services of the church as attractive as possible to the children and to bring them into its fellowship.

It was a great advance step when the Sunday Schools and Young People's Societies were linked together. The Sunday School emphasis on instruction was needed in the Societies, and the Societies' emphasis on activities was no less needed in the Sunday School. Impression and expression must go hand in hand, if religious education is to be adequate and effective.

## HOW THE WORK GOES ON

There are 2,000 of our Sabbath Schools which have no Cradle Roll, and thus there are at least 25,000 wards of the church unsought by this agency of the church, and untouched by its love and care.

A magnificent force for aggressive Sabbath School and Young People's work! the two General Assembly's Conveners, the Secretary and Associate Secretary giving their whole time to the work, the eight Synod Conveners, the sixty-three Presbytery Conveners. Truly a great staff.

The first Sunday School in India was established in Serampur. The Indian Sunday School Union was founded in 1876 in Allahabad. The Sunday School Membership in India is about 600,000. Since 1890, a General Secretary has been giving his whole time to Sunday School work, his salary being provided by the Sunday School Union, London, England.

Rev. C. A. Myers, the recently appointed Associate Secretary of S.S. and Y.P.S., is to devote his chief energies, in the meantime, to the Western field. That it is wide enough is evident by the fact that there are 8 Presbyteries in Manitoba, 13 in Saskatchewan, 8 in Alberta, and 4 in British Columbia—33 in all. The campaign is to be one of Presbyterial Institutes, with a follow-up in congregations by the Presbyteries. It is a cam-

paign for extension and efficiency.

"Last summer," writes Rev. M. F. Munro, Home Mission Superintendent for Central Saskatchewan, "a new preaching appointment was opened on the Plenty Mission, fifteen miles south of Plenty, and here a Sunday School had been carried on for eighteen months by the people of the district. Sometimes the men and women came to the Sunday School, and at the close of the Sunday School, the superintendent gave a short sermon."

The Nova Scotia Sunday School Worker says: "An appeal has been made by the International Sunday School Association that an effort be made to increase the enrolment of Organized Adult Bible Classes from 35,000, the present number, to 50,000 before the Convention to be held at Chicago in 1914. Nova Scotia is asked to organize 180 new classes as our proportion of the increase. Let all loyal Nova Scotians respond to this call that our own Province may not be found wanting. Canada's enrolment of Organized Classes now numbers 1,909. Of these 216 belong to Nova Scotia—about one in nine with the rest of the Dominion. Can we not increase the proportion?"

Le Rayon de Soleil is our French paper, published by Rev. S. Rondeau, 23 Bleury Street, Montreal, specially for our French

Sunday Schools and Young People's Societies. It has a large and steady circulation. It ought to be of special interest to our English Sunday School scholars and Young People who are studying French. The Lesson for each week is charmingly written by Rev. Professor Bieler, French Professor of Theology, Presbyterian College, Montreal. A subscription of 20c. per year for single copies, 5 copies or more to one address, 10c., sent to Mr. Rondeau will secure *Le Rayon de Soleil* to any of our readers. Mr. Rondeau will be glad to send sample copies on application.

The Summer School under the direction of the Synod of Hamilton and London will be held at Goderich, Ont., during the week August 11 to 17. Each day, from Monday to Saturday, after a half hour's morning worship, Rev. Dr. Henry Dickie, of Chatham, Ont., will have charge of a Bible Study hour. This will be followed by three study periods: (1) on the Sabbath School, leader Rev. Dr. A. J. W. Myers; (2) on Young People's Societies, leader, Rev. W. R. McIntosh, B.D.; (3) on Social Service, by Rev. F. S. Sharp, M.A.; (4) on Missions, by Rev. Gillis Eadie, B.A. At noon an Institute will be held dealing with some phase of church work. Amongst the leaders of Institutes are Rev. Dr. J. G. Shearer and Rev. J. R. Hall, M.A., of Sarnia. Each afternoon will be devoted to recreation, and each evening a public address will be given, the speakers being Revs. Dr. R. P. MacKay,

Hugh Matheson, LL.B., Dr. Shearer, R. W. Dickie, B.A., and R. G. MacBeth, M.A. The School will close with special services on Sabbath the 17th.

The third annual Presbyterian Summer School at Geneva Park, Orillia, Ont., will be held from August 19 to 28. The daily programme will follow the same general plan as in previous years. From 9.00 to 9.45 each morning there will be a Bible Study hour, led by Rev. Professor Jordan, of Kingston, on *The Missionary Idea in the Old Testament*. From 10.00 to 10.45 and 11.00 to 11.45, three study Classes will be conducted concurrently as follows: The Rural Church, leader Rev. H. Matheson, LL.B.; Home Mission Work, leader, Rev. J. A. Donnell, M.A.; China, leader, Rev. G. Eadie, B.A.; Study to be Selected, Rev. A. E. Armstrong, M.A.; Social Service Problems, Rev. J. W. Macmillan, D.D.; Social Service Work, Mr. Bryce M. Stewart, B.A.; Religious Education, Rev. Dr. A. J. W. Myers; Young People's Activities, Rev. W. A. Mactaggart, B.A. At noon each day an Institute will be held at which the work of the various great departments of church work will be presented. The afternoons will be left free for recreation. In the evenings popular addresses will be given. Amongst the speakers will be Dr. R. P. MacKay, Dr. Murdoch McKenzie, Dr. R. D. Fraser, Dr. J. W. Macmillan, Professor Jordan, Rev. J. D. Byrnes.

## RESULTS OF TEACHER TRAINING EXAMINATIONS

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

RESULTS UP TO JUNE 18th, 1913.

### I. FIRST STANDARD COURSE.

- Cape North, H.S.*—Rev. H. Michael, Minister. Old Testament: Rachel G. MacKinnon, Flora A. McAskill.  
*Matapedia, Que.*—Rev. J. R. Millar, Minister. New Testament: Lucy Adams, Nina Steeves, Laura B. Fraser.  
*Southampton, Ont.*—Rev. J. E. Hogg, Minister. Pupil: Mary E. Smith.  
*Lansdowne, Ont.*—Rev. I. N. Beckstedt, Minister. New Testament: Katie Johnston. School: Nora Donevan, Marion Landon.  
*Brandon, Man.*—Rev. R. S. Laidlaw, Minister. Pupil: Jesise Purdon, Janet A. Swinton, Effie G. More, Alfred White, Annie L. Macdougall.  
*Regina, Sask.*—Mr. S. Muirhead, Instructor. New Testament: Sadie P. McKee, Emma Stewart, A. Pearl Stewart, Lottie McKenzie, Mrs. W. J. Stewart, Minerva M. Anderson.  
*Red Deer, Alta.*—Rev. J. G. Meek, Minister. School: S. Winnifred McIntosh, Mrs. G. McIntosh, Isabella K. MacLennan. Teacher, Pupil, School: Mrs. J. G. Meek. **Diploma—Mrs. J. G. Meek.**

## II. ADVANCED STANDARD COURSE.

*Pembroke, Ont.*—Rev. W. J. Knox, Minister. One to Twenty-One: Jessie Carswell, Ruth M. Munro, S. Ellsworth Smyth, Rachel Dewar.

*Ottawa Ladies' College.*—Rev. A. M. Gordon, Instructor. Books of New Testament: Margaret A. Milligan, Lily G. Borthwick.

**N.B.**—The next regular examination will be held the last week in September. Information may be had from Rev. J. C. Robertson, at the address on page 363.

## OUR SUNDAY SCHOOL PERIODICALS, 1913

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### Lesson Calendar: Third Quarter

1. July	6..The Child Moses Saved from Death. Exodus 1:22 to 2:10.
2. July	13..Moses Prepared for His Work. Exodus 2:11-25.
3. July	20..Moses Called to Deliver Israel. Exodus 3:1-14.
4. July	27..Moses' Request Refused. Exodus 5:1-14.
5. August	3..The Plagues of Egypt. Psalm 105:23-36.
6. August	10..The Passover. Exodus 12:21-31.
7. August	17..Crossing the Red Sea. Exodus 14:19-31.
8. August	24..The Bread from Heaven. Exodus 16:2-15.
9. August	31..Israel at Mount Sinai. Exodus 19:1-6, 16-21.
10. September	7..The Ten Commandments. Exodus 20:1-11.
11. September	14..The Ten Commandments. Exodus 20:12-21.
12. September	21..The Golden Calf (Temperance Lesson). Exodus 32:15-20, 30-35.
13. September	28..REVIEW—Deliverance and Disobedience. Read Nehemiah 9:9-21.

Lesson V.

## THE PLAGUES OF EGYPT

August 3, 1913

Psalm 105 : 23-36. Read Exodus, chs. 7-11. \*Commit to memory vs. 26, 27.

GOLDEN TEXT—Whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.—Matthew 23 : 12 (Rev. Ver.).

23 Israel also came into Egypt; and Jacob sojourned in the land of Ham.

24 And he increased his people greatly; and made them stronger than their enemies.

25 He turned their heart to hate his people, to deal subtly with his servants.

26 He sent Moses his servant; and Aaron whom he had chosen.

27 They shewed his signs among them, and wonders in the land of Ham.

28 He sent darkness, and made it dark; and they rebelled not against his word.

29 He turned their waters into blood, and slew their fish.

Revised Version—<sup>1</sup>adversaries; <sup>2</sup>set among them his signs; <sup>3</sup>words; <sup>4</sup>swarmed with frogs; <sup>5</sup>swarms of flies; <sup>6</sup>borders; <sup>7</sup>locust; <sup>8</sup>the cankerworm; <sup>9</sup>every herb; <sup>10</sup>did eat up.

## LESSON PLAN

- I. The Persecution, 23-25.  
II. The Plagues, 26-36.

## DAILY READINGS

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

M.—The plagues of Egypt, Ps. 105 : 23-36. T.—Aaron's rod, Ex. 7 : 1-13. W.—Pharaoh's deceit, Ex. 8 : 25-32. Th.—The hail, Ex. 9 : 23-35. F.—The darkness, Ex. 10 : 21-29. S.—The last plague, Ex. 11. S.—God watcheth over Israel, Acts 7 : 30-37.

Shorter Catechism—Ques. 64. What is required in the fifth commandment? A. The fifth commandment requireth the preserving the honour, and performing the duties, belonging to everyone in the several places and relations, as superiors, inferiors, or equals.

The Question on Missions—5. Amongst whom is mission work in Western Canada carried on? Amongst English speaking settlers from Eastern Canada, the British Isles and the United States, and foreigners from nearly every country in Europe. These include farmers of the prairie provinces, fruit growers, miners, loggers and fishermen of British Columbia and the rapidly increasing populations of cities and towns.

Lesson Hymns—Book of Praise : 252 (Supplemental Lesson), 133, 148, 69 (Ps. Sel.), 172 (from Primary Quarterly), 560.

30 Their land brought forth frogs in abundance, in the chambers of their kings.

31 He spake, and there came divers sorts of flies, and lice in all their coasts.

32 He gave them hail for rain, and flaming fire in their land.

33 He smote their vines also and their fig trees; and brake the trees of their coasts.

34 He spake, and the locusts came, and caterpillars, and that without number.

35 And did eat up all the herbs in their land, and devoured the fruit of their ground.

36 He smote also all the firstborn in their land, the chief of all their strength.

Special Scripture Reading—Ps. 46. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Lantern Slides—For Lesson, B. 844, Moses and Aaron Before Pharaoh; B. 988, The Seventh Plague. For Question on Missions, H. M. 848, Ruthenians (Presbyterian) Worshiping in Field; H. M. 61, A Sunday School of Many Nations; H. M. 849, Open-air Service, Coal-mining Town; Lecture sets on Home Missions, Mining, and Evangelism among the Ruthenians. (These Slides are obtained from Rev. F. A. Robinson, B.A., the Presbyterian Lantern Slide Department, 630 Confederation Life Building, Toronto, at \$2.00 a dozen. The Slides catalogued by Mr. F. W. Moffat, Weston, Ont., may be ordered under the original numbers. To these several thousand Slides have been added. Schools desiring Slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

Stereograph—For Lesson, Passing Through a Cloud of Locusts Between Tongki and Tientsin, China (Underwood &amp; Underwood, Dept. D., 62 Adelaide St. East, Toronto), set of 12 stereographs for this Quarter's Lesson, \$2.00. Five for August, 84c.; less than five in one order, 20c. each; stereoscopes, 85c. (postage or express is prepaid on all orders for stereographs or stereoscopes). In ordering please mention THE TEACHERS MONTHLY.

## THE LESSON EXPLAINED

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

Lesson Setting—The Lesson Psalm is one of thanksgiving. It reminds the descendants of Abraham and Jacob, that Jehovah remembers forever His covenant with these great ancestors of Israel, vs. 6-10. The story of the patriarchs is then told till the descent into Egypt, vs. 11-25. Next, the sending of Moses and the plagues of Egypt are described, the account closing with the leading forth of the people, vs. 26-37. The Lesson is mainly from this portion of the Psalm. The concluding portion carries on the history in outline until the entrance into Palestine (vs. 38-45), and the Psalm ends with a call to praise.

## I. The Persecution, 23-25.

V. 23. *Israel*; "Perseverer with God," the name given (Gen. 32 : 28) to Jacob ("Supplanter"), the great ancestor of the Hebrew race. *Came into Egypt*. See Ex. 1 : 1. *Land of Ham*; a poetical name for Egypt, the reference in the psalmist's thought probably being to Ham, the second son of Noah (Gen. 6 : 10), some of whose descendants had settled there. But the name may be : (1) from an Egyptian word denoting the "black land," or alluvial soil of the cultivable part contrasted with the "red land," or sandy desert; or (2) from the name of an Egyptian god.

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

Vs. 24, 25. *He*; that is, God. *Increased . . . greatly*; made His people exceeding fruitful" (see Ex. 1:7). *Stronger, etc.*; so that the king of Egypt became afraid of them, Ex. 1:8-10. *He (God) turned their heart, etc.* The psalmist traces the hatred of the Egyptians to God's agency, because it was due to the blessings which God had given to Israel and led, at last, to Israel's liberation, hence becoming a link in the chain of God's action, though the Egyptians were none the less blameworthy. *Deal subtilly*; a reference to the crafty and cruel plans for destroying Israel (see Ex. 1:10-22.)

## II. The Plagues, 26-36.

Vs. 26, 27. *Moses his servant*; a usual title for the great leader and lawgiver, and one of the highest honor. *Aaron . . . chosen*; the divinely appointed spokesman for the slower-tongued Moses' (see Ex. 4:14-16). *They shewed*. Probably "they" should be "He," that is, God. *His signs*; the proofs of His power. *Wonders*; miracles.

Vs. 28, 29. *Darkness*; like a dense, black fog,—the ninth plague, Ex. 10:21-29. It was miraculous, though likely it resulted from a sand storm caused by the hot electrical wind called the Hamsin, which in Egypt blows in most years at intervals, usually for two or three days at a time. This plague, from which Goshen, the home of the Hebrews, was free (Ex. 10:23) showed God's power over the sun, which the Egyptians worshiped as one of its chief gods. *They rebelled not*; that is, the Egyptians, whose feelings towards the Hebrews were changed and softened by the plague, though they were not yet ready to free their slaves. *Waters into blood*; the first plague. The "waters" were those of the Nile, which, like the sun, was regarded as a god, but was now seen to be under God's control. The plague was a supernatural intensification of the blood-like appearance of the river at the time of overflow.

Vs. 30-33. *Frogs*; the second plague, Ex. 8:1-14. Frogs are common in most years in the Nile and its connecting ponds and canals, but they do not usually wander far from the water. Now, however, they swarmed over the land, invading houses, even the bedchambers and kneading troughs.

*Flies*; a specially irritating kind of insect, perhaps the "dog fly" of ancient Egypt, described as attacking its victim with the force of a dart and not giving up till it has had its fill of blood and flesh. This was the fourth plague, Ex. 8:20-32 (see also Light from the East). *Lice*; the third plague (see Light from the East), Ex. 8:16-19. *Hail for rain . . . flaming fire* (lightning); the seventh plague (Ex. 9:13-35), the fifth, murrain, and sixth, boils (Ex. 9:1-12) being omitted. For a description of the hail see Light from the East. Again Goshen was exempt, Ex. 9:26.

V. 34-36. *Locusts*; the eighth plague, Ex. 10:12-20. These insects, of the grasshopper variety, came in such numbers as to hide the ground from view and destroyed all vegetation left by the hail. *Caterpillars*; young locusts. "It often happens that immense swarms of locusts come (into Egypt) from Nubia. Wherever they appear, they cover the ground for miles, and sometimes to the depth of two or three feet." *Smote . . . the firstborn*. See next Lesson.

## Light from the East

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

**FLIES**—Are very plentiful in Egypt and have to be kept off the person and out of the houses by all manner of devices. They defile food and carry the contagion of various diseases, especially ophthalmia and diphtheria. They settle in a cloud on the weak eyes of infants, deposit their eggs in neglected sores and sometimes in the noses and ears of dirty people, and their larvæ hatch out and fill these cavities so as to make them a most distressing sight. But the plague far exceeded any ordinary experience.

**LICE**—Peculiar to men, cannot live on beasts, but probably some species of gnat, sand fly or mosquito is intended. Some of these pests are still so thick as to madden animals and make human life a burden. A minute tick no bigger than a grain of sand is known in the East; it burrows under the skin and when full of blood, swells to the size of a small nut.

**HAIL**—Is not entirely unknown in Egypt, but it is extremely rare. In Canada hail often completely destroys the crop along its

course, kills fowls, strips the verdure off the trees and is sometimes dangerous to cattle and to men. In tropical climates it is even more severe, and the hailstones have been

known to pierce corrugated iron roofs. In a country like Egypt, where rain is almost unknown, a storm like this must have been fearful.

### THE LESSON APPLIED

By Rev. John W. Little, B.D., Shoal Lake, Man.

The Egyptians looked upon the forces of nature as ultimate power, and worshiped them as gods. In the plagues God revealed Himself to Pharaoh as the creator and supreme ruler of all these forces. That revelation is continuous. As the lightning flash is only a manifestation visible for a moment of the electric force which is everywhere present all the time, so these miracles only compressed into short and startling acts the invisible power of God always at work in all His universe upholding and sustaining it. Behind nature is nature's God. For to the question that Napoleon asked his unbelieving generals in Egypt, as he pointed to the starry splendor of the midnight sky over the Pyramids: "Sirs, who made all that?" there is only one answer. Because God is sovereign, He has a right to command. It is folly on man's part to think he can successfully oppose God. But the God whom we know as the creator of the world, is the God who became incarnate in the world in the person of Jesus Christ. He is not only power, He is love. The supreme ruler is our Father. Not fear, but affection, should constrain us to obedience. It becomes a joy to serve God when we know how kind He is.

Disobedience to God brings punishment. Disobey the laws of electricity, and that mighty force becomes your enemy and strikes. Disobey the laws of hygiene, and disease results. The ten plagues are external punishments sent by God, and therefore have an arbitrary aspect to us. But there is wrapped up in every sin we commit its appropriate and inevitable punishment. Sometimes the consequences are quite plainly seen. But when they are not so evident and striking, they are none the less present and very real. We must reap a harvest the same in kind and degree as we sow. With terrible emphasis the Bible reiterates this lesson.

Pharaoh's obstinate disobedience con-

tinued in the face of many warnings. God is patient. He seeks to save us from our blind and foolish ways. If we go astray, it is against His wish and His express commands. For the pages of scripture are strewn with warnings against sin, and experience is daily confirming those warnings for us. None are more foolish than those who continue to sin with a light heart, in the face of all God's warnings, thinking that an exception will be made in their case.

The afflictions heaped upon Egypt moved Pharaoh many times to change his attitude to the demands of Moses, which were the demands of God, but always he changed back again when the sufferings were removed. He regretted his suffering, not his sin. A Japanese orator, called to account by the chief of police for calling a public official a thief, said to the audience, "The chief of police requests me to retract the word I have spoken. Although the word of a sage should never be taken back, let us make a concession; let us take back the word and keep the idea." Pharaoh kept the idea, and it sprang into deeds of oppression again just as soon as he felt safe. When our sins begin to have disagreeable consequences, it is easy for us to regret that we have not been more careful in our sinning, and to regulate our conduct a little better that we may escape the sterner penalties. But repentance demands the giving up of the idea, the hating of the sin rather than its consequences, the turning away from all our evil courses.

We cannot but note also the great variety and abundance of the resources of God when He comes to the help of His people or the battle against His enemies. St. Columba, finding it unsafe to remain in his native land, Ireland, through political troubles there, crossed the sea to the island of Iona, off the coast of Scotland. From that centre he himself labored as a missionary, and sent out other missionaries, for many years,—

years of incessant toil, endurance and testing, as well as of great blessing to others. When his end drew near in A.D. 579, the

last words that he wrote were,—“They that seek the Lord shall want no manner of thing that is good.”

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

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

Bring out, briefly, by well directed questions, the contents of the whole Lesson psalm (see Lesson Setting). The Lesson itself falls into two parts: (1) the life of the Hebrews in Egypt; (2) the judgments God wrought on behalf of His children. The main points to be enforced are:

1. *God always has regard to His own people in the exercise of His judgments.* The Israelites did not suffer from the plagues. Bring out the fact that, belonging, as God's people do, to the order of nature, they are not exempt from such ills, like sickness, accidents, etc., as fall on all flesh; but what to the ungodly becomes absolute ruin, becomes on the other, hand, to God's chosen the occasion for a fuller expression of His saving power.

2. *The things which should lead us to a sympathetic response to God's will may become the occasion of a hardening of heart.* Have the class discuss why things which bless some curse others.

3. *The sinful heart which repents in dire distress, often returns to evil when the tribulation is removed.* Bring out the folly of the human heart in supposing that delay in executing judgment is any encouragement toward greater sin.

4. *The lessons of the plagues.* These are many; but the following may be specially emphasized: (a) The supreme authority of God in His world. Consider Pharaoh's view that he was lord, owing allegiance to no one. These plagues demonstrated that God's will was absolute: His children protected; their enemies were conquered. The gods of Egypt were found worthless. (b) The plagues were all according to natural processes. The Nile ran blood red every year from vegetable matter; frogs plagued the land in September, flies and other insects, cattle disease, hail and fog were com-

mon sources of calamity. Bring out the real divine factor in these plagues, namely, that they came on and were removed by God's will, in response to the entreaties of His people. Impress the truth that God is for right against wrong in all His ways.

#### For Teachers of the Senior Scholars

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

Point out that the Lesson psalm is a sacred historical ballad, the history of God's ancient people converted into poetry. The Lesson embraces the tragic period of the plagues. How many plagues were there? Ask the class to name them. In what order are they given in Exodus? How is that order departed from in this psalm? Discuss with the class the following points:

1. *The Nature of the Plagues.* Bring out the natural basis of each,—how at times, for example, the sun was darkened by vapor and clouds of sand, and everything assumed a weird aspect. While recognizing this natural basis of the plagues, do not fail to impress upon the class that we have here manifestations of the supernatural.

2. *The Purpose of the Plagues.* Note how this is expressed in Ex. 8:10; 9:14. God revealed Himself to Pharaoh in these divine ways. Pharaoh was slow of heart to learn the divine lessons. Bring out the different stages in Pharaoh's experience, first his profane indifference (Ex. 7:23), then his awakening to a sense of danger (Ex. 8:8), then his confession of sin (Ex. 9:27; 10:16, 17), then his forced surrender to the will of God after the death-angel had done his work. Remind the class that God does not afflict willingly or grieve the children of men (Lam. 3:33), and that when He is compelled to do so it is always that some good may be done.

3. *The Result of the Plagues.* Emphasize the fact, that in this great struggle between God and Pharaoh, God triumphed, and that this is always the case in the struggle between good and evil.



### For Teachers of the Boys and Girls

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

Call for the first and last verses of the Lesson psalm. Bring out the fact, that it is a psalm of thanksgiving to God. Next, ask: About what people have we been studying? (The Israelites, of course.) Now, ask the scholars to go over the Lesson with you, to find out what reasons the Israelites had for being thankful to God.

Have vs. 23, 24 read. Question about the names Israel and Jacob, "the land of Ham," and how the Israelites came to make their home in Egypt. Bring out how God showed His goodness to them by increasing their numbers and power. Impress these dealings of God with Israel as one of their reasons for thankfulness.

V. 25 may now be read. Bring out the meaning of "subtily" and recall the cruel treatment which the Israelites received at the hands of the Egyptians. Ask the class whether such cruel treatment was a thing to be thankful for. They will likely say "No," but ask them to wait to see the end of God's working before they answer.

Let v. 26 be read, and bring out its teaching, that God did not leave the Israelites to suffer without His care and help. Get the scholars to tell over again the story of how Moses and Aaron were sent to Pharaoh with God's message. The scholars will readily see here another reason why the Israelites should be thankful.

Now have v. 27 read, and then go over the plagues one by one, getting the scholars to describe each, filling in from the Exodus story those omitted in the Psalm. It will not be hard to make it clear, that, in all these plagues God's people had reason for thankfulness, since in them all He was putting forth His power on their behalf. And, especially how thankful they must have been, when their firstborn were spared, while all those of the Egyptians were slain.

Leave time for a little talk about the reasons for thankfulness which we have. Dwell upon God's love to us and His care over us. Speak also of ways in which we can show our thankfulness,—not only in our words, but also in our deeds, and especially by yielding our hearts to God.

### THE GEOGRAPHY LESSON

Revisiting the banks of the Nile (stereograph for July 6), we may see the sacred river whose sudden pollution terrified the Egyptian people (Ex. 7:19-24). Revisiting the grain-field that we saw while studying Joseph's life (May 18), we can see just such cattle as were smitten by the terrible epidemic (Ex. 9:1-7) and just such crops as were ruined by unprecedented hail in the harvest season (Ex. 9:23-26).

A stereograph made a few years ago in China will give an idea how it looks when a swarm of locusts descends on a field to devour its living vegetation. The negative was made from a railway train passing

through the "cloud" of insects. As you look out through the stereoscope, the air seems full of the whizzing, whirring things, eager to devour every blade of grass and every green leaf in sight. It is really much pleasanter to see the creatures through a stereoscope than to see them directly, so repulsive and disgusting is it to have them beating against one's eyes and ears, nose and mouth. They vary in size, but are larger than common grasshoppers, sometimes five inches long.

Use a stereograph entitled, *Passing Through a Cloud of Locusts Between Tongky and Tientsin, China.*

### ADDED HINTS AND HELPS

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

#### Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET]

1. "A thousand shall fall at thy side, and

ten thousand at thy right hand; but it shall not come nigh thee." Where is this promise of protection to God's people found?

2. God says in Hosea, "I will be as the dew unto Israel." In what chapter and verse is the saying?

ANSWERS, LESSON IV.—(1) James 1 : 3.  
(2) Ps. 108 : 13.

### For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET]

1. Was God responsible for the wickedness of the Egyptians ?
2. Is suffering the punishment of sin ?

### Prove from Scripture

That disobedience brings punishment.

### The Catechism

Ques. 64. *What the Fifth Commandment requires.* This Question deals with: 1. *Those who have authority over us.* In addition to parents, the Fifth Commandment requires obedience to the rulers in the state (1 Pet. 2 : 13-15), and in the church, Heb. 13 : 7. 2. *Those over whom we have authority.* All in authority have duties to those under them. Parents must not "provoke their children to wrath," Eph. 6 : 4. Rulers are to govern in the fear of God (Ex. 18 : 21), to judge justly (Deut. 16 : 18), to defend the poor and oppressed (Ex. 23 : 6), and to have no respect of persons, Lev. 19 : 15. Ministers and elders in the church are charged with the oversight of the flock, Acts 20 : 28 ; 1 Pet. 5 : 2, 3. 3. *Those with whom we are on an equal footing.* There are duties belonging to husbands (Eph.

5 : 25), wives (Eph. 5 : 24, 33), brothers and sisters (see John 1 : 40-42).

### The Question on Missions

Ques. 5. *Amongst whom is mission work in Western Canada carried on ?* The people who have settled in Western Canada include those who speak English, coming from Eastern Canada, the British Isles and the United States, and foreigners from nearly every country of Europe. New settlers are coming constantly in immense numbers. In the prairie provinces, of course, most of the people are farmers. Much of the mission work in the West is amongst foreigners. For example, in Alberta our missionaries are giving the gospel to people speaking at least twenty different languages. The hospitals at Teulon, Manitoba, Wakaw, Saskatchewan, and Vegreville, Alberta, are centres of mission work amongst the foreign immigrants, especially the Galicians or Ruthenians. In British Columbia the annual immigration increased from 2,601 in 1901 to 54,689 in 1911. A still more rapid increase is expected in the near future, owing especially to the prospect of great railway development. Besides mission work in country districts, there is much work being done and more to be done in the large and growing cities.

## FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Pickering, Ont.

*Lesson Subject*—God punishing a proud ruler.

*Introduction*—Recall Pharaoh's pride and cruelty.



Recall, also, the visit made by Moses and Aaron, at God's command, to ask Pharaoh that the children of Israel might be allowed to stop their work and go out into the wilderness to hold a feast to worship their God. Listen to proud Pharaoh's reply, Ex. 5 : 2.

*Golden Text*—Our Golden Text tells us what Jesus says will happen to proud people, and what honor will come to those who are humble and kind, Matt. 23 : 12.

*Lesson*—When Pharaoh refused to let the people go, Moses

told God about it, Ex. 5 : 22, 23. Then God made a promise to Moses, Ex. 6 : 6-8. In our Lesson to-day, we see God's PUNISHING HAND raised against this proud Pharaoh.

*The Plagues*—Our Lesson recalls how God brought the children of Israel into Egypt (recall). Then it tells us of the ten plagues that God sent to make Pharaoh's proud heart humble. Do you know what a plague is? We call the troublesome flies "a plague," and the mosquitoes that sometimes keep us from enjoying a walk in the woods beside the water, we call "a plague." (It is not well to make the description of the plagues too vivid.) God sent flies and frogs and lice in great numbers to be a plague to Pharaoh and his people. God gave Moses power to turn all the water into blood so Pharaoh and his people had no water to drink. God sent storms of hail and rain and thunder and lightning that broke down all the trees and vines of the Egyptians. Then came swarms of locusts and caterpillars to eat up all green things that the hail did not destroy. God sent disease amongst the cattle and upon the people themselves. Then He sent darkness over all the land for three days, so the people could not see to go out or come into

their houses, but none of these plagues made the proud Pharaoh humble.

*Pharaoh's Hard Heart*—When Jack is a naughty boy, he promises his mother he will be good if she will not punish him more; but when the punishment stops, he soon forgets and is naughty again. When the plagues came, Pharaoh promised Moses he would let the children of Israel go if God would take away the plagues, but as soon as God took the plague away, Pharaoh was as proud and cruel as ever.

*The Last Plague*—Tell of the last dreadful plague of death of the firstborn in every Egyptian home. We'll hear about this again next Sunday. At last the proud king was humbled, and he begged Moses to take the children of Israel out of the land as soon as he could. Pharaoh is now afraid of their God. He now knows what a powerful God He is. He knows now that God is with His own people helping them and taking them from bondage. He knows that God is humbling him. We see how true our Golden Text is.

*The Meek and Lowly Jesus*—Who can help us all to be humble and good and obedient to God's commands?

*Symbol*—God's PUNISHING HAND.

*To Think About*—I should be humble.

#### FROM THE PLATFORM

PHARAOH'S ISRAEL'S	<b>S</b>	TUBBORNNESS STRUGGLE SUCCESS
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Print on the blackboard, lantern slide or large piece of paper, STUBBORNNESS. Ask who, in the Lesson, showed stubbornness. When the scholars have answered, print PHARAOH'S, and question about the king's repeated and obstinate refusals to let Israel go free, and the plagues which were sent upon Egypt, as a punishment for Pharaoh's defiance of God's will. Next print STRUGGLE, and get the scholars to tell you who, in the Lesson, had a hard struggle. Print ISRAEL'S, and bring out by questioning, the severe hardships and sufferings which God's people had to endure, and how difficult it was for them to win their freedom. Now ask to whom success came,—to the stubborn king or to the struggling Israelites. Print SUCCESS, and get the scholars to tell you how, at last, the stubborn Pharaoh was brought to let Israel go. Ask why it was that success came to Israel, and press home the lesson, that those who have God on their side are sure to succeed.

## Lesson VI.

## THE PASSOVER

August 10, 1912

Exodus 12 : 21-31. Study Exodus 12 : 1-42. Read Exodus, ch. 12. Commit to memory vs. 26, 27.

**GOLDEN TEXT**—The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matthew 20 : 28.

21 Then Mo'ses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning.

23 For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service.

26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, It is the sacrifice of the Lord's

Revised Version—lamb; 2 of; 2 and did so; as;

**LESSON PLAN**

- I. A Feast Appointed, 21-24.
- II. Instruction Commanded, 25-27.
- III. Doom Inflicted, 28-31.

**DAILY READINGS**

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

M.—The feast instituted, Ex. 12 : 1-14. T.—The passover, Ex. 12 : 21-31. W.—Hezekiah's passover, 2 Chron. 30 : 13-20. Th.—Josiah's passover, 2 Chron. 35 : 11-19. F.—Ezra's passover, Ezra 6 : 16-22. S.—The passover perpetuated, Luke 22 : 7-20. S.—The Lamb without blemish, 1 Pet. 1 : 13-21.

**Shorter Catechism**—Ques. 65. *What is forbidden in the fifth commandment?* A. The fifth commandment forbiddeth the neglecting of, or doing anything against, the honour and duty which belongeth to every one in their several places and relations.

**The Question on Missions**—6. Describe the

passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

28 And the children of Israel went away, and did as the Lord had commanded Mo'ses and Aa'ron, so did they.

29 And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

31 And he called for Mo'ses and Aa'ron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said.

4 to pass at midnight, that; \* Omit and.

Loggers' Mission in British Columbia. Our church has one ordained missionary and one medical missionary working amongst the loggers in the lumber camps along the coast of British Columbia. The Mission was begun in 1901. First a rowboat was used to reach the camps, then a sail boat, and now the Mission has a fine gasoline launch.

**Lesson Hymns**—Book of Praise: 252 (Supplemental Lesson), 46, 162, 23 (Ps. Sel.), 151 (from PRIMARY QUARTERLY), 152.

**Special Scripture Reading**—Matt. 26 : 17-30. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson 484, With Loins Girded; B. 1340, Sprinkling the Blood. For Question on Missions, Several recent views of Loggers' Mission not catalogued. (Slides are obtained from the Presbyterian Lantern Slide Department, 630 Confederation Life Building, Toronto, at \$2.00 a dozen.)

**Stereograph**—For Lesson, The Passover as Celebrated by the Samaritans on Mount Gerizim (Underwood & Underwood, see page 365).

**THE LESSON EXPLAINED**

**Time and Place**—About B.C. 1215; Goshen in Egypt.

**Connecting Links**—After Lesson IV, July 27, Ex. 5 : 1-14, we have the story of the plagues which came upon Egypt as the result of Pharaoh's repeated refusals to set Israel free. At last Moses is told to announce to the king that, if he will not let God's people go, all the firstborn in Egypt will be slain. Ex. 6 : 2 to 11 : 10.

The Lord bade Moses and Aaron give the people of Israel directions regarding the Passover as follows: On the tenth day of the month Abib (March-April), which was thenceforth to be the first month of the Hebrew year, the head of each family,—two small families might unite—was to select a perfect male yearling lamb and keep it till the fourteenth day of the month.

Then the lamb was to be slain and its blood sprinkled on the top and sides of the doors of Hebrew dwellings. The lamb itself was to be roasted to set forth Israel's sufferings in Egypt, and eaten at night, in haste, the partakers being in readiness for a journey. Along with the lamb were to be eaten unleavened (yeastless) bread and bitter herbs, such as endive, wild chicory, wild lettuce and nettles. The blood on the door-ways was to be a sign to the angel who was to destroy the firstborn of the Egyptians, so that he might pass over the houses of the Hebrews. Vs. 1-13.

The Passover was to be observed by the Israelites every year forever. Before the slaying of the lamb on the fourteenth of Abib, the people were carefully to remove all leaven from their dwellings, and were to eat

nothing leavened for seven days, leaven being regarded as an emblem of sin. The unleavened bread in the Passover feast was, therefore, an emblem of purity (see 1 Cor. 5:8). Hence the Feast afterwards came to be known either as the Passover or Unleavened Bread. V<sup>s</sup>. 14-20.

### I. A Feast Appointed, 21-24.

V. 21. *Elders*; the heads of the families or clans in Israel, who exercised authority over the rest. *Draw out*; from the fold or flock. *Take*; to your houses. *Lambs*; (Rev. Ver.). These must be perfect animals, one year old (v. 5) and therefore in full vigor. The Hebrew word translated "lambs" may also mean "kids." *According to your families*; a lamb for each family, or, if the families were small, two of them might unite. *Kill the passover*; that is, the lamb for the Passover. The Passover lamb pictures the following truths regarding the world's Saviour: (1) He was perfect, Heb. 9:14. (2) He was innocent, John 18:38. (3) He died for others, 1 Pet. 2:24.

V. 22. *A bunch of hyssop*; a small plant growing out of walls (1 Kgs. 4:33) or fissures in rocks. It is not certain what plant is meant. It cannot be our hyssop, which is not a native of Palestine. Some think that it was a species of marjoram, which grows in clefts of rocks, in chinks of old walls, and on terrace walls throughout Palestine, having straight, slender, leafy stalks, with small heads, several of the stalks growing from one root, so that a bunch or wisp for sprinkling a liquid could easily be broken off. Others regard it as the caper plant, a bright green creeper, which climbs out of fissures of rocks in the Sinaitic valleys and hangs in abundance from the walls of Jerusalem, having stalks bearing from three to five blossoms each, so that it would also be suitable for sprinkling purposes. *Blood*; of the newly slain lamb. *In the basin*; provided for catching the blood. *Lintel*; the top cross-piece of the doorway. When this and the two sideposts were sprinkled, the whole house and its inmates were under the blood. *None . . . go out . . . until the morning*. Only in the house sprinkled with blood was there safety.

Vs. 23, 24. *The Lord will . . . smite the*

*Egyptians*; for Pharaoh's repeated and stubborn refusals to set Israel free. *Seeth the blood*; the outward sign of the people's trust and obedience. *Will pass over*; hence the name Passover. The Hebrew Pesach and the Greek Pascha, from which comes the term "paschal lamb," have the same meaning. *The destroyer*; probably "the angel of the Lord," acting as destroyer. Here, as in Gen. 16:7, 13, the Lord and the angel of the Lord are so closely connected, that the names are used interchangeably. *Ordinance*; law. *For ever*. Jews the world over still observe the Passover, while the Lord's supper amongst Christians has grown out of it.

### II. Instruction Commanded, 25-27.

Vs. 25-27. *Land . . . promised*. See Gen. 12:7. *Your children*; those too young, when the Passover was appointed, to understand its meaning and those who should afterwards be born. *What mean ye? . . . ye shall say*. This questioning by the children and answering by the parents is still a part of every Passover service and is called the "Haggadah" or "Telling." *Sacrifice*; pointing to Christ's greater sacrifice and setting forth the great truths of redemption, namely: (1) the death of an innocent victim; (2) deliverance from sin by divine power; (3) the need of faith in those who would be saved; (4) the doom of those not saved through the blood of Jesus.

### II. Doom Inflicted, 28-31.

Vs. 28-31. *At midnight*; "when terror is most terrific," filled with the element of confused surprise. *All the firstborn*; of man and beast, rich and poor, high and low. *A great cry*; the loud, frantic funeral wail of the nation, spreading from the great cities to the most distant villages and hamlets. *Called for Moses*. Pharaoh at last gives the long refused permission, wrung from him by terror and grief.

Vs. 32-42 record the setting out of the Hebrews from Rameses and their journey to Succoth.

### Light from the East

PASSOVER—This ordinance is still observed by the Samaritans on Mount Gerizim. Seven days before it the whole community

camp out near the sacred rock which was the site of their temple. On the evening of the 14th of Nisan, after fasting all day, they assemble at the place of sacrifice and after a service of prayer and reminiscence in which the high priest reads the words of institution, they kill seven white lambs exactly at sunset and mark their foreheads and their tent doors with the blood. After scalding the carcass in hot water they pull off the wool with their hands and burn it with the entrails. After examining the body to see that there is no blemish, they run a wooden stake lengthwise through every

lamb and stick them upright in a large pit in which a fire has been burning for hours. The mouth of it is closed with branches and moist earth and the lambs are left to roast. About midnight they are taken out and the men clad in plain white robes fastened round the waist with a coarse girdle and each standing with a long staff in his hand, partake of the flesh with unleavened bread and the bitter leaves of dandelion. Portions are carried to the women in their tents and all the bones and scraps of waste are carefully burned. Early on the morning of the 15th they return home.

### THE LESSON APPLIED

"Our passover also hath been sacrificed, even Christ." The sacrifice of the paschal lamb finds its full meaning and interpretation in "the lamb of God which taketh away the sin of the world," and who was slain for us.

On this memorable night God swept over Egypt in awful judgment, a reminder to all of the inevitable consequences of wrongdoing. But for Israel God pointed out a way of salvation. The sweep of God's judgment included all homes which did not avail themselves of the divinely-appointed means of escape. But for those who sought shelter behind the sprinkled blood there was perfect security. So for us there is a way of salvation, a road to peace and safety. It is a way of God's appointing. It is through the offering of the Lamb of God.

The lamb had to be slain. The blood had to be sprinkled. "When all we like sheep had gone astray . . . the Lord laid on Him the iniquity of us all." But that awful burden that Jesus bore meant for Him the cross. He died for our sins. As it would not be enough for the Israelite in Egypt simply to bring a lamb into his home and make a pet of it, or even to strive to make the innocent, gentle spirit of the lamb his own, so it is not enough for us simply to admire the Christ, or even to make Him our example. We must first meet Him at the cross and realize that there He bore our sins in His own person and was offered up to God a sacrifice on our behalf.

Deliverance lay behind the sprinkled

blood. Danger and death awaited any who went out of their homes until morning, even though their door-posts were marked. God desired to save Israel, but they had to co-operate with Him. The angel of judgment was to recognize no distinction between Israelite and Egyptian save that of the sprinkled blood, and the Israelite had to rest behind the sign of the offering. So the sacrifice of Christ avails for our saving only as we accept it by faith and make it our own. The cross of Christ is the door into pardon and peace and abundant life, but by repentance and faith we must pass through the door to be saved. A little girl of six was singing, "I lay my sins on Jesus, the spotless Lamb of God." Her uncle was upstairs sick. To him little Annie went and whispered, "Uncle, have you laid your sins on Jesus?" She then went back to her play. Earnestly that night the uncle prayed for pardon. The next day Annie went back to his bedside and whispered again, "Uncle, did you do as I told you?" "Yes, I did, I did," he answered, "and He has taken all my sins away." Christ stands ready to pardon all, His sacrifice is sufficient for all, but we must actually by faith lay our sins on Him.

The ground of their peace was God's promise. There is a legend that two sisters were together in the same house that night. They had fulfilled all God's requirements for their safety. The one was perfectly calm and full of peace as the midnight hour approached. The other walked up and down the floor, agitated and fearful. The

distressed sister reproached the other for her confidence. The reply was, "Why, sister, the blood has been sprinkled, and we have God's word that when He sees the blood He will pass over us. I believe He will keep His word." How may we be sure we are saved? Fulfill the conditions and then rest in God's promise that we are saved. It

is not a question of how we feel, but of our acceptance of God's word at its face value.

After the blood was sprinkled the body of the sacrifice was to be eaten. Two thoughts are suggested by this feast,—first, that the Christ who has died for us is to become our sustenance. "Christ for us" must become "Christ in us."

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

This Lesson marks the birth hour of a new nation. It is the crisis of the long struggle between the tyranny of Pharaoh and the demands of Moses for freedom for his people. Bring out the spirit and faith of Moses, who calmly prepared the people for their departure, which "became the natal day of the first independent nation constituted upon the principles of liberty and equality." Get the class to discuss two main lines of truth:

1. *The underlying principle of the new life*, vs. 21-28. Emphasize the following points:

(a) Israel's deliverance was the direct result of God's intervention. The enemy had hardened his heart and refused to let them go until God's judgment fell, and then tyranny's chain fell away helpless. This is equally true of a Christian nation. Only the grace of God breaks the old chains of sin and superstition and makes possible new fellowship and power. Discuss the Passover as the symbol of God's intervention, and the Lord's Supper as the symbol of Christ's death which brings deliverance from sin.

(b) The new life was to be one of spiritual and social fellowship, the family being the unit. As the whole nation sits at that meal it feels the throb of unity, but it would also see that that unity was spiritual in its origin and ideal. The chosen nation springs from the holy family.

(c) The new life was based upon obedience to the will of God. Every man must put the blood upon his door-posts and eat the flesh. If he failed in this, he might do any-

thing else but he would certainly perish. "He that doeth the will of God abideth forever," is true of nations as well as individuals. Emphasize personal obedience to Jesus as the basis of the new life. (Compare John 6:53; Rom. 8:9.) The rejection of all heaven (impurity) was a necessary condition of absolute obedience.

(d) The spirit of gratitude was to be fostered by a yearly commemoration. Trace the history of Israel, and show how their literature, religion and character were enriched by this observance. Discuss the value of national and ecclesiastical memorials.

(e) The readiness to go forward in service. The loins girded suggests the attitude of the individual and the nation to the progressive life.

2. *The judgment upon the rebellious life*, vs. 29-31. Show: (a) That Pharaoh had abundant opportunity of repenting. (b) That the rebellious will not escape the judgments of God. Illustrate by the law of sin in human life. (c) That sin is a social fact and brings calamity upon many innocent ones. Discuss the significance of the judgment falling upon the firstborn as destroying the continuity of the national life. Press home the truth that sin always means death to the higher life.

#### For Teachers of the Senior Scholars

Point out that God's last and most terrible blow was about to fall upon Egypt. It was necessary that the Hebrews should be prepared for that awful night of doom, that they should be made acquainted with God's plans, and should with their whole soul recognize God's part in their deliverance. Draw the attention of the class to the fact that the Hebrews had a good deal to do in saving themselves, in complying with God's

plan of salvation, that God helps those who help themselves. This is as true to-day as in the time of the Exodus. Discuss :

1. *The Passover Rites*, vs. 3-23. Question the class about these rites,—the lamb, the feast, the unleavened bread, the bitter herbs, the pilgrim dress of the people, the blood. What meaning could the Hebrews have attached to these rites that night? (See Lesson Explained.) In the light of the New Testament what deeper meaning can we attach to these things? Dwell upon the representation of Christ as our passover (1 Cor. 5 : 7), as the Lamb of God (John 1 : 29), and without spot or blemish (1 Peter 1 : 19), holy, harmless, undefiled (Heb. 7 : 26), slain that we might feed upon His flesh, John 6 : 51. Take time to impress upon the class the meaning of the New Testament Passover, the Lord's Supper,—how we are pilgrims saved by the blood, who are journeying to the better land.

2. *The Passover Injunctions*, vs. 24-28. Why was this service to be perpetuated? Have a talk with the class about memory as a means of grace, Ps. 103 : 1-5. We impoverish life by forgetting God's goodness to us : we enrich life by remembering blessings human and divine. We need to pray Kipling's prayer :

"Lord God of Hosts, be with us yet,  
Lest we forget—lest we forget."

Dwell on the fact that Israelitish parents were enjoined to listen to their children's questions about the meaning of the Passover and to explain the matter. It is a happy condition of things when parents and children talk over religious things together. A most successful pastor said once that he never had any difficulty in getting the young people from such families into the full membership of the church.

3. *The Awful Midnight Tragedy*, vs. 29-31. Question out the particulars of that awful night, and remind the class that a life of sin persisted in leads to awful consequences.

The Lesson gives the teacher a specially good opportunity to press home the great central truths of the gospel. Impress, with all earnestness on each scholar, that, just as there was safety for the Israelites in the

first Passover night only because they were behind the sprinkled blood, so the only way of salvation from sin is through the precious blood of Jesus, and that, as the Israelites must fall in with God's plan and sprinkle their doors, so we, if we are to be saved, must accept Jesus as our Saviour.

### For Teachers of the Boys and Girls

Begin with a little talk about birthdays. The scholars will, likely, have something to say about their birthdays, and what happened on them. Then ask about the First of July and why we observe it as a holiday. Get the scholars to see that it was the birthday of our Canadian nation. Now tell the scholars, that the Lesson for to-day is about the birthday of the nation of Israel. On this day a feast was kept by the Israelites, which they kept also every year afterwards. At last its place was taken by another feast, which we call the Lord's Supper. To-day we shall study these two feasts.

I. THE OLD FEAST. Bring out the details of vs. 1-14 : the selection of a perfect lamb, the eating of it roasted, with unleavened bread and bitter herbs, the girded loins, the fastened shoes, the haste,—all indicating readiness for a flight. Refer to the pouring of the blood into a basin and the sprinkling of the doorways.

Have vs. 21, 22 read, showing how Moses carried out the directions given to him ; v. 23, containing the divine promise (the meaning of "passover" should be clearly brought out) ; and v. 24, the command to continue the observance of the feast. Tell the scholars how the Jews keep this feast until this day.

Dwell on vs. 25-27, in which the feast is set forth as a means of religious teaching. Explain the "Haggadah" custom (see Lesson Explained). Impress upon the scholars how much stress the Bible puts upon boys and girls knowing what their religion means:

Now take up vs. 29-31, bringing out, by questions, the happenings of that dreadful night when all the firstborn of the Egyptians were slain, while no harm came to the Israelites because of the sprinkled blood, and Pharaoh at last not only consented to let Israel go, but urged them to depart.



A few moments may be spent on the scenes of vs. 32-42, and then the attention of the class may be turned to :

II. THE NEW FEAST. Recall the details of the observance of the Lord's Supper, with which the scholars will be very familiar. Speak of it as a sign or badge of church membership, and press home the reasons why every scholar should take it upon him-

self. Emphasize especially the command of our Lord Himself : "This do in remembrance of Me." Remind the scholars that, just as the Passover lamb was slain and the old feast kept about Easter time, so, at the same time, Jesus died for us and rose again, and that He has bidden us observe the Lord's Supper in memory of His dying love and as showing our belief that He will come again.

### THE GEOGRAPHY LESSON

Orthodox Jews all over the world still observe, as punctiliously as circumstances permit, the annual feast in commemoration of how their ancestors were spared by the Lord at the time of the death-dealing plague which descended on Egypt. The Samaritan people of Palestine, though only partly Jewish as to ancestry, are also devout observers of the ancient memorial service, and their own special way of celebrating the feast is especially picturesque, because it is out of doors, up on a slope of Mt. Gerizim above their home town of Shechem. A stereograph made at their festival camp during the long ceremony gives an excellent chance for us to look on.

There are less than two hundred Samaritans now : their number is being steadily lessened with the years. As you look out through the stereoscope you see nearly all the grown-up male members of the sect gathered on the hillside. The priest has finished chanting the first part of the Bible

story of the Exodus and the lambs destined for the feast have been slain. Now certain of the younger men, wearing white robes and walking in couples, carry between them the sacrificial lambs, bearing them to the spot where they will be roasted in the ashes of a great bonfire, already prepared.

This is all in daylight. The ceremony of eating the roasted lamb takes place in the night, several hours later—not a leisurely, comfortable picnic, but a solemn repetition of the way in which the first passover was eaten, each man dressed as if ready for a long journey. It must take a great impression on the children who look on and listen. It is a strangely vivid reminder of that other night, so long, long ago, when the Hebrews in far away Egypt made ready to leave their homes behind them and seek the Promised Land with their fathers' God for guide.

Use a stereograph entitled, The Passover as Celebrated by the Samaritans on Mount Gerizim.

### ADDED HINTS AND HELPS

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

#### Lesson Points

Family religion lies at the foundation of true well-being, both in church and state. v. 21.

The only real faith in God is the faith that obeys God. v. 22.

Only through the blood of Christ the Saviour can we be saved from sin the destroyer. v. 23.

No subject is loyal who does not observe the laws of his sovereign. v. 24.

God's promises supply the great motives for the keeping of His precepts. v. 25.

Church services are meant for the children as much as for the older people. v. 26.

It is because we have been saved that we should be eager to serve. v. 27.

Those who will not heed God's warnings will suffer His wrath. v. 29.

No other sorrow is so great as that which is caused by sin. v. 30.

God's purposes may be delayed, but they can never be defeated. v. 31.

#### Something to Look Up

1. "So Christ was once offered to bear the

sins of many." Find this saying of St. Paul's.

2. Jesus is called "the lamb of God, which taketh away the sin of the world." Give the book, chapter and verse.

ANSWERS, Lesson V.—(1) Ps. 91 : 7.  
(2) Hosea 14 : 5.

### For Discussion

1. What does the Passover teach as to the way of salvation ?

2. Is repentance ever too late to secure forgiveness from God ?

### Prove from Scripture

That Christ has obtained redemption for us.

### The Catechism

Ques. 65. *What the Fifth Commandment forbids.* Note : 1. *The penalty attached to this Commandment.* Under the Mosaic law, death was the penalty for smiting, cursing, or reviling father or mother, Ex. 21 : 15, 17. This extreme penalty is no longer inflicted on disobedient children. But the law itself is perpetual, and breaking it still brings punishment in one form or another. 2. *The limits of human authority.* All rightful authority in the home and church and state is derived from God. The stream cannot rise higher than its source, and no earthly law can bind us which conflicts with a divine command.

When any human authority bids us do what is contrary to the will of God, our attitude should be that of the apostles who said to the Sanhedrin, "We ought to obey God rather than man," Acts. 5 : 29.

### The Question on Missions

Ques. 6. *Describe the Loggers' Mission in British Columbia.* The territory of the Loggers' Mission, or rather the Presbyterian Coast Mission, extends from Vancouver to Prince Rupert, a distance of over 500 miles. The work, however, is, so far, limited to the middle third of Vancouver Island and the portion of the mainland lying opposite. Within this stretch, at various points, there are probably about 3,000 men in the logging camps of some of the largest lumbering companies on the coast. The ordained missionary now in charge of this work is Rev. W. H. Burgess. During this summer Mr. Scott, a medical student of Queen's University, is also working in the mission. In the 45 foot gasoline launch used in reaching the various points in the field, are carried hundreds of magazines and books and a chest of medical and surgical appliances. A gramophone, a lantern for showing pictures, etc., and a portable organ, are also part of the equipment, and are used to make the various services held in the camps more attractive.

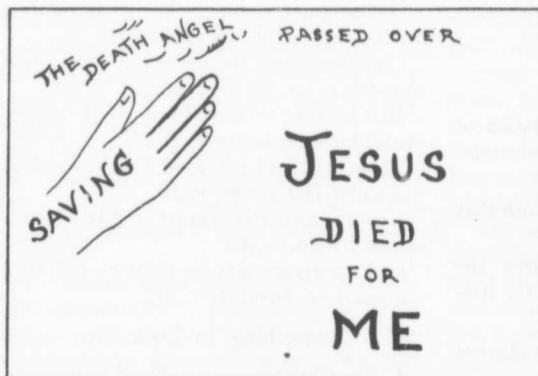
## FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—God saving His people.

*Introduction*—Recall the plagues briefly.

While all these dreadful plagues were troubling the Egyptians, what about the children of Israel ? Let us see. We'll make this square and call it GOSHEN, where the children of Israel lived in Egypt. Over it we'll print SAFE. Tell of their freedom from the plagues. To-day we see God's SAVING HAND keeping His people safe from the most dreadful plague of all.

*Lesson*—Our story to-day is sad. It tells us about the last plague that God sent to humble Pharaoh's heart, and make him let God's people go—the plague



of death, which came upon Egypt's firstborn.

*The Passover*—Outline a door post and lintel. Tell the orders God gave to Moses and Aaron about getting ready for the feast of the Passover. Make some marks with red chalk to suggest the blood marks. "What is going to happen?" they wonder. "What is God going to do?" Listen! Moses is telling them. The death angel is going to pass through the land of Egypt and enter every Egyptian home, and the eldest child is to die, but when the death angel comes to a house with the blood marks upon the door posts, he will pass over that house and there will be no death there. He will know they are God's people and obeying His order. This feast (vs. 8-11) was to be held every year in memory of God's saving hand over His people. Now they are to eat this pass-over feast in haste, ready for a journey. We shall see why.

*A Sad Night in Egypt*—Describe that sad night in Egypt,—the eldest son or daughter lying dead in every Egyptian home! In the palace of Pharaoh, as well as in the home of the poor man, the death angel had come. At last the proud Pharaoh is humbled! He

begs Moses and Aaron to take their people out of the land, vs. 31-33.

*The Going Out of Egypt*—Describe the "Exodus." The people were all ready for a journey, you remember, so they started at once for fear Pharaoh would change his mind again as he had so often done before. Here they go marching out of Egypt (strokes), over six hundred thousand men, women, children and cattle. Only seventy went into Egypt, and all this great procession went out, many, many years after. Next Sunday we'll hear how they got on.

*Golden Text*—Our Golden Text (repeat) tells us of One who saves us from death (explain). In place of the passover feast, we remember Jesus' death at the feast of the Lord's Supper (explain). In place of marks upon the door posts, what marks have those who are Jesus' people now? (Illustrations.)

"Take the saving hand of Jesus  
Stretched out to each little one.  
It will guide you, it will bless you.  
'Tis the hand of God's own Son."

*Symbol*—GOD'S SAVING HAND.

*Something to Think About*—Jesus died for me.

#### FROM THE PLATFORM

*"What mean ye by this service?"*

Write on the blackboard, lantern slide or large sheet of paper, the question in v. 26, "*What mean ye by this service?*" By whom was this question to be asked? Question and explain about the "Haggadah" or "Telling," which came to be, and still is, a feature of the Passover as observed by the Jews. (See Lesson Explained.) Say to the scholars that you wish them to tell you, as Jewish parents tell their children, what this feast meant. Bring out the directions about the slaying of the lamb, the sprinkling of the Hebrew doorways and the eating of the roasted lamb with bitter herbs, the safety of the Hebrews; and, over against all this, the dreadful doom of the Egyptian firstborn. Now call for the Golden Text, and bring out the truth that, as the Passover lamb was slain to save the Hebrews, so Jesus died that we might be saved. Emphasize the truth that there is no other way of salvation and impress the importance of accepting Jesus as our personal Saviour the only one who is able to deliver us from the guilt and bondage of sin.

## Lesson VII.

## CROSSING THE RED SEA

August 17, 1913

Exodus 14 : 19-31. Study Exodus 13 : 17 to 14 : 31. Read Exodus, chs. 13, 14. Commit to memory vs. 30, 31.

GOLDEN TEXT—Before they call, I will answer.—Isaiah 65 : 24.

19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

21 And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

23 And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians.

25 And he took off their chariot wheels, that they drove them heavily: so that the Egyptians said, Let

us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.

26 And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.

28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

29 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

30 Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

31 And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses.

Revised Version—<sup>1</sup>Omit the; <sup>2</sup>removed from before them, and; <sup>3</sup>Egypt; <sup>4</sup>there was the cloud and the darkness, yet gave it light by night; and the one; <sup>5</sup>the; <sup>6</sup>into; <sup>7</sup>Omit even; <sup>8</sup>forth upon; <sup>9</sup>discomfited; <sup>10</sup>he took off; <sup>11</sup>its; <sup>12</sup>even all; <sup>13</sup>went in after them into the sea; <sup>14</sup>they; <sup>15</sup>in.

## LESSON PLAN

- I. Israel's Defender, 19, 20.
- II. Israel's Deliverance, 21-25.
- III. Egypt's Doom, 26-31.

## DAILY READINGS

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

M.—Led by God, Ex. 13 : 17 to 14 : 4. T.—Pharaoh's pursuit, Ex. 14 : 5-14. W.—Crossing the Red Sea, Ex. 14 : 19-25. Th.—Crossing the Red Sea, Ex. 14 : 26-31. F.—Moses' song, Ex. 15 : 1-13. S.—God's wonders recalled, Ps. 77 : 11-20. S.—Saved for His name's sake, Ps. 106 : 1-12.

Shorter Catechism—Ques. 66. What is the reason annexed to the fifth commandment? A. The reason annexed to the fifth commandment, is a promise of long life and prosperity (as far as it shall serve for God's glory and their own good) to all such as keep this commandment.

## THE LESSON EXPLAINED

Time and Place—About B.C. 1215; the northern part of the Gulf of Suez.

Connecting Links—Chs. 12 : 43 to 13 : 16 contain additional instructions regarding the Passover, regulations for the observance of the Feast of Unleavened Bread, and the requirement that all firstborn males, both of man and beast, shall belong to the Lord.

Three routes led from Egypt to Canaan. The first was the northern route usually followed by caravans and armies, across the north end of the isthmus of Suez, and then along the sea coast to Gaza, the most south-westerly of the Philistine cities, and on to Canaan. The second or central route started at the head of Lake Timsah, and went

straight into the desert, entering Canaan by way of Beersheba and Hebron. The third or southern route swept across the desert between the two arms of the Red Sea, the Gulf of Suez and the Gulf of Akabah, following the Red Sea for some distance and then striking into a mountainous district, where the people would find sustenance more easily than on the central route. God led His people by the third route, that they might avoid the warlike Philistines on the one hand and, on the other, that they might find provisions for man and beast without the necessity of a constant miracle. Ch. 13 : 17, 18.

The Lord went before the Israelites, a

**The Question on Missions**—7. What is the work of French Evangelization? To give the pure "evangel," or gospel, to our French fellow Canadians, especially in the Province of Quebec, where they number 1,700,000, or nine-tenths of the population; but also at several points in the Maritime Provinces, Ontario and the West.

**Lesson Hymns**—Book of Praise: 252 (Supplemental Lesson), 262, 272, 71 (Ps. Sel.), 534 (from PRIMARY QUARTERLY), 264.

**Special Scripture Reading**—Mark 4 : 35-41. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 575, Destruction of Pharaoh's Host; B. 1040, Pillar of Cloud and Fire; B. 813, Passage of Red Sea. For Question on Missions, H. M. 850, "He Shall Reign From Sea to Sea," across Map of Canada. (Slides are obtained from the Presbyterian Lantern Slide Department, 630 Confederation Life Building, Toronto, at \$2.00 a dozen.)

**Stereograph**—For Lesson, Looking Across the Red Sea from Sinai Peninsula West Towards Egypt (Underwood & Underwood, see page 365).

pillar of cloud by day and of fire by night ; but soon they found themselves in a "pocket," with the Red Sea on one side, the desert on the other, and an impassable mountain range in front. Then follows the story of Pharaoh's pursuit, the people's terror, and bitter complaints, Moses' appeal to God and God's answer. Ch. 13 : 19 to 14 : 18.

### I. Israel's Defender, 19, 20.

V. 19. *The angel of God* ; God Himself in some form of self-revealing (see Gen. 31 : 11, 13 ; Ex. 3 : 2, 6). The temporary appearances of God in Old Testament times, often in human form, pointed to His permanent manifestation in Jesus Christ. *Camp of Israel* ; a vast multitude of 600,000 fighting men, besides women and children and a "mixed multitude,"—probably 3,000,000 in all (see ch. 12 : 37, 38). *Went behind* ; having previously been in front as a guide. *Pillar of cloud* (Rev. Ver.). See ch. 13 : 21. This was the symbol of God's presence.

V. 20. *Camp of Egypt* (Rev. Ver.) ; made up of Pharaoh's chariots and horsemen (vs. 6-9), now close on the rear of Israel's hosts, so that these were hemmed in on every side. *Darkness* ; to the Egyptians. None of them would dare plunge into that gloom which the eye could not pierce and which filled them with dread. *Light* ; to the Israelites, who could then move as freely by night as by day, with no fear of their foe.

### II. Israel's Deliverance, 21-25.

Vs. 21, 22. *Moses* ; at God's command, vs. 15, 16. *Stretched out his hand* ; holding the rod which was the symbol of God's power (see chs. 4 : 2 ; 7 : 17). *The Lord*. Moses, with his rod, was the instrument ; the power was God's. *Caused the sea to go back* ; laying the bed bare. *By a strong east wind*. Probably a northeast wind is meant. This, with an ebb tide, would make a clear passage. The miracle lay in all this happening at the bidding of Moses in God's name. *Waters . . . a wall*. The picture is of a broad causeway, guarded by water on either side, along which the great host advanced under the brilliant light of the fiery pillar.

23-25. *Egyptians pursued* ; eager for revenge and hoping to get back their slaves. *Chariots* ; two-wheeled vehicles open behind, drawn by a pair of horses and carrying two

men, one to drive and one to fight. *Morning watch* ; two to six a.m. ; the Hebrews divided the night, from 6 p.m. to 6 a.m., into three equal periods or watches. *The Lord looked forth* (Rev. Ver.) ; perhaps "with fiery flashes, startling the Egyptians and throwing them into a panic." *Took off . . . wheels*. Perhaps the meaning is "clogged" in the soft sand and ooze of the sea bed. *Let us flee* ; literally "Let me flee." The whole host, as one man, was moved with an overmastering impulse of terror. *The Lord fighteth for them* ; and no earthly power could prevail against Him.

### III. Egypt's Doom, 26-31.

Vs. 26-28. *The Lord said*. He was the great general of Israel's host. *Stretch out thine hand* ; into which God would put His own resistless power. *Sea returned to his strength* ; Rev. Margin, "its wonted flow," covering the bed as before. *Egyptians fled against it* ; raced for life with the advancing waters, but these were swifter than they. *Remained not . . . one*. All perished in a few dreadful moments. It is not said that Merenptah, the Pharaoh of the Exodus, perished in the Red Sea. His body has been found close to the burial place of his father Rameses II. Egyptian monuments represent Merenptah as not much of a warrior, but one who would prefer to send his generals to war rather than go himself.

Vs. 29-31. *The Lord saved Israel*. Behind the great deliverance was God's power and love. *Saw that great work* ; so full of terror and ruin for the Egyptians, so full of blessing and hope for Israel. *Feared* ; with reverent awe. *Believed the Lord, and . . . Moses* ; trusted in the Lord, and were convinced that He had sent Moses.

### Light from the East

STRONG WIND—Indicates the agency of nature in the deliverance of Israel. The Red Sea and the Mediterranean were once connected by an arm of water along the course of the present Suez Canal. The land had risen and formed the present isthmus long before Exodus, but as the course of the canal is still marked by a chain of lakes connected by low marshy ground, it is probable there was much more water there

then than there is now. The place where the Israelites crossed is not known, but the water was not likely very wide or very deep. Well authenticated accounts of eyewitnesses inform us that on several occasions the northern part of the gulf has been blown almost dry by hurricanes from the north-east, and when the wind was from the south-east the water in the shallow part of the arm would be blown up towards the Bitter Lakes.

The statement that the water was a wall to them on either hand does not mean that it stood like a perpendicular cliff but that it was fordable only in the shallow place where the wind had blown it bare and the deeper water on either hand was a defence to Israel by preventing the Egyptians from outflanking them. In the morning the wind changed and the waters returned and engulfed their pursuers.

### THE LESSON APPLIED

At Fatehpur Sikri, is a bridge with this inscription on it: "Jesus (on whom be peace!) said: The world is a bridge; pass over it, but do not build upon it." Because this earth is not our abiding home, our life is essentially a pilgrimage. The venture forth of the Israelites from Egypt was not more fraught with danger and difficulty than the journey of life is for us. We, too, are traveling a strange way, beset with enemies, passing through desert places, leading into many a trying situation. But the God who went before them by day and by night is still the guide of His people. Instead of the pillar of cloud and fire we have Jesus, the Light of the world. But just as the Israelites were to march forward when the pillar moved and to rest when it rested, so we must never anticipate the Christ or lag behind Him. Where He leads we must follow. When He bids us wait we must do so with patience. As blessing came of old only through obedience, so blessing comes to us to-day only through complete surrender to the leadership of Jesus.

The Israelites, in the very hour of their deliverance, when they had decisively stepped out of their past servitude into a new life of freedom, were sorest pressed by their enemies. So hopeless seemed their condition that some of them despaired of escape. They were saved because they cried unto God and then went forward at His command. So when we have come to God with the burden of our sin and guilt, and in Him have found deliverance, when we begin, as it were, a new stage in our journey, with the past forgiven and a glorious future of freedom and service stretching out before us, just then often we are assailed by the bitterest temptations.

If they make us fear, it is well. To recognise the power of our enemies is to rob us of overconfidence. But we should not despair, for despair paralyzes. Nor should we yield, for that is cowardly and ruinous. We can conquer if we will. Let our fear drive us to God and then to action, and the victory is ours. Our triumph depends upon the presence and help of God. But God calls us to co-operate with Him.

God is a very present help in every time of need. Several years ago some Englishmen were sailing on the Nile. Coming in sight of the yacht belonging to a General Goodow, they desired to see and speak to him. But how were they to bring about a meeting? One who knew Goodow well, and knew how ready he always was to help, suggested that they hoist a flag of distress. The ruse worked. Soon the general's yacht was alongside their own to render any needed aid. Infinitely more ready is God to come to our rescue. He never fails to respond to our flag of distress.

And how graciously God suits His help to our needs. The pillar of cloud and fire on the present occasion passed from the Israelites' van to their rear. Just then it was protection rather than guidance that they needed. God went where their need was greatest. His presence assumed the form most required at that moment. Here is courage for the journey. No matter what the trial, the danger or the temptation that may face me, and dispute the way, God will help me and in the manner that is best suited to the situation.

To those that persist in their opposition to God there is inevitable doom. While Wilberforce was engaged in what was called

"a war of the pygmies against the giants," to bring about the abolition of slavery in British possessions, John Wesley wrote him from his death-bed: "Unless God has raised you up for the very thing, you will be worn out by the opposition of men and devils; but if God be with you, who can be against you?" God was with him and the

pygmies won. "Who is the Lord, that I should harken unto His voice?" Pharaoh had said when requested by Moses to let the Israelites go. Now he sees the very flower of his army overwhelmed in the sea. The God who is very gracious in aspect to those that trust Him, assumes a very stern aspect to those that persist in rebellion against Him.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

Some preliminary matters require to be taken up at the beginning. Take up briefly the question of the number of the Israelites. (See Ex. 12 : 37 and Num. 1 : 46.) The usual interpretation gives 600,000 warriors and an estimated total of between two and three millions of souls. Prof. Beecher suggests that the counting was technical and "thousands" referred to "regiments," and that probably the number was about half the usual figures. Prof. Petrie claims that the Hebrew word for "thousands" also means "groups" or "families." This would give about 5,500 warriors and a total of about 15,000 to 20,000 souls. Care should be taken not to be dogmatic on such a subject.

Trace the route with the help of a map or sketch. Point out the three great highways from Egypt to Palestine. First, the way of the land of the Philistines, on the extreme north. This was the most direct way, but it was guarded by the Philistines. Second, the way of Shur, the central road running straight into the desert and entering Palestine by Beersheba, a very dangerous way on account of its loneliness and barrenness. Third, the way of the Red Sea, the southern route, well known to Moses on account of his long residence in Midian. Following this route on the map, show that the mountains on the one side and the lakes on the other formed the trap into which the Egyptians had driven the Hebrews. Trace the hardening of Pharaoh and the strange manifestations of unbelief on the part of the Hebrews. Show how Moses rose above the discord as a mighty leader, tireless in the

energy of great patience, the human creator of Israel. Show the necessity of faith in strong leadership. Get the class to discuss :

1. *God's appeal to faith to attempt the seemingly impossible*, vs. 15-18. Picture the desperate situation and the call to face it. For illustration see the problems Christian faith is facing,—heathenism, immorality, etc. Point out it is the distinctive glory of Christ to do the humanly impossible, Heb. 11 : 29.

2. *God's intervention on behalf of His children*, vs. 19-22. Follow this as the shifting of the pillar and the handling of natural forces to produce special results. Point out that God is light to the spiritually minded, but confusion to the unbelieving (see Luke 2 : 24 ; 1 Pet. 2 : 6, 8). Lay stress upon God's control of nature. Discuss this fact as the heart of the miraculous in life. Note General Gordon's saying, "What we need is a profound faith in God's ruling all things." Enforce this by illustration from actual lives, as those of Knox, Wesley, Cromwell, etc.

3. *The overthrow of the enemy*, vs. 23-29. Bring out the means used.

4. *The moral influence of God's works* (vs. 30, 31), in the production of a higher faith. Impress the supreme value of faith in God.

#### For Teachers of the Senior Scholars

Make it clear that we have here a nation on the march,—men, women and children—with all their belongings. Is there anything like it in history? Why did the Israelites not take the nearest way into the Promised Land? (Ch. 13 : 17.) Which way did they take? What reason had they to believe that they were taking the right way? (Ch. 13 : 21, 22.) Remind the class that round-

about ways are often better than shortcuts in life. This is often true in getting an education: it is often true in acquiring riches. The longest way round is the shortest way home. Our Lesson to-day reminds us that we do not always escape difficulties and dangers when we walk in the right way, when we follow the gleam.

1. *The Israelites Pursued*, vs. 5-9. What led Pharaoh so quickly to change his mind? The Egyptians were not long in forgetting the dead one in every home. In many Christian homes the loved one gone before is never forgotten. There is a beautiful thought in Thackeray's words in *The Newcomes*: "If we still love those we lose, can we altogether lose those we love?" The Egyptians thought more about the material loss they had sustained in letting the slave people go than they did about the loss of the firstborn. Is this way of looking at life altogether heathen?

Note that when Pharaoh thought that the Israelites were entangled in the land (v. 3), that they had lost their way in the wilderness, he decided to recover his lost possessions. He was prepared to take advantage of their weakness. It will be easy to lead the class to see that Pharaoh is not dead. He is something more than a mummy in the life of the world to-day. There are a good many people in the world who live to take advantage of other people's weakness.

2. *The Israelites Delivered*, vs. 19-22. Describe the scene in the camp of the Hebrews when they learned that Pharaoh was in pursuit (vs. 10-18),—the poor slave-spirit of the people, the great heroic spirit of Moses. How did God protect His people from the enemy? (Vs. 19, 20.) Tell the story from the history of the Covenanters of Scotland, which Crockett gives in *The Men of the Mosshags*, how a thick mist settled over a little praying band one day and concealed them from those who were seeking to destroy them. Ask some one to tell about the crossing of the Red Sea,—the natural forces at work, the supernatural. Remind the class that God always delivers His people in some way from the destroyers, it may be through life, it may be through death.

3. *The Egyptians Overwhelmed*, vs. 23-31. How was this accomplished? Impress the truth that we cannot fight successfully against God, that we cannot persist in doing what is wrong without incurring terrible retribution. The world has never discovered any way of escape.

### For Teachers of the Boys and Girls

Ask for the Golden Text. Why were the Israelites in so great need of God's help? The answer to this question may be brought out in a little talk, first, about the three routes from Egypt to Canaan, and the one by which God led His people, and then about the position into which they were brought (see Lesson Explained for details). Elicit, also, the account of the people's complaint against Moses and his appeal to the Lord, vs. 10-14. Next, have vs. 15-18 read. Why did the Lord rebuke Moses for crying to Him (v. 15)? The point to make is, that God had planned a way of escape for His people before they complained and before Moses appealed to Him. Tell the scholars that our Lesson tells how this plan was carried out, and elicit the story by questions, using some such outline as follows:

1. *How did God prevent the Egyptians' attacking the Israelites?* Vs. 19, 20. The points to bring out here are: The removal of "the angel of God" and the cloud from the front to the rear of the Israelites' camp and between them and the Egyptians; and the darkness which covered the camp of the pursuers, while that of the pursued was full of light.

2. *How did the Israelites get across the Red Sea?* Vs. 21, 22. Moses' stretching out his rod, the strong "east wind," the bare bed of the sea and the walls of water,—the scholars will be eager to describe all these vivid details.

3. *How were the Egyptians hindered in their pursuit?* Vs. 23-25. Question about the great host of Egypt's going into the sea, following the Israelites, the Lord's "troubling" the host and the "clogging" of the chariot wheels.

4. *How was the great Egyptian army destroyed?* Vs. 26-27. Follow out the details of these life-like verses, bringing out the



manner and the completeness of the destruction brought upon the pursuing army.

5. *What effect upon the Israelites had their great deliverance?* Help the scholars to see again the Israelites walking along the bottom of the Red Sea, with the walls of water on either side, and then standing safe on the further shore, while they looked back on

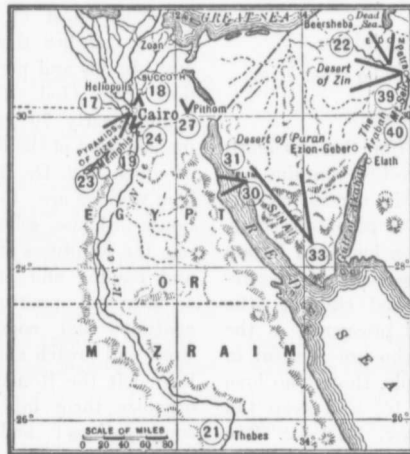
their foes overwhelmed by the sea. Bring out the meaning of "feared" and "believed," v. 31.

Have the Golden Text repeated again, and impress the truth, that God is always planning good things for us (illustrate), and that, therefore, we, too, should reverence and trust Him.

### THE GEOGRAPHY LESSON

Consult our Egypt-Sinai map on this page, and notice how the number 30 marks a spot on the eastern side of the Red Sea. If you stand at the point of that V and look westward over the space between its arms, you have an outlook which the Israelites themselves may have had a day or two after their escape from the Egyptian troops. (It is not the place where they crossed.) At your feet the waves

of the Red Sea are rolling in over the stony edge of the shore and lapping with foam-flecked waters the coarse sand that has been washed up among and between the rocks. The sand forms a little beach. Some Bed-



ouins with laden camels have paused here for a rest. Straight ahead, as far as you can see, the waters lie gleaming and sparkling in the sunshine, a broad, unbroken level away out to the very horizon. The Israelite emigrants must have looked much like these Bedouins whom you find here to-day. The men wore similar long, loose robes of homespun cloth and protected their heads from the sun with

turbans or cloth coverings of some kindred sort.

Use a stereograph entitled, Looking Across the Red Sea from Sinai Peninsula West Towards Egypt.

### ADDED HINTS AND HELPS

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

#### Lesson Points

"God is on the field when He is most invisible." v. 19.

At the place where our greatest need is, there we are sure to find God. v. 19.

The power of God, which brings confidence to His people, is full of terror to His foes. v. 20.

When we obey the divine commands we can count upon divine help. v. 21.

Dangers become defences for those who follow where God leads. v. 22.

"Every man is waiting for a leader: every

man ought to be waiting for a chance to lead." v. 26.

It is always a hard way,—the way of opposition to the will of God. v. 23.

There is no way of escape from God except to God. v. 27.

"Our safety depends, not upon the path, but upon our choice of a leader." v. 29.

The God who saved Israel from the Egyptians can save us from our sins. v. 30.

#### Something to Look Up

1. There is a proverb that says, "He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed." Find it.

2. "The angel of the Lord encampeth

round about them that fear him, and delivereth them." Find this verse in the Psalms.

ANSWERS, Lesson VI.—(1) Heb. 9 : 28.  
(2) John 1 : 29.

### For Discussion

1. What was natural and what supernatural in the dividing of the Red Sea ?
2. Are those for whom God fights always victorious ?

### Prove from Scripture

That God is with those who trust Him.

### The Catechism

Ques. 66. *Why the Fifth Commandment should be obeyed.* The Question contains two things, the promise, and its conditions : 1. *The Promise.* Obedience to parent secures, as a rule, the reward of a long and happy life. While this refers specially to the relation between parents and children, the blessing of long life and prosperity is the portion of those, also, who are faithful in other relations, for example, those who love and obey God (Ps. 91 : 16) and keep the precepts of wisdom, Prov. 3 : 2. 2. *The Conditions.* These are, that (1) God's glory, and (2) our own good, shall be furthered by our prosperity and length of life. But the two conditions are in reality one. For whatever brings most glory to God will cer-

tainly at the same time bring the highest good to men.

### The Question on Missions

Ques. 7. *What is the work of French Evangelization ?* The aim of French Evangelization is not to make Protestants out of Roman Catholics, but to present Jesus Christ as the one Saviour and the only Mediator through whom we can find pardon and acceptance with God. The Church of Rome, to which most of the French Canadians belong, teaches that only through priests and bishops and pope can men receive pardon from God. This work, which was begun nearly 70 years ago, is under the management of the Board of Home Missions, of which Rev. Dr. A. S. Grant is Convener. The workers are : Colporteurs, who go from house to house, selling, and sometimes lending, the scriptures and other religious books, and reading and praying with the people as they find opportunity ; missionaries, who continue and complete the colporteurs' work and preach and minister to those who have left the Roman Catholic Church and organize them into mission stations and congregations ; and missionary teachers, who teach schools supported by the Board and do missionary work in this district. In the Presbyterian College, Montreal, Rev. Professor Bieler trains French-speaking students to preach the gospel.

## FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God answering prayer.

Introduction—Suppose I should open the door and say, "Now children you must all



go to a beautiful play-ground that has been made ready for you," you would say, "Please show us the way." God has told the children of Israel to go out of Egypt. The door has been opened and they are free to go to the promised land ! (Recall last Lesson.) God knows they need a guide, and has one ready for them. Tell ch. 13 : 17-20. Describe the wonderful guide God gave His people, v. 21. (Outline with red and white chalk.) We see God's GUIDING HAND leading them in safety

and leading their enemies to death.

*Israel Journeying*—How careful God is for the safety of His people! He does not lead them by the nearest way, by the best known way. God does not want Pharaoh to find them yet. He leads them by a roundabout way. Let us imagine we see them on the march. Moses and Aaron are in front. Moving in front of all is the great mass or pillar of cloud by day and fire by night (see Lesson Explained). When it stopped, they stopped. When it moved, they followed. Now we hear God speaking to Moses, ch. 14:1-4.

*By the Red Sea*—Picture the camp beside the Red Sea (sketch).

*Pharaoh's Heart Hardened*—Let us see what is going on in Egypt after they left. When Pharaoh is told that they are really gone, he is sorry he has allowed them to go from serving him.

*Pharaoh Following the Israelites*—Describe the haste to follow after them. Pharaoh is in his chariot. All the war chariots of Egypt and all the army of soldiers are ready to go with him. Away they go! Pharaoh is surprised to see them so boldly camping out in the open beside the sea. "We can easily capture them," the proud king thinks. God could have hidden them, but He had a better plan.

*Israel's Prayer*—Describe their terror when they see Pharaoh and his army. They cried to God. Tell Moses' words, vs. 13, 14. Go forward! How can they? There stretches the Red Sea before them! Behind them their enemy! Watch! Now they see God's power to answer their prayer and save them when it seems impossible. Alter the sketch you have made so it will suggest the parting of the waters. Tell the story, vs. 19-31.

*Golden Text*—Repeat Golden Text. God knows our needs and is getting an answer ready for us even before we ask Him.

*Story Outline*—Tom and May were lost in a woods some distance from the cottage where they were spending the summer. Darkness was coming on. They began to cry. Then Tom said, "Let us tell God about it. He can get us out." Just then they heard barking in the distance. Nearer and nearer it came. Yes! there is their big collie dog coming toward them! They keep close to him and he guides them safely home. GOD'S GUIDING HAND had answered their prayer.

*Symbol*—God's GUIDING HAND.

*Something to Think About*—God answers my prayers.

#### FROM THE PLATFORM

GOD GUID<sup>ING</sup> ISRAEL

Ask about the position of the Israelites at the Red Sea. Bring out the fact that they were hemmed in by the sea and the desert and the mountain and Pharaoh's host (see Lesson Explained). Get the scholars to tell you how the fugitives were protected from their pursuers. They will readily see that it was God who had sent the angel and the pillar of fire and cloud. Now print, GOD GUARDING ISRAEL. Next, ask what God did for Israel besides guarding them. Bring out that, while the cloudy pillar was darkness to the Egyptians, it was light to the Israelites. The scholars will tell you that one thing which light does for people is to guide them. Fill in the letters GUID. The Lesson to impress is, that God guards and guides His people now, as really as in those olden days, and that the way to be safe is to trust Him.

## Lesson VIII.

## THE BREAD FROM HEAVEN

August 24, 1913

Exodus 16 : 2-15. Study Exodus 15 : 27 to 16 : 36. Read Exodus, chs. 15-17. Commit to memory vs. 4, 5.

GOLDEN TEXT—Jesus said unto them, I am the bread of life.—John 6 : 35.

2 And the whole congregation of the children of Israel murmured against Mo'ses and Aa'ron in the wilderness :

3 And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of E'gypt, when we sat by the flesh pots, and when we did eat bread to the full ; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4 Then said the Lord unto Mo'ses, Behold, I will rain bread from heaven for you ; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall prepare that which they bring in ; and it shall be twice as much as they gather daily.

6 And Mo'ses and Aa'ron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of E'gypt :

7 And in the morning, then ye shall see the glory of the Lord ; for that he heareth your murmurings against the Lord : and what are we, that ye murmur against us ?

8 And Mo'ses said, This shall be, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full ; for that the Lord heareth

Revised Version—<sup>1</sup> against ; <sup>2</sup> that we ; <sup>3</sup> Omit and ; <sup>4</sup> day's portion every ; <sup>5</sup> said ; <sup>6</sup> camp ; <sup>7</sup> Omit there lay ; <sup>8</sup> Omit as ; <sup>9</sup> What is it ; <sup>10</sup> It.

## LESSON PLAN

- I. Murmurings, 2, 3.
- II. Promise, 4-12.
- III. Provision, 13-15.

## DAILY READINGS

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

M.—The bread from heaven, Ex. 16 : 2-8. T.—The bread from heaven, Ex. 16 : 9-15. W.—Reverence for the Sabbath, Ex. 16 : 16-26. Th.—Remember God's benefits, Ex. 16 : 27-35. F.—Unbelieving and disobedient, Ps. 78 : 15-25. S.—The bread of God, John 6 : 26-35. S.—The living bread, John 6 : 47-58.

Shorter Catechism—Ques. 67. Which is the sixth Commandment ? A. The sixth commandment is, Thou shalt not kill. Ques. 68. What is required in the sixth commandment ? A. The sixth commandment requireth all lawful endeavours to preserve our own life, and the life of others.

The Question on Missions—S. What is the work of the Pointe-aux-Trembles Mission Schools ? To

your murmurings which ye murmur against him : and what are we ? your murmurings are not against us, but against the Lord.

9 And Mo'ses spake unto Aa'ron, Say unto all the congregation of the children of Israel, Come near before the Lord : for he hath heard your murmurings.

10 And it came to pass, as Aa'ron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud.

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

12 I have heard the murmurings of the children of Israel : 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 Israel saw it, they said one to another, It is manna : for they mist not what it was. And Mo'ses said unto them, This is the bread which the Lord hath given you to eat.

give a good education to the 190 French Canadian boys and 80 girls for whom accommodation is provided in the Schools, 9 miles east of Montreal, much attention being given to religious instruction. Half the pupils last year were from Roman Catholic homes, the rest being children of converts.

Lesson Hymns—Book of Praise: 252 (Supplemental Lesson), 17, 19, 14 (Ps. Sel.), 18 (from PRIMARY QUARTERLY), 16.

Special Scripture Reading—John 6 : 30-35, 47-51. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 229, Gathering Manna ; B. 1355, Quails Covered the Camp. For Question on Missions, Many Slides covering classes, staff, buildings, etc. ; H. M. 755, Girls ; H. M. 836, Boys ; H. M. 753, Principal. (Slides are obtained from the Presbyterian Lantern Slide Department, 630 Confederation Life Building, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Oasis of Elim Where the Israelites Found Water ; Halt of a Caravan to Sinai (Underwood & Underwood, see page 365).

## THE LESSON EXPLAINED

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 6 : 1. The next camping place was in the Wilderness of Sin, between Elim and Sinai.

## I. Murmurings, 2, 3.

Vs. 2, 3. The whole congregation ; the im-

mense multitude of perhaps 3,000,000 souls. *Murmured* ; complained, forgetful, so soon, of the wonderful deliverance at the Red Sea. *Against Moses and Aaron* ; but really against God, by whose direction these leaders were acting. *Wilderness* ; of Sin (see Time and Place). *Died by the hand of the Lord* ; like the firstborn in Egypt. Such a death now seemed preferable to the fate which they now feared. *Flesh pots* ; great caldrons for the cooking of food,—an emblem of great plenty. *Ye have brought us*. They completely overlooked the guiding of God in the pillar of cloud and fire. *Kill* ; by exposing them to starvation,—a real enough danger

in the barren desert, but not more real than the power of God to deliver.

## II. Promise, 4-12.

Vs. 4, 5. *Then said the Lord*; who had seen His people's need and was ready to meet it. *Rain bread from heaven*; a supernatural provision. The resources of heaven were abundant, though the desert was barren. *A day's portion every day* (Rev. Ver.); an omer (see v. 16), that is, 6½ pints, for each person. *Prove them*; put them to the proof whether they would trust God for the morrow's food. *Walk in my law*; obey My command, the only way to show that faith is genuine. *Sixth day . . . twice as much*; so that there might be no gathering on the Sabbath, vs. 22, 23.

Vs. 6, 7. *At even* (literally, "between the two evenings,"—say from 3 to 6 p.m.) . . . *and in the morning*; so soon would God's loving purposes toward His people be fulfilled. *The glory of the Lord*; a supernatural radiance, the sign of God's presence,—perhaps a brighter glow in the pillar of cloud and fire which had been and still was Israel's guide (see ch. 13 : 21).

Vs. 8, 9. *In the evening flesh . . . in the morning bread*. God who had led His people would also feed them. This was His chief glory,—to hear and help. *Not against us, but against the Lord*. It was not Moses and Aaron, after all, who had led them, but God; and so their murmurs were a sort of blasphemy. *Moses said unto Aaron* (Rev. Ver.); before, of course, they both spoke to the people, vs. 6-8. *Come near before the Lord*. The people had lost sight of God, and are now, therefore, called into His presence, to regain the sense of His leadership. *Heard your murmurings*; but was none the less willing to help them.

Vs. 10-12. *Toward the wilderness*; perhaps in the direction of the pillar of cloud. *The glory of the Lord*. "By an outward appearance . . . He brought home the awe of His presence." The cloud shrouded the full brilliancy of the glory, which human eye could not endure to look upon. *The Lord spake*; uttering a gracious promise, which illumined the people's dark and hungry hearts, as the fire shone through the cloud. *I have heard the murmurings*. But the Lord

knew their sufferings, as well as their complaints, and would not try them too sorely. *At even . . . flesh* (a luxury to desert wanderers) . . . *in the morning . . . bread*; all, and more than all, that is needed to sustain life. *Ye shall know*, etc. That very day their faith would be established.

## III. Provision, 13-15.

Vs. 13-15. *At even the quails*; birds of passage, which in spring fly northwards from Central Africa and Arabia. They sometimes fly low enough to be caught by the hand; and are also easily captured when they alight on the ground, fatigued after a long flight. *Covered the camp*; so numerous were they. *A small round thing*; like *hoar frost*, also likened to coriander seed, v. 31 and Num. 11 : 7-9. *It is manna*; Rev. Ver., "What is it?" (Hebrew, "Man hu?"), from which question the name manna is taken.

Directions were given for the gathering of the manna, of which, at God's command, an omer was laid up in the tabernacle. The supply of manna was continued until Israel reached Canaan, whereas the supply of quails was only occasional. Vs. 16-36.

## Light from the East

MANNA—Of commerce is a sweet laxative gum from the flowering ash of Calabria. The tree is punctured by an insect and the gum drops in liquid form but soon hardens. It has no connection except in name with the manna of scripture. Another gum from the leaves and twigs of a species of tamarisk is gathered by the Arabs and sold to pilgrims as manna. It has a sweet, pleasant, aromatic taste and is almost white at first, but soon becomes a dirty yellow. It has to be gathered early in the morning else the sun soon melts it and it sinks into the ground. There is also a species of lichen which grows in Arabia in the form of wrinkled crusts on stones, which loosen from the stone, curl up and blow long distances before the wind and are deposited in gullies, where they are washed into heaps by floods. In famine years they are baked into a species of bread. But the manna of scripture was not found under trees nor in gullies, but on the surface of the desert. It fell not at special times

but during the whole year and as much in a single night as is produced by all the others in a twelvemonth. It was not a medicine or

a condiment but a nourishing food, and it could only be kept for one day, except over the Sabbath.

### THE LESSON APPLIED

When General Booth finally separated from the Methodist New Connexion, he and his wife went out into the world "not knowing a soul who would give them a shilling, neither knowing where to go." They went forth in obedience to what they believed to be the call of God. They had many anxious thoughts, but they trusted God to feed and clothe them. "William hesitates," wrote Mrs. Booth. "He thinks of me and the children, and I appreciate his love and care. But I tell him that God will provide if he will only go straight on in the path of duty." We know to-day how fully God has provided for them and blessed their faith. After their experiences of God's goodness to them at the Red Sea, the Israelites should have found it easy to trust God when their food threatened to fail them. Every token of the Father's care should strengthen our faith that He will never fail to provide for our wants when we are doing His will.

A little boy kept a memory book. Whenever a chum did him a kindness he entered it in the book. Then whenever he was tempted to get angry at any of his companions and to quarrel with them, he turned to his book to refresh his memory. On a certain day James gave him an apple. On another he helped him with his grammar. As he thus recalled James' kindnesses his anger would pass and his good-nature reassert itself. Are not the most of our doubts and fears and complaints against God due to lack of memory? Surely the Israelites have forgotten the Red Sea when they here begin to murmur. Has God ever failed us in the past? Have we ever passed through an experience of His appointing where He has refused to accompany us, and share that experience? Has He ever proved unfaithful to a single promise? If we would only recall past mercies more, and dwell on present miseries less, we would see God in a clearer light, as our unfailing friend, and we would be ashamed to grumble against our present lot.

A full stomach in Egypt or hunger in the wilderness,—is that the true alternative? In Egypt there were burdens wearily borne under the threat of the lash. In the wilderness there was freedom and a God who was near, eager to supply their every need. The way of the world with plenty or the wilderness road with sacrifice, is the way men put the alternative to-day. But the way of the world leads to the tyranny of sin and selfishness, the most galling of all tyrannies; while the wilderness road is luminous with the presence of God, and leads to the Promised Land. When the attractions of the world fascinate we ought not to forget its burdens and its slavery. When the straight path seems hard and uninviting we ought not to forget that it is the road of freedom and the way along which we have the companionship of God.

To us to-day the manna sets forth Christ as the true sustenance of life. When Christ declared, "I am the bread of life," He implied that all men are hungry and need food. The tragedy of many lives lies in their endeavor to satisfy this hunger elsewhere than in the Saviour. Goethe, the great German poet, after spending his life apart from God, wrote: "I can affirm that during the whole of my 75 years I have not had four weeks of genuine well-being. It is but the perpetual rolling of a rock that must be raised up again forever." Contrast that with the triumphant joy of Paul's words: "I have fought a good fight . . . I have kept the faith." "Our souls are restless," said Augustine, "and cannot find rest until they rest in God."

As the manna was given freely for all, so Christ is given, for "Whosoever will, may come." As it was near to each tent so that every one could easily procure a supply, so Christ is near, for "Behold, He stands at the door and knocks." But it was needful for the Israelite to gather the manna. Even so must we receive the Christ, feed upon Him, make Him our strength and life.

## THE LESSON GRADED

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

## For Teachers of Bible Classes

Briefly review the history with special reference to Moses' Song (ch. 15 : 1-21), Marah (ch. 15 : 22-25) and Elim, ch. 15 : 27. Let the class discussion gather round :

1. *The murmuring of the people*, vs. 1-3.

The points to elicit are : (a) That this was the third offence of the kind. (See Ex. 14 : 10-12, and 15 : 23, 24.) (b) It was an emphasis upon material things which completely overshadowed their recent blessings. Show how they exaggerated their enjoyments in Egypt and minimized the possibilities of their new life. (c) It was a lamentable exhibition of unbelief following a very remarkable deliverance. Try and get at the real reasons of this murmuring. There was, especially, the fact that they were away from home, dissatisfied with their surroundings, weary with the long journey. It was a case of letting present ills blind to greater blessings. Discuss this comment, "A good traveler must have two eyes. One eye must be blind to discomforts near at hand and have a clear vision of beauties at a distance. The other eye must be blind to dangers and difficulties in the distance and see everything of interest and charm in the immediate foreground." Apply this to the journey of daily life, and consider Jesus' counsel. (See Matt. 6 : 24-34.)

2. *God's method of meeting man's need*, vs. 4-15. He met grumbling with gracious promises. First deal with the fact that the method sought to discipline the people in obedience to God, to teach them that when God guides He also provides. Discuss Dr. Taylor's remark, "It is usually not so much the greatness of our troubles as the littleness of our faith which makes us complain." Elicit how God met Israel's need by : (a) giving a daily supply ; (b) a double supply for the Sabbath ; (c) by emphasizing that it was God's providence which was in their daily portion. See ch. 16 : 27-30 as to the importance of the test, also Deut. 8 : 3.

Turn now to the spiritual teachings of the Lesson. First the manna was a symbol of

Christ, the true bread from heaven (see John 6 : 27-58). Second, it illustrates the necessity of each one's making a personal appropriation in order to benefit by it (see Matt. 6 : 11 ; Deut. 8 : 2, 3). Now press home the lesson that God's resources are sufficient when faith claims the promises.

## For Teachers of the Senior Scholars

Question the class about Moses' Song (ch. 15 : 1-21) ; Marah and the tree of healing (ch. 15 : 23-25), and what these things mean for us ; and Elim. In our Lesson today we learn what happened after leaving Elim. Consider :

1. *The Murmuring of the People*, vs. 2, 3.

Note how hunger often brings out the worst side of human nature, how it reveals a kind of wild animal side. This is not true in the highest types of human kind. (See Matt. 4 : 2-4.) Remind the class that the Israelites at this time were degraded by the life they had lived, that they had the slave look of centuries of oppression in their faces, that they had the slave spirit in their souls. Discuss the question raised by their complaint as to whether it is better to die as slaves who have all that they can eat, or as hungry freemen. Was Moore right when he sang :

" 'Tis sweeter to bleed for an age at freedom's shrine

Than to sleep but a moment in chains."

A great religious teacher has said that almost everybody is a grumbler. Is this true ? There is less excuse for us when we feel inclined to indulge in an exercise of this kind than for the Israelites. Think about the multitude of things we have to be thankful for and we shall have neither time nor spirit for murmuring.

2. *An Interpretation of Their Murmuring*, vs. 7, 8. Bring out that there was more in their murmuring than they thought for. They could not vent their spleen upon Moses and Aaron without despising God. Lead the class to see that this is characteristic of our murmuring. (See Luke 10 : 16.) Let us remember when we feel like grumbling about our health or our circumstances or anything else, that we are murmuring against God, and we shall be restrained.

3. *God's Goodness*, vs. 9-15. Note the absence of all reproof, and how good God was in providing for their wants. Discuss the manna. What larger meaning do we find in the New Testament interpretation of the manna? (See John 6:31-35.) God provides for our spiritual wants in Christ. Impress upon the class that without Christ we cannot live, and that without Christ we dare not die.

### For Teachers of the Boys and Girls

Begin by getting the scholars to trace on the map the journey of the Israelites along the eastern shore of the Red Sea to Marah and Elim, and then to the wilderness of Sin. After this introduction, the questioning and explanation may follow:

I. MURMURINGS, vs. 2, 3. How many did the "whole congregation" number? Against whom is it said that they murmured? Against whom were their complaints really made? Explain "the wilderness." What did the Israelites wish had happened to them? What were the flesh pots? For what did the people blame Moses and Aaron? What had they forgotten?

II. PROMISE, vs. 4, 5. To whom did the Lord speak? What did He promise to "rain?" Whence was the "bread" to come? What did this show about it?

(That the provision was supernatural.) How was the food to be gathered? What was the purpose of this rule? How much was to be gathered on the sixth day? Why was this rule laid down?

Vs. 9-12. (These verses come naturally after v. 5). To whom did Moses speak? What was Aaron to say to the people? What does "before the Lord" mean? In what direction did the people look? What did they see? What did the Lord say to Moses?

Vs. 6-8. Explain "at even." What did Moses say that the people would then know? What were they to see in the morning? (Explain.) What had the Lord heard? What were the people to receive in the evening? What in the morning?

III. PROVISION, vs. 13-15. What were the quails? Whence did they come? Why were they easily caught? How numerous were they? What was found on the ground in the morning? What did the people say? How long was the supply of manna kept up? How often were quails supplied?

Take up, in closing, the question under For Discussion, HOME STUDY QUARTERLY,—Is it true that God still "rains bread from heaven?" The truth to impress is, that God still gives us our food, as really as He gave the quails and manna to the Israelites

## THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VII.]

The location of Elim may never be positively known, but tradition many centuries old attaches that name to an oasis at the spot where our map (page 385) shows the number 31. The Arabs call the place Wady Ghurundel. If you stand there on a low bluff overlooking the oasis, you find spread out at your feet a marshy valley walled in by bare, rocky hills. There are several well grown palm trees in the valley, but not very near the water and not in sight. The trees and bushes that are plainly to be seen

are mostly small and scrubby, not beautiful to Western eyes, yet Oriental travelers who have spent long, hot days surrounded by rocks and desert sands find them lovely to look upon. Moreover, the fact that grass and bushes grow here in such abundance is testimony to the unfailing supply of water, and that in itself would make a spot famous in this region.

Use a stereograph entitled, Oasis of Elim Where the Israelites Found Water; Halt of a Caravan to Sinai.

## ADDED HINTS AND HELPS

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

### Something to Look Up

1. The psalmist says he never saw the

righteous forsaken. Where is the saying?

2. Jesus said, "My meat is to do the will of Him that sent Me." Find the words.

ANSWERS, Lesson VII.—(1) Prov. 29: 1. (2) Ps. 34:7.



### For Discussion

1. Bible complainers against God—had any of them good ground for complaint?
2. Is it true that God still "rains bread from heaven?"

### Prove from Scripture

That man does not live by bread alone.

### The Catechism

Ques. 67, 68. *What the Sixth Commandment requires.* Note the following points: Men were created in the image of God, Gen. 1:27; 9:6. A blow aimed at the life of any human being is regarded as directed against his Maker. All men are brethren, Acts 17:26. This Commandment includes all hatred and malice in the heart, Matt. 5:21, 22. Some of the means to be used for preserving our own life are: (a) attention to the laws of health; (b) cultivating a spirit of trust in God; (c) defence, even to death, if necessary. We are our brother's keepers, Gen. 4:9. If, from either selfish indifference or positive enmity, the life of our neighbor is injured, the Sixth Commandment is broken. Our endeavor to preserve life must be "lawful." We are not permitted to do anything contrary to conscience or opposed to any moral law, even to save our

own, or our neighbor's life. It is not necessary that we should live, but it is necessary that we should do right.

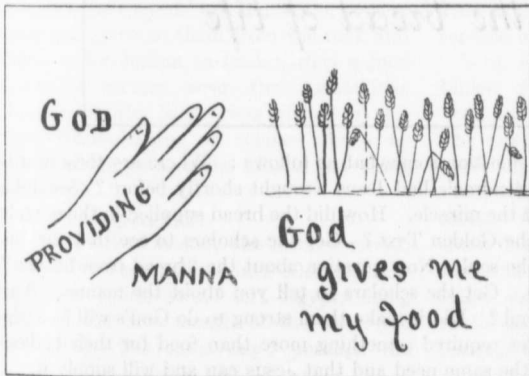
### The Question on Missions

Upwards of 6,000 French Canadians have been educated at the Pointe-aux-Trembles Mission Schools. Many of these now hold positions of trust and influence as ministers, teachers, physicians, lawyers, farmers, mechanics, etc. Pupils are admitted between the ages of thirteen and twenty-five, the usual average age being about fifteen. A preference is given to the sons and daughters of French Roman Catholic parents, and to the children of recent converts from Rome living in parishes where there is no Protestant school. The session begins in October of each year, and continues for seven months. The pupils live in the buildings, and thus enjoy the advantages of a Christian home, under the supervision of earnest, devoted Christian teachers. Special prominence is given to the religious instruction of the pupils, and, in particular, to the teaching of God's Word and the difference between Protestant and Roman Catholic teachings. Last year there were in attendance 260 pupils, of whom 170 were boys and 90 were girls. Every session sees a large number of the boys and girls uniting with our church. In 1912-13 the number was 38.

## FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—God giving His people food.

*Introduction*—Begin with a little talk about our need of food and how plentifully God



provides for our needs. This is about the time of harvest, when evidences of God's provision are all around us in grain and fruit and vegetables. Sketch some waving grain, a fruit tree and some vegetables. God causes all these to grow from the earth for our food. To-day we see God's PROVIDING HAND supplying the needs of His people bountifully.

*Lesson*—Our Lesson story tells us of a wonderful food that we are told God sent down from above to feed the children of

Israel while they were journeying through the wilderness and would have no means of growing or preparing food for themselves.

*Review*—Recall the journey and the crossing the Red Sea. Now a time has come when they are in need of food. They are in the wilderness (explain). There is no food to be had. They are hungry and begin to grumble saying to Moses and Aaron that it would have been better to have left them in slavery in Egypt than to bring them here to starve, v. 3. Tell God's words to Moses, vs. 4, 5. Tell vs. 6-12.

*Food Provided*—Picture the scene in the camp of Israel. In the evening the ground about the tent was covered with quails (see Lesson Explained), birds larger than our robins. They were easily caught and prepared for food for their evening meal, but what about the morning? God had sent the birds for meat for them, but "how would He send other food from heaven?" we can imagine the children of the camp would be asking their fathers and mothers. What a hurry they would be in, to get up in the morning to see what God had sent, just as you little people would be wondering and asking and longing for morning to come.

*Manna*—Describe their surprise and joy at the sight they saw in the early morning as they came out of the tents. All the

ground was covered with a small round seed, like coriander seed, white, and the taste of it was like wafers made with honey, ch. 16 : 31. The people called it manna, a word which means, "What is it?" They did not know. It is always called manna. Moses told them this was the bread from heaven that God had promised to send them. God gave orders about the gathering of this food, vs. 23-30. When they obey the orders and gather just enough for the day's food, it is fresh and good all day, but if they disobey and try to gather more than they need, it spoils and becomes rotten, except the supply gathered on Saturday for the Sabbath day. This food was provided by God for forty years as they traveled through the wilderness, till the Israelites came to the promised land.

*Golden Text*—Repeat Golden Text. God has sent Jesus from heaven to be food for our souls. Without food our body would die ; without Jesus our soul would die. We take the food when it is offered to us. We should take Jesus when God offers Him to us, take Him into our life, love Him and let Him help us, and thank Him.

*Symbol*—God's PROVIDING HAND.

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

#### FROM THE PLATFORM

*"I am the bread of life"*

Write out the Golden Text, and question somewhat as follows : Where are these words found? Who uttered them? What miracle had Jesus wrought shortly before? (See John 6 : 5-14.) Ask a few questions about the miracle. How did the bread supplied in the miracle differ from the bread spoken of in the Golden Text? Get the scholars to see that the one was for the body and the other for the soul. Now question about the "bread from heaven" mentioned in the Lesson (see v. 19). Get the scholars to tell you about the manna. Was it "bread" for the body or for the soul? Did it make them strong to do God's will? Help the scholars to see that the Israelites required something more than food for their bodies. Press home the truth that we have the same need and that Jesus can and will supply it.

## LESSON IX.

## ISRAEL AT MOUNT SINAI

August 31, 1913

Exodus 19:1-6, 16-21. Study Exodus, ch. 19; Hebrews 12:18-24. Read Exodus, chs. 18, 19. Commit to memory vs. 5, 6.

**GOLDEN TEXT**—Let us have grace, whereby we may offer service well-pleasing to God with reverence and awe.—Hebrews 12:28 (Rev. Ver.).

1 In the third <sup>1</sup> month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

2 <sup>2</sup> For they were departed from Rephidim, and were come to the <sup>3</sup> desert of Sinai, <sup>4</sup> and had pitched in the wilderness; and there Israel camped before the mount.

3 And Mo' ses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me <sup>6</sup> above all people: for all the earth is mine:

6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

**Revised Version**—<sup>1</sup> month after; <sup>2</sup> And when; <sup>3</sup> wilderness; <sup>4</sup> they pitched; <sup>5</sup> from among all peoples; <sup>6</sup> day, when it was morning; <sup>7</sup> a; <sup>8</sup> and all; <sup>9</sup> were; <sup>10</sup> Omit with; <sup>11</sup> Omit a; <sup>12</sup> Omit sounded long, and; <sup>13</sup> to the top; <sup>14</sup> Omit up.

**LESSON PLAN**

- I. God's People, 1, 2.
- II. God's Message, 3-6.
- III. God's Presence, 16-21.

**DAILY READINGS**

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

M.—Israel at Mount Sinai, Ex. 19:1-6, 16-21.  
T.—The majesty of God, Ps. 97. W.—The law in the heart, Heb. 10:16-22. Th.—The hill of the Lord, Ps. 24. F.—The law our schoolmaster, Gal. 3:19-29. S.—Mount Zion, Heb. 12:18-25. S.—“Show me Thy glory,” Ex. 33:12-23.

**Shorter Catechism**—Review Questions 64-68.

**The Question on Missions**—9. Where and how is mission work carried on amongst the Indians of Manitoba and Saskatchewan? There are missions to the Indians at 15 points in these provinces. By

16 And it came to pass on the third <sup>8</sup> day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of <sup>7</sup> the trumpet exceeding loud; <sup>8</sup> so that all the people that <sup>9</sup> was in the camp trembled.

17 And Mo' ses brought forth the people out of the camp to meet <sup>10</sup> with God; and they stood at the nether part of the mount.

18 And mount Sinai was altogether on <sup>11</sup> a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

19 And when the voice of the trumpet <sup>12</sup> sounded long, and waxed louder and louder, Mo' ses spake, and God answered him by a voice.

20 And the Lord came down upon mount Sinai, <sup>13</sup> on the top of the mount: and the Lord called Mo' ses <sup>14</sup> up to the top of the mount; and Mo' ses went up.

21 And the Lord said unto Mo' ses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish.

preaching and teaching the Word of God, our missionaries strive to win the Indians to faith in Christ. They are trained to be sober and industrious; the children are educated in mission schools; the young men are taught to be good farmers and the young women to be good housekeepers.

**Lesson Hymns**—Book of Praise: 252 (Supplemental Lesson), 1, 7, 78 (Ps. Sel.), 528 (from PRIMARY QUARTERLY), 534.

**Special Scripture Reading**—Ps. 111. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, Several Slides of Mount Sinai. For Question on Missions, H. M. 198, Pioneer Missionary to Indians (Rev. J. Nesbet); H. M. 169, Indian Pupils. (Slides are obtained from the Presbyterian Lantern Slide Department, 630 Confederation Life Building, Toronto, at \$2.00 a dozen.)

**Stereograph**—For Lesson, The Traditional Mount Sinai—Southeast—Towering Over the Plain of Assembly (Underwood & Underwood, see page 365).

**THE LESSON EXPLAINED**

**Time and Place**—About B.C. 1215; on the way from Elim to Mount Sinai and the great plain er-Rahah at the foot of that mountain.

**Connecting Links**—From Elim the Israelites journeyed to Rephidim, where water was given to them from the rock and where, under Joshua as leader, they gained a notable victory over the Amalekites. Soon afterwards, Moses was visited by his father-in-law Jethro, on whose advice he appointed judges to assist him in governing the people.

**I. God's People, 1, 2.**

V. 1. *The third month*; the Hebrew month Sivan (May-June), the month Abib (March-April), in which Israel left Egypt, being reckoned the first month of the year (see ch. 12:2). *The same day*; perhaps the

first day. *Wilderness of Sinai*. The place was probably er-Rahah, a plain 1½ miles long and ½ mile broad, fronting on the northwest Jebel Musa, Mount of Moses, commonly believed to be the ancient Sinai. This is the only plain in the neighborhood capable of holding so many people.

V. 2. *From Rephidim*. See Connecting Links. *Israel camped*. The Hebrew for “camped” is the same as for “pitched.” The camp would occupy not only the plain er-Rahah, but also the glens and mountain sides, wherever there was grazing for the cattle. *Before the mount*. The Sinai ridge is about 2 miles long, and Jebel Musa, while sometimes used as a name for the whole ridge, strictly designates the peak at the southeast, while the northwest peak overlooking the plain is called Ras Sufsafah,

the "Head or Summit of the Willow."

## II. God's Message, 3-6.

Vs. 3, 4. *Moses went up unto God*; to the top of Mount Sufsafeh, some 2,000 feet above the plain. *House (family) of Jacob . . . children of Israel*; a title which would recall the now long past of God's dealings with His people. *Ye have seen*. From their own experience they knew God's power and love. *Bare you on eagles' wings*; a fine picture (see also Deut. 32 : 11, 12) of the swiftness, security and affectionate care with which the deliverance from Egypt had been effected. The "eagle" is "a large and majestic bird very abundant in Palestine, and constantly seen there circling in the air." *Brought you unto myself*; to Sinai, the holy mount, where God would make a special revelation of Himself.

Vs. 5, 6. *Obey . . . indeed*; literally, "obeying . . . ye obey," that is, obey thoroughly with true and loyal hearts. *Keep my covenant*; God's gracious promise that, if only Israel will obey Him, He will bless them above all other nations. *A peculiar treasure*; one word in Hebrew used of the gold and silver belonging to kings (1 Chron. 29 : 3,—"*mine own proper good*"). *All the earth is mine*; and therefore I can choose which I will of its nations. *A kingdom of priests*. See *Light from the East. An holy nation*; separated from other nations and belonging especially to God,—Israel's great privilege carrying with it the duty of keeping itself free from everything heathen and living like a people chosen of God.

Moses brings God's message to Israel, and the people promise to obey Him. Preparations were then made for a meeting of the people with God. Vs. 7-15.

## III. God's Presence, 16-18.

Vs. 16-18. *The third day*; two days having been given to the preparation of the people, vs. 10, 11. *Thunders and lightnings*; revealing the mighty power of God. *Thick cloud*; an emblem of God's presence, power and protection, suggesting our partial knowledge of Him and His hidden glory. *Voice of a trumpet* (Rev. Ver.); a supernatural sound from the presence of God, likened to the sound of a "trumpet" or horn used as a war signal or to announce

some great public event, 2 Sam. 6 : 15; 1 Kgs. 1 : 34. *People . . . trembled*; overwhelmed with awe. *Nether part*; the foot. *Smoke and fire* and the mountain's trembling as though rocked by an earthquake united to impress the people with God's glorious majesty.

Vs. 19-21. *Trumpet . . . louder and louder*; with its declaration of the divine presence. *Moses spake*; "kept speaking,"—from amongst the people. *God answered*; "kept answering." *By a voice*; that is, by thunder (see Ps. 29 : 3). *Top of the mount*; perhaps the peak Sufsafeh (see on v. 2), included in the Sinai ridge. *Moses went up*; to meet with God. *Go down*; to the people. *Lest they break through*; the barriers of v. 12. *To gaze*; with irreverent boldness. *Perish*; literally, "fall," that is, be struck down by lightning. The meaning is, that God is too holy to endure the presence of sin.

Even the priests, as well as the people, were to be held back from the mountain on which God had appeared, and only Moses and Aaron were to go up into His presence. Moses delivered God's message to the multitude on the plain. Vs. 22-25.

## Light from the East

**PRIESTS**—At first all religious acts were performed by the head of the family, but when tribes became nations, a class of men was appointed to perform ritual acts on behalf of the community, particularly sacrifice and prayer. The office was generally hereditary, and implied that the priest should live near the god and be always ready for intercession. In some places the gods declared their will by signs and tokens which could be read only by divination, and this connected the priests with the practice of magic. In Egypt there was a close connection between the king and the priests. He was educated among them in all their secret knowledge. All his duties, civil and religious, were laid down in the priestly code and he and the priests were the only mediators between God and the people. Israel was intended to occupy this position among the nations and to do for them Godwards what they were not able to do for themselves. But because Israel was not prepared to

enter on her ideal mission, the Aaronic priesthood was appointed to represent them in the presence of God. Christ now leads all believers so near to His Father that there

is no room for a priest between them and Him; but they are bound to take Israel's place and interpret the heart of God to the heathen.

### THE LESSON APPLIED

The progress of Israel was not so much to a new land as to a purer faith and richer life. They were being borne upwards even more than guided onward. It is such progress that God seeks for every one of us, not an entrance into more comfortable circumstances and an easier time, but a growth into a deeper knowledge of spiritual things, a holier life, and a more generous service. As on eagles' wings God would bear us into this more glorious inheritance. The eagle is a bird of the heights. Its home is among the mountain-tops and the clouds. Its native air is the sky. It is also a kingly bird in its strength. Its every movement is suggestive of power. When we yield ourselves to God there at once sweeps down underneath our lives the resistless strength of the divine, bearing us up as on safe and powerful wings, up from the earth with its low ideals and sordid ambitions and dwarfing influences, up to the heights where there is light and outlook, freedom and ample spaces, richness and fulness of life. The figure suggests where our true inheritance lies and points to the grace of God as our hope of reaching it.

Life on the heights—holiness—is God's ideal for us. But this vision of a life of perfect goodness that God has set before us calls for our endeavor as well as God's grace. "If ye will obey My voice indeed . . . then ye shall be a peculiar treasure unto Me." When the first attempts were made to reach the North Pole, men struggled northward from Greenland, only to find that powerful currents were carrying southward each day at a faster rate than they could travel the whole pack of ice across which they moved. So Nansen made the approach from Siberia, and the mighty sweep of these very currents carried him daily nearer the object of his desire. He put himself in harmony with these powerful forces and they became his agents to help accomplish his purpose. So we must put ourselves in right relationship

to God, assume an attitude of willing obedience to Him, do the things that He would have us do, before the strong and certain energy of the Unseen bears us upward to the fulness of the perfect life.

Let the assurance of the divine grace not deceive us into believing that our part of the covenant is easy to fulfil. Overconfidence is fatal. How little the Israelites understood what holiness means when they so lightly pledged themselves to do all that the Lord had said, we see from their after failures. We are so prone to do the thing that is easy rather than the thing that is right, to follow pleasure rather than duty, to seek our own ends rather than God's glory, that obedience to the stern requirements of God is of all tasks the most difficult. There is something great and grand in man, else God would not call him to the heights to live with Him and to become like Him. We need to respect ourselves because of the image we bear and the life into which we may grow. But there is so much of weakness and ignorance and evil in man, that he cannot boast; so much of failure and folly in his life, that he cannot grow self-confident. Every step of the upward journey must be taken in conscious dependence on God's enabling grace, and for every new achievement won the praise must be given to God.

How much nearer to us is God to-day than He was to Israel at Sinai. Then they heard a voice speak. To us He has come in person in Jesus Christ. Then He was shrouded by the clouds. In Christ He walked among men. Then He set bounds and kept the people back. To us He gives a gracious and universal invitation to come to Him. We have a far clearer insight into the wonderful love of God than they. God has done far more for us than He did for them. With our fuller light and more intimate knowledge, our condemnation is the greater if we do not accept God's destiny for us.

## THE LESSON GRADED

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

**For Teachers of Bible Classes**

To get the value of this Lesson it is necessary to study the intervening sections of Israel's history. Bring out the special features which were important factors in the development of their nationhood, as: (1) The battle of Rephidim (ch. 17 : 8-16), in which two factors became prominent: first, the value of military organization, second, the determining power of inspiration from God. (2) Civil and political organization of a very definite character, ch. 18. This prepares for the Lesson. On account of the importance of Mount Sinai take some time with the geography. Picture the wild, granite mountains, the broad, open plain. Guide discussion along the following lines:

1. *The necessity of man's response to God's purpose*, vs. 3-8. Dwell on: (a) The purpose of God. Discuss v. 5. Bring out the force of "I bare you on eagles' wings" (see Deut. 32 : 11). Illustrate from the recent history of Israel—the plagues in Egypt, the passage of the Red Sea, etc. Bring out the two demands in v. 5. Discuss the bearing of obedience to God's law upon the training of children, the training of the citizen and the training of the Christian, and urge the importance of keeping God's law, as the basis of true greatness. (b) The promise of permanence and privilege. Emphasize the meaning of "a kingdom of priests," a nation to bring other nations to God and teach them His will. Discuss holiness as a necessary qualification for the priesthood. (c) The people's acceptance of the covenant.

2. *The necessity of preparation for meeting God*, vs. 9-15. Bring out such features in this preparation as: (a) sanctification of life, symbolized by cleansing of person and apparel. Dwell upon the need of clean hands and a pure heart. (b) Separation from the mount where God was,—the demand for becoming reverence. Dwell upon the sacredness of truth and the penalty for transgressing it. Carelessness, neglect, irreverence, are all deadly foes of religion and morals.

3. *Manifestations of God's presence*, vs. 16-21. Bring out the following points: (a) that man, because of his sin, could not look upon the presence of God and live; (b) the tokens of God's presence filled the onlookers with awe; (c) the personality of God and His direct communication with Moses.

Dwell in closing upon Jesus as the perfect revelation of God and the duty of reverencing and obeying Him.

**For Teachers of the Senior Scholars**

Question the class about the interesting incidents in the wilderness journey during the march to Sinai,—the first memorable battle (ch. 17 : 8-16), the friendly visit of Jethro, and his good advice, ch. 18. Discuss:

1. *Camping Before the Mount*, vs. 1, 2. Picture the scene,—a place of complete solitude where the people were alone with God. A man who spent a summer in a valley amongst the mountains of our Canadian west said that he did not know how any one could live under the influence of those mighty mountain peaks without being drawn nearer to God.

2. *Receiving Messages from God*, vs. 3-6. Emphasize the fact that God first reminds Israel of what He had done for them,—how good He had been to them in delivering them from the Egyptians, and in bringing them safely on their journey so far. Bring out the meaning of the beautiful figure of the eagles' wings, of God's strength and tenderness in dealing with Israel. (See Deut. 32 : 11.) Dwell upon God's promises for the future and the condition attached (vs. 5, 6), and make very clear that this is a promise which God makes to us, and that the conditions have not changed in all the ages.

3. *Meeting with God*, vs. 16-21. How many days did it take the people to prepare for this meeting? How much time do we give to the matter of preparing to meet with God in His house, or at His table? What a breathless hush of expectation there must have been on the morning of the third day when they knew that they were to meet with God. How did God manifest Himself that

day? (Vs. 16-21.) There was something terrible about all this. Why was this necessary? "When God reveals Himself, it is in a manner suitable to the occasion." The people had just emerged from slavery. They were low down the scale of civilization and nothing less than this could make much impression upon them. God still sometimes reveals Himself in terrible things, but we must remember that His ordinary method of revealing Himself to the world is not in this way. He speaks by means of the still small voice, by gentle ministries of love and mercy.

The lesson to impress is that of reverence for God and all that belongs to His service.

### For Teachers of the Boys and Girls

Call attention to the note of time, "the third month," in v. 1. Ask which was now the first month for the Israelites (see ch. 12:2). It will be seen that the Israelites had been two months on the march. Bring out a description of the place where they were camped (Lesson Explained on v. 2).

Now turn to v. 5, and ask what God said that Israel should do,—“keep My covenant.” Take pains to make clear what a

covenant is,—a agreement or contract to which there are two parties. Ask who the two parties were to this covenant.

Bring out what God had already done for Israel (see vs. 3, 4). Question about Moses' interview with God (v. 3) and on v. 4.

Next, take up what God promised to do for Israel and be to them in the future (see vs. 5, 6). Bring out the meaning of “a peculiar treasure,” “a kingdom of priests,” “an holy nation.”

Now turn the conversation to Israel's side of the covenant. This is brought out in v. 5,—“obey My voice indeed,” and “keep My covenant.” The point to emphasize is that what was required of God's people was complete obedience to Him.

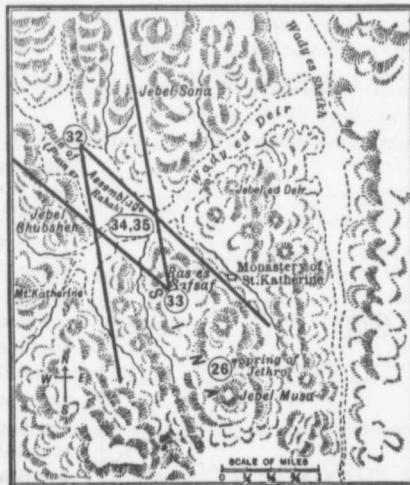
The last point to take up in the Lesson, is the manner in which God made known His laws to Israel. Question out the vivid details of vs. 16-19, and ask about God's coming down to the mountain top, the summons of Moses to meet with Him, the care taken to prevent the people's coming too near to the mountain and the reason.

Talk, in closing, about what God has done for us and promised to us, and urge upon each scholar the duty of obedience to Him.

## THE GEOGRAPHY LESSON

Authorities are not unanimous in their identification of the Mount of the Law, but for over twenty-four hundred years Hebrew traditions have located it in the Sinai peninsula. For more than a thousand years Christian traditions have given the name to a ridge over seven thousand feet high about sixty miles inland from the southern point of the peninsula. Our map marks with the number 33 a point from which you can get

one of the very best views of the height. It is the northern end of Sinai (or Horeb)



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Southeast—Towering Over the Plain of Assembly.

that rises there in such stern grandeur. The ridge extends far out behind those jagged cliffs now in sight, and has a very striking peak near its farther end (not in sight from here). But this end of the ridge is the more interesting, because it was very likely in the pasture ground at our feet that the Israelites pitched their tents and fed their own flocks.

Use a stereograph entitled, The Traditional Mount Sinai—

Southeast—Towering Over the Plain of Assembly.

## ADDED HINTS AND HELPS

## Something to Look Up

1. Where does the Lord promise His people that they shall mount up with wings as eagles?
2. "Righteousness exalteth a nation." Find this proverb.

ANSWERS, Lesson VIII.—(1) Ps. 37 : 25.  
(2) John 4 : 34.

## For Discussion

1. Does God love one nation more than another?
2. Can we fear God and love Him at the same time?

## Prove from Scripture

That God is greater than all nature.

## The Catechism

Ques. 64-68 (Review). Taking a fresh look at Ques. 64, we shall see how much is included under the Fifth Commandment, while Ques. 65 brings out the truths, that there is sin in merely neglecting God's laws, as well as in actively disobeying them; and that if we withhold from any one the duty and honor corresponding to his position, we are robbing him as really as if we were to steal his money. In connection with Ques. 66, the point may be emphasized, that, along with every promise of God to us, there goes some condition which we must fulfil. He is sure to do His part; but we must not fail to do ours. Recall briefly the great reasons

why human life, in ourselves and others, should be held sacred by us.

## The Question on Missions

Ques. 9. *Where and how is mission work carried on amongst the Indians of Manitoba and Saskatchewan?* In many of the Indian Missions there has been a marked increase in church membership. For example, on Bird Tail Reserve, Manitoba, where Rev. W. W. McLaren, B.A., is missionary, all the young people over fifteen years of age are members of the church. The total enrolment in the schools, as reported in 1912, was 239. Most of the School buildings are filled to their utmost capacity, and several of them are too small to accommodate the pupils who wish to attend. Remarkable progress has been made in farming. Mr. Jonathan Beverly, for instance, began his work as missionary on the Round Plain Reserve, near Prince Albert, Saskatchewan, in October, 1905. That year the entire crop of grain on the Reserve was 85 bushels. In 1906 the yield had increased to 896 bushels, and in 1910 to 3,000. At Bird Tail Reserve individual Indian farmers may be found whose annual crop of wheat is from 3,000 to 5,000 bushels. The Indian women, too, are learning to be neat and better dressed, and the homes are becoming more healthful and comfortable.

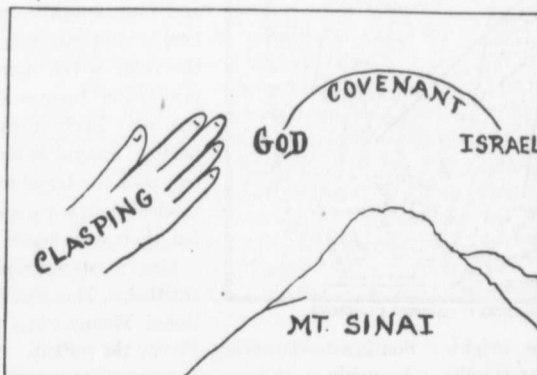
## FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—God speaking to His people.

*Introduction*—The children of Israel have been journeying on, using the manna that

God sent them every day (recall). Also recall the giving of water, ch. 17 : 5, 6. They have reached a place where God is going to come to them and speak to them.

*Lesson*—Here is Mount Sinai (outline; show map). Around about the base of this mountain they have pitched their tents (outlines). Here they are commanded to stay. God is going to speak to Moses so they will hear Him speaking. This is the place near which Moses had lived as a shepherd for forty





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years, the place where God had spoken to him out of the burning bush. We now see God's CLASPING HAND drawing the people near to Him, making them His own peculiar treasure (v. 5), making a covenant with them (just as friend clasps hand with friend). Moses goes by himself away up the mountain side and we listen to God speaking to him (vs. 3-6) the message to His people. God asks them to remember all He had done for them, v. 4.

*The Covenant*—Then we hear God making the covenant with them, vs. 5-9. God promises and they promise.

*God Appearing to the People*—God has many things to say to His people, laws to give them, lessons to teach. He wants to come near them, that they may hear Him speaking to Moses and may believe that the messages they receive are from Him.

*Preparation for Meeting with God*—Vs. 10-13 tell us how the people were to prepare themselves to come near to God. Think of the washing of clothes and all the getting ready for that wonderful time when God shall come upon the mountain top and they will hear His voice. Now we see them ready and waiting. How reverent and humble they must be as they come near the mountain!

Now we see the clouds of smoke, the lightning, with the noise of the thunder and the trumpet, so loud that all the people trembled. The whole mountain was covered with smoke, v. 18. (Use white chalk over the mountain outline.) His people have heard His voice.

*God Speaking to Us*—God speaks to us now, not in thunder and lightning and sound of trumpet upon the mountain top, but through Jesus, our great leader, and through His Holy Spirit. He speaks to us through His holy Word, our Bible, through teachers, ministers, parents and friends. As the children of Israel washed their clothes before drawing near to God, so our hearts should be clean when we go to worship God (explain).

*Golden Text*—Repeat and explain. Sometimes little people are thinking and talking about other things while God's Word is being read or taught or while prayer is going on, or during the singing. We should be reverent always when we are listening to messages from the great God.

*A New Covenant*—God has made a new covenant with us—"Believe in Jesus and ye shall be saved." Our part is to obey.

*Symbol*—God's CLASPING HAND.

*Something to Think About*—I should listen when God speaks.

#### FROM THE PLATFORM



Print COVENANT across the blackboard or lantern slide or sheet of paper, in bold letters. Have a little talk about the word. Get the scholars to see that it is a contract or agreement between two parties. Now ask about the covenant mentioned in the Lesson (see v. 20). The scholars will readily see that the two parties to this covenant were God on the one side and His people Israel on the other. Get them to tell you what God said that He had done (v. 4) and what He would yet do (vs. 5 and 6) for His chosen people. Call for one word which will cover all these things. With a little trouble you will get the word *Blessing* (write). Now, ask what was expected of Israel. The scholars will readily tell you that this was *Obedience* (write). In closing, ask what is the great blessing which God has given us. Of course the answer will be, "Jesus His Son." And what does He ask of us? "Obedience," of course. Is this reasonable?



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### THE BOOK PAGE

*Books for notice should be sent to the Editors of the Teachers Monthly, Presbyterian Publications, Church and Gerrard Streets, Toronto.*

Sir Gilbert Parker's new novel, **The Judgment House** (The Copp, Clark Co., Toronto, 470 pages, \$1.50) introduces us to its chief characters in a Covent Garden concert. Jasmine Grenfel, the young and beautiful granddaughter of old Draygon Grenfel, who had inherited from him a fortune and his self-willed and imperious disposition, Ian Stafford, of the Foreign Office, Rudyard Byng, a South African millionaire at thirty-three, Al'mah, prima donna, and the handsome adventurer Adrian Fellowes,—these are the principal figures in a really powerful tale. "Jasmine 'll marry that nabob," predicted her father, that night, speaking of Byng. And marry him she did, out of sheer admiration for his masculine force. How the pair were driven asunder by the wife's faithlessness and folly, to be reunited, at long last, on the South African veldt, during the Boer war,—that is the thread of a story in which the actors play their parts with all the tenseness and variety of real life. **Polly of Lady Gay Cottage** (same publishers, 256 pages, \$1.00) is a charming child's story, beautifully illustrated in colors, by Emma C. Dowd, telling how much a group of little people did for the happiness of their elders. The provision made for a sick children's hospital to be known as the House of Joy is a delightful finale.

**The Lady Married**: A Sequel to the Lady of the Decoration, — this sub-title is sufficient to assure readers of Frances Little's earlier book of the treat which awaits them in her new volume. And those who missed the Lady of the Decoration are to be envied the delight of a first acquaintance with this charming writer. How the "Lady's" scientist husband is sent to China to hunt down the germ of bubonic plague and how she follows him, first to Japan and then up into Manchuria, coming in for the excitement of the Chinese revolution, with all that happened on the way, including the love story of Sada San, a half American, half Japanese girl and "Billy" is told in the author's inimitable style. (The Musson Book Company, Toronto, 240 pages, \$1.00.)

Three novels from McClelland and Goodchild, Toronto, deserve a high place in any list of good fiction. First, there is A. S. M. Hutchinson's, **The Happy Warrior** (448 pages, \$1.35 net). Percival, the hero of the tale, exemplifies the conception of the "happy warrior" in Wordsworth's poem. A noble, generous soul, he aims at the highest, whether in playing or working or loving. The fight with Foxy Pinsent is a bit of description that ranks with the best in literature. But Percival had bigger battles than that to fight, and in these, too, he won out. For its virility and pathos and humor expressed in strong, pure English, Mr. Hutchinson's story can hardly be too much praised. **Widcombe Fair**, by Eden Phillpotts (497 pages, same price), is a fine addition to the author's series of Dartmoor stories. In reading this book one is constantly reminded of Dickens, so large and varied

is the gathering of characters which it presents. Yet these are depicted with such intimate knowledge and sureness of touch, that they stand out in vivid reality. Each of them has a part to play in the working out of the tale: none is a mere super on the stage. The book is a big one. With its closely printed pages, it must be twice the length of ordinary novels. But it is big in more than in a literal sense. It grips the reader, and leaves him with a distinct addition to his knowledge of human life, an unforgettable picture of the Dartmoor valleys and tors, with the loves and hates, the toils and pleasures of their people. Concerning **Joyful Heatherby** (449 pages, same price), it is not too much to say that the author, Payne Erskine, has presented in the heroine, whose name appears in the title, one of the most charming characters which have been portrayed in fiction for many a day. The scenes are laid chiefly in Boston and in a small New England coast town. If it is true that "all the world loves a lover," this book will find a wide circle of readers. For the love story of Joyful and the artist who is the other chief character, is singularly strong and appealing.

Beginning with "Robert Elsmere" published almost a generation ago, Mrs. Humpfrey Ward's name appears as the author or seventeen stories, all more or less well known. **The Mating of Lydia** (Musson Book Company, Toronto, 512 pages, \$1.25) is the latest of the list. It is a tale of the English Lake country, and of the rival love, for Lydia Penfold, a young and charming artist, of the young landowner, Lord Tatham, and the young briefless barrister, Claude Faversham. A study in conscience gives grip to the story—it is here that Mrs. Ward is at her best; and all ends as it ought to end, and happily. This is not one of the greatest of the writer's books, but it is full of life and movement, and will prove a fine addition to the holiday book-shelf.

In, **Because of Jane**, by J. E. Buckrose (McClelland & Goodchild, Toronto, 312 pages, \$1.25), two people find unexpected and complete happiness. Jane is a sprite of a child "of tears and laughter," imaginative and affectionate. Her family, except one aunt, are painfully literal minded and conventional. It is this aunt who finds love and a lover "because of Jane." J. E. Buckrose excels in such studies as this of village and small town life, and his work is distinguished by delicate humor and sympathetic understanding. **Addison Broadhurst, Master Merchant**, by Edward Mott Woolley (same publishers, 278 pages, \$1.25), is a story of modern business. It is told in the form of the actual experience of a young boy starting in as a clerk, and working up to the proprietorship of a huge New York departmental store. Success did not come at once, however, and the author analyses with keen perception the reasons for failure, as well as those that finally won success. The book gives an insight into the modern science of business that is both unusual and extremely interesting. There is a pretty love story too—for how could mere business success be worth while without deeper happiness? A book ambitious men, both young and old, will thoroughly enjoy.

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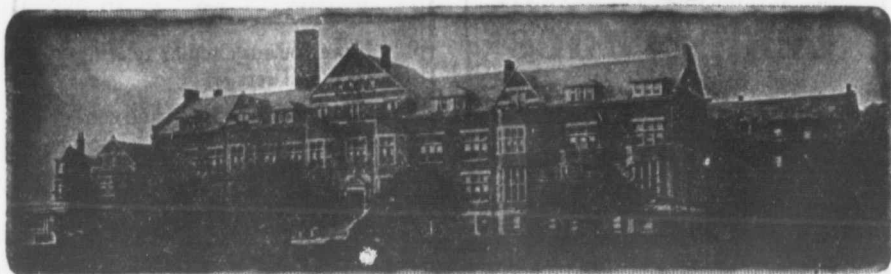
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**Ever After**, by Juliet Wilbor Tompkins (McClelland & Goodchild, Toronto, 287 pages, \$1.25), suggests in its very title that it begins where many stories end. The musician-hero,—a Californian and penniless,—and the artist heroine—Boston born and very wealthy—are married before chapter four is reached, and the remainder of the book is taken up with the working out of their married life through preliminary adventures and differings to final happiness. There is a sweetness and freshness and cleanness about Juliet Wilbor Tompkins' books very refreshing in these days of problem novels. Her stories are crisp and brisk, and this one, whose setting is almost wholly out of doors in the mountains and by the sea, is specially charming for summer reading. **Mrs. Red Pepper**, by Grace S. Richmond (same publishers, 339 pages, price \$1.25), is also mainly a story of married life, with an added romance of a beautiful amateur woman photographer and a famous surgeon. Redfield P. Burns, M.D., is a red-headed, warm-hearted doctor and surgeon of great skill—as noted for his quick temper as for his energy and kindness. His hair and his temper and his name had won for him the nickname of Red Pepper. He has married a beautiful woman of much sweetness and poise, who helps him presently to the splendid self-control that means so much added strength. Red Pepper is a country doctor because he prefers to be—and the story shows the wonderful place such a doctor holds in the lives of the people around him. A very wholesome, homelike, story.

Horace Annesley Vachell, the author of *Brothers and the Hill*, has kept well up to his former standard in **Bunch Grass**; A Chronicle of Life on a Cattle Ranch (Musson Book Co., Toronto, 303 pages, \$1.25). The writer tells that he went to a wild California cow country thirty years ago and remained there seventeen years, during which period the land ceased to be cattle and sheep ranges and became subdivided into innumerable small holdings—a transformation which was the occasion of countless differences between the old-timers and the newcomers, differences which were as often as not settled with a pistol. The twenty-three stories of the book are photographic of that stirring period. They are a setting down of picturesque—usually roughly picturesque—ways of speaking and doing, which, so swift are the changes in the far West, are already but a memory. A settled state of society ended that. They are worthy, however, to be recorded, for, as the author remarks, "those truly manly virtues, generosity and courage, were the virtues that counted in the foothills during the eighties."

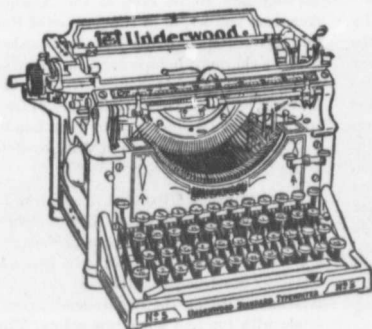
**John Jonathan & Company**, by James Milne (Mussons, Toronto, 248 pages, \$1.25), has the quaint sub-title: Being the Full True and Particular Record with Observations Reflections and Confessions of a Bachelor Honey-moon over the Atlantic through America and Home Again to England all Duly Set Down in a Proper Manner. The lady-love before she would order her wedding frocks, had said he "had better have a look around; a last look around," she had added "to console me," he reminds her, "aye, and to console yourself for sending me away." And so in these twenty letters to his dear heart, the happiness that is to come is always to be seen in the horizon. This only makes

more piquant the writer's shrewd though kindly dissection of the things he comes across—and the people, especially the womenkind. One would think there was nothing new to be said of the Atlantic Ocean, or American politics, or of Niagara, or of French Canada, but this vivacious writer has shown otherwise. Altogether a charming book is *John Jonathan and Company*. Other books from Musson's are: **Ports and Happy Havens**, by Ethel Turner (268 pages, \$1.00), **The Sporting Instinct** (Hodder & Stoughton, London, 300 pages, \$1.25), and **The Woman Hater**, by John Alexander Hugh Cameron (297 pages, \$1.25).

From Mussons (Hodder & Stoughton, London) come also two stories by G. A. Birmingham: **Priscilla's Spies**: A Yachting Adventure (298 pages, \$1.20 net), a story of a young Irish girl, who sets a band of spies watching some unaccountable strangers seen in wild Rosuacree Bay on the remote west coast of Ireland, a tale with fun and adventure galore; **The Red Hand of Ulster**: An Irish Rebellion (276 pages, same price), a story of a farcical revolt, financed by an Irish-American millionaire and chronicled by an unprincipled Irish lord, with a specially exasperating nephew.

In **Children at Play in Many Lands**, Katherine Stanley Hall (92 pages, illustrated, Missionary Education Movement, New York; price 75 cents), describes the games of children almost all over the world. Games of the North American Indians, Japanese, Korean, Turk, African and other children are described and illustrated, so that any teacher can readily show her children how to play them. Miss Hall trained over two thousand children to play the games in the scenes at, **The World in Boston**, America's first great missionary exposition. The suggestion is made that many of these games might be used for mission bands, and possibly played in costume.

**The Modern Students' Life of Christ**, by Philip Vollner, Ph.D., D.D., Professor of the New Testament in the Central Theological Seminary, Dayton, Ohio, (Fleming H. Revell Company, Toronto, 353 pages, \$1.00 net) comprises three parts. Part I, Introduction to the Life of Christ, gives an account of the world in which Christ lived, in its physical, political, intellectual, religious, moral and social aspects which the student will value highly for its wealth of information and conciseness of statement. Besides this the Introduction discusses, with great fulness and clearness, the sources of our knowledge of Christ and the chronology of His life, and gives a carefully selected bibliography. Part II, The Events of the Life of Christ, follows the usual lines of sub-division. A feature of the Table of Contents belonging to this section, is that it is so arranged as to form a Chronological Chart. In Part III. are presented General Aspects of the Life of Christ. Here we have a series of discussions on the character of Christ, His plan of work, the problems of the Incarnation, the Self-Consciousness of Jesus and the Resurrection, while the closing chapter is a criticism of non-biblical portraits of Jesus. The book is admirably adapted to its purpose as a text-book for advanced students. Ministers and Bible Class teachers will find it exceedingly useful as a desk book of reference.



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