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Vol. XIII. No. 7

July, 1907

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Sabbath School Publications.
Presbyterian Church in Canada.

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

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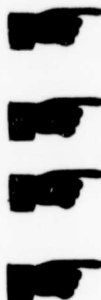
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The Teachers Monthly

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

Vol. XIII.

July, 1907

No. 7

There are no more charming stories than those from the life of Jesus. The little ones love them, and if parents and teachers can pick them out and tell them, and especially if they have a picture that goes with the story, they will never lack an audience.

It is not quite easy to pick out the stories, and help in this direction is always welcomed. We are glad to announce a forthcoming volume by Rev. Geo. S. Carson, made up of the choicest of the stories from that wonderful Life, told in the very language of Scripture, and illustrated by a large number of exquisite reproductions from the old masters. The book will be ready in the fall, and is to be issued by Hodder & Stoughton, of London, England, the publishers of the Old Testament in Art, and the New Testament in Art. The Canadian edition will be handled from our offices. The price will be a dollar; and an excellent dollar's worth it will be.

The features of the Report of the Publication Committee to the General Assembly were the successful launching the INTERMEDIATE QUARTERLY and INTERMEDIATE LEAFLET, and the steady growth in the circulations of our various Lesson Helps and Illustrated papers. EAST AND WEST is coming to be known, far and wide, inside, as well as outside our own church, as a young people's paper which arrives. It puts first things first in the prominence it gives to what makes for a true patriotism and a practical interest in the grandest of all tasks, the winning of this land, and of all lands, for Christ.

The Report of the Sabbath School Committee is also full of cheer. A net increase of almost 5,000 scholars shows that our Sab-

bath Schools are keeping pace with the growing population. There has been a proportionate increase in giving, and more than 1,000 more scholars from the Sabbath Schools have come into full communion with the church than in any previous year. The Organized Bible Class idea is taking hold in our Schools—a class self-governing, pledged to increase its numbers, and in shape for undertaking helpful work in the congregation and for missions.

Every Man His Own Judge

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

It is a well known principle of law, that no man can judge in his own cause. The decisions of a judge, to be respected, must be free from bias. And it is not easy to escape at least the suspicion of partiality in any matter that affects one's own interests. A high-minded man shrinks from pronouncing on questions involving gain or loss to himself.

But there is a sense in which every man is, and must be, his own judge. One who listens to the sweet harmonies drawn from an exquisitely tuned instrument by a skilled pianist, and detects no difference between these and the jangling notes of a street hurdy-gurdy, sets himself down as devoid of the musical sense, or lacking in musical education. To put the picture of a great painter, with its mastery of color and form, on the same level with a cheap chromo, is to proclaim one's entire lack of artistic appreciation. Every time we listen to a speech, or read a book, by our attitude towards the speaker or writer, we judge ourselves.

Nowhere do men judge themselves more surely, than in the presence of Jesus. He is

the "Son of man". He reveals to the whole world the fulness of divine love. In Him we see what God intends us to be, what by His grace we may become. "Sin no more," said the great Healer, to the cripple of Bethesda, and immediately there stretched out before the man two paths, in either of which he might walk with his renewed powers. He must follow the Christ, or go back to the service of sin. And his choice was the index to his character. It was his own judgment passed upon himself.

There is not one of us for whom the Son of Man is not holding wide open the door to a stronger and gladder life than we have hitherto known. "Turn from sin and follow Me", is His gracious invitation to each of us; and in every syllable there is the infinite yearning of a loving heart. Yearning? Yes, but no compulsion. Of our own free will we must make the great decision, and in making it, we judge ourselves capable of the nobler and better things to which He seeks to win us.

Meditation

By Rev. A. B. McLeod, B.D.

No one can over-state the importance of prayer. Our morning and evening devotions, our sacred moments, when, in the midst of our activities, we lift our heart to God, prayers at the family altar,—these are the very springs of spiritual growth and activity. Scarcely less important than prayer itself, however, is quiet meditation, as a preparation for prayer and the faithful performance of life's duties.

Solitude is as favorable to meditation as to prayer. How often Christ Himself would leave His followers and go apart up the mountain side, to be alone with nature and nature's God! When we are thus alone, we soon forget the ordinary subjects of thought: they seem trivial. Doubt takes to itself wings, and we cannot imagine such a world as ours without a God behind it. We have a sense of His presence. Even our bodies seem foreign to us, as we enter into communion with the eternal God. We do not long remain in meditation: we are soon found in prayer. Admiration soon becomes ador-

ation. With awe and reverence we bow our heads before Him; with calm and peaceful souls we enjoy the full assurance of His presence with us.

There are times more suited for meditation than others. The quiet gloaming with its long shadows, when the day is beautifully fading away into night, summons us to sit in the twilight and meditate. In such a moment we welcome no voice, desire no interruption. As the evening shadows disappear, we think of how life fades away and each day draws us nearer the close of our short, earthly existence, when the ambitions, the hopes, the successes of life shall forever disappear. We think, too, of that eternal life, with its unfading day, with its never failing light.

Meditation will impress upon us our imperfections, our needs, and the sacredness of life's duties. Face to face with God, meditating on our sinfulness, we will seek the divine forgiveness. Meditating on our failures and imperfections, we will seek strength to do better in the future. Meditating on our blessings, we will be filled with a deeper spirit of grateful consecration to their great Giver.

Above all, we should meditate on the life of Christ. The thought of His unselfishness will drive out of our hearts the self-seeking, mercenary, grasping spirit. His sincerity and truth will inspire in us the resolve to seek only that which is straightforward and manly. In the light of His charity we shall despise in ourselves the spirit of narrow bigotry and intolerance. If we meditate upon the life and the death of Christ, we shall be constrained by an irresistible influence to love and to adore Him.

Through Effort to Excellence

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

The ease of perfect gracefulness is hard to come by. It is true, as Ruskin said, that when we look upon any great and beautiful structure, such as a cathedral, we do not reflect: "There has been a great effort here", but, "There has been a great power here". Nevertheless the reason is, that the effort has been so painstaking as to have concealed

all traces of itself. A cathedral is not easily, or lightly, or suddenly built.

No graceful feats of bodily dexterity are done, except as the result of long drudgery of training. Babies are neither athletes nor acrobats. It is by dint of many tumbles that they learn to walk, and through much awkwardness that they learn to handle fork and spoon. The skater who weaves intricate spirals on the ice, the trapeze performer who whirls in mid air with simian ease, the dancer who fits a symmetrical gesture to every cadence of the music, have all served a long and toilsome apprenticeship.

The distinction of the aristocrat is courtesy. Rough old Carlyle, who charged like a fierce bull against so many classes of society, was wont to spare the nobility because they possessed the saving grace of politeness. Now, the child of an earl or a prince is no more born polite, than he is born athletic. But he is immediately appointed a governess to teach him to walk, stand, sit, eat, ride and lounge gracefully. Other children learn to do these things, but they do not learn to make an art of doing them. This effortless self-possession and dignity are what we call breeding. It is what the aristocrats cherish as the hall-mark of their order. They do not abhor the poor man, or the man without ancestors, but the "cad" or "bounder", the blunderer in deportment. No impostor ever perfectly imitates it, no valet ever rivals his master's manners. And, be it remembered, the reason is that the young sprig of the nobility is put through a drill which is both stern and hard.

Now, this same law applies to the achievement of any grace, even the "grace of our Lord Jesus Christ". No one reaches the gracefulness of soul, that noblest politeness of character, which shone in "the meek, quiet, humble, tranquil Spirit, the first true Gentleman who ever breathed", without a discipline of self-correction ardently and persistently carried on.

To grow to be like Jesus is the task of a laborious lifetime. Justification comes in a moment and by miracle, but sanctification does not come at all. It is acquired through a course of mistakes, awkwardnesses, regrets and relapses. By the constant repression of

vulgar desires, by the constant stimulation of pure and affectionate impulses, by the exercise of a will at once resolute, tireless and discreet, may we hope, by His help, to attain unto His grace.

Our salvation is a lump of leaven to be kneaded into every faculty of our natures, into every word of our lips, into every thought of our minds, till, after much fear and trembling, much drudgery and patience, much hope and courage, we shall "attain unto a full-grown man, unto the measure of the stature of the fulness of Christ".

Winnipeg

The Bird in the Storm

By Rev. John Somerville, D.D.

On a summer evening, a great storm came up from the west. The lightning flashed and the thunder roared, reverberating from rock to rock, while the quiet town nestled in the low-lying valley. Between the crashes a little cat-bird upon its nest twittered timidly and softly as if in fear, but her mate on a branch hard by sang with confidence in his tone, as if he would say to her, "Why should we fear? 'God's in His heaven, all's right with the world'". Away to the north, the bell from a church steeple pealed forth the angelus, calling the people to prayer.

Such are the contrasts of the divine revelation in nature. The thunders reverberate, and in the lull between, the little birds sing their tender songs of trust and confidence, and the angelus calls to prayer and meditation.

So also is it in God's other book of revelation, in which holy men spake as they were moved by the Holy Ghost. Through the pages of the Minor Prophets, for example, you see the lightnings of judgment flash, and you hear the thunders of doom against sin reverberate from Samaria to Jerusalem, and from Israel to Judah. Great, frowning rocks of judgment stand over against each other, and quiet valleys nestle between. Between the thunders of doom you hear the sweet snatches of music that well up, like bird notes from the poet-prophet's lips, as he calls the people to prayer and confidence in God, to forgiveness and

peace. All the later prophets have these features of striking contrast. The prophet thunders, "The nations shall see and be confounded at all their might: . . . They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of Thee". Then listen, as the roar ceases, and you hear the tender bird song, "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy". All the Minor Prophets have these features of contrast, and they all have this further note in common, that they close with visions of hope. They feel that their deliverance draweth nigh. Of every one of them Jesus might have said, as he said of Abraham, he "rejoiced to see My day: and he saw it, and was glad".

Through the centuries they saw the crimson streaks of dawn flashing up the sky from beneath the horizon in the east, and heralding the rising of the Sun of righteousness. To them, "the testimony of Jesus" was "the spirit of prophecy", and their hope was not merely the hope of deliverance from exile in Babylon, but that deeper deliverance by a Redeemer from the doom of sin.

Toronto

The Hat, or the Lesson

By Marion Wathen

If the Primary Class is a large one, there is almost sure to be in it two or three children who want to talk "hat" or "dress". The new hat is certainly a marvelous thing, capable of turning older heads—it is attractive! What is to be done under such circumstances, if the lesson is to be made a success? Only this: see that the lesson is more attractive than the hat. Little children are not capable of "making" themselves attend to any particular thing. It is natural for them to attend to the most attractive thing. There is no use in going on with the lesson, if their thoughts are on the hat. The teacher must first of all say or do something startling, to attract atten-

tion from the hat, and to the lesson. She will have to use all the dramatic power she possesses. She must have attention.

One of the best ways of holding attention, under any circumstances, is the use of short, abrupt, pointed, direct questions. Startle the inattentive child with a direct question of a surprising nature.

I was present in a class one Sunday, when the teacher was trying to teach the lesson on Joash Repairing the Temple. One member of the class had on a new hat—a hat with flowers and ribbons, and, in fact, almost everything that could possibly be on a hat. Helen kept watching that hat, and the teacher made several vain attempts to turn her attention to the lesson. "Helen, have you a bank?" she suddenly asked the child—she was working up to the thought of the money chest of the temple. "What are you going to buy with the money in your bank?" was the second question, given before Helen had time to recover from the surprise at the first. Before her attention could again wander to the hat, the teacher had made the "money box" of the lesson so attractive, that the child wanted to attend.

Another way of securing and retaining interest in the lesson, is by arousing curiosity. For example, have a guessing competition for a few minutes, or perhaps only a minute. The teacher already referred to, on the previous Sunday easily won the attention of her entire class by—"The boy's name wasn't John nor James, but something beginning with a J. What do you suppose it was?" After "Joe", and "Jacob" and several other names had been guessed, she had to inform them that it was "Joash".

One sure way to lose the interest and attention of the class, is to give a summary of the lesson or illustrations in the first few sentences. The interest should be worked up step by step, until the climax of the lesson story is reached, and the way made ready for the practical application. A feeling of pleasurable expectation should pervade the class. They should feel that something is being kept in store for them, and then their minds will be alert. Thus the interest may be maintained to the end.

Harcourt, N.B.

The Place of the Story

Being No. VII. in a series of Twelve Articles on

THE PRIMARY CLASS AND THE HOME

By *Esther Miller*

Any one who is at all familiar with children, knows that to them there is nothing more pleasing than a story. Just let a grown person start off with those magic words, "Once upon a time", and immediately he has absorbed attention. This eagerness for a tale is one of the greatest blessings to mother and teacher, and, if used aright, becomes in their hands a great power.

The knowledge that the story method is by far the most interesting to the little one, should be a guide to all who would teach him. For it is by far the most effective way of imparting knowledge to the child mind. Suppose a mother would teach her child something of God's love towards man. She may simply state that He loves us; that will have some effect. But, strange to say, the child is far more strongly influenced by what is suggested to him, than by what is stated plainly. Let the mother tell a story illustrating the love of Jesus, and see what an impression she will make. The New Testament is full of such stories: Jesus healing the poor lepers; calling the little children to Him; praying for His cruel enemies; and dying for us on the cross. The child's tender mind will be deeply impressed, he will want to hear the stories again and again; and from them he will learn, never to forget it, the blessed fact that his Saviour loves him.

The story is, indeed, a great factor in child training. When the little one needs correction, it will often carry much more force than a reproof. Many a mother has pointed out the right way to her child without making any remark upon his conduct, by merely telling a little tale dealing with a case like his. Sometimes the story may be of boys and girls in surroundings like his own; but the opportunity for telling a Bible story should not be missed. The Bible is so rich in tales, that, if the instructor, only reads it herself, she cannot fail to find an interesting story to illustrate any kind of truth she may

wish to teach.

Then, as said before, the little ones should learn the story of the Bible as a whole, from Genesis to Revelation. At first, the story should be told in outline: God's giving Adam and Eve a beautiful garden, and their losing it through disobedience; the promise of a Saviour; the flood; God's choice of Abraham and all his descendants to bear the message of His Word to the earth; the Egyptian bondage; the journey to the Promised Land; the forsaking of God for idols; the punishment by being taken away to a far country; the return, and the renewed promises of a Saviour.

This outline should be gone over until it becomes quite familiar to the little one, and he can even tell it to mother or teacher himself. When it is thoroughly learned, the mother may fill in the details. Every time it is retold, a new and interesting name can be added—Samson, Gideon, Ruth, David, etc., etc. The story will soon become too long to be all told at once, but by that time the child will have learned the main facts in their order, and will have an intelligent idea of the Old Testament as a whole.

The New Testament can be treated in the same way, and the mother and teacher will find it very enticing to tell the wonderful events of the Master's life in their order. And, above all, they should not forget to tell many, many times "the old, old story" of Jesus' love in giving His life for us. It should be told and re-told, not only until the child knows it perfectly, but until it has become a part of his very life.

Teaching Hymns in the Primary Class

By *Rae Furlands*

The things which a successful Primary Teacher must take account of are numerous, and not the least of them is the manner of teaching hymns to the little ones.

Hymn books in the hands of the entire class cannot be thought of, for many of the

children cannot read, and of those who can, few would understand the meaning; besides, they must learn, through the teacher's example, the proper handling of the books, before they use them collectively. The expense also, would probably be too great for the ordinary school, as the Primary Class is privileged to sing hymns from various books. Our own Book of Praise has a plentiful supply for almost any occasion; but there are some gems for the little ones which are not included in it, and occasionally the teacher may wish to take one of these.

The song sheet may be used with benefit, and this, any teacher may make for herself, if she will procure some cheap cotton, a camel's hair paint brush, and some India ink (liquid shoe polish will do, but India ink is cleaner). Use the brush as a pen, and print or write the hymn on the cotton, in letters large enough to be read across the room. The sheet serves the twofold purpose of focusing the attention of the children and assisting the memory of the teacher. Writing the hymn on the blackboard serves the same purpose, but gives a less permanent copy than the sheet.

After the hymn is selected and written or printed, the next thing is to get the children to *know* it, not the words only, but something of its meaning. It must not be forgotten that some of the children are so young, that the explanation must be simple and oft repeated.

The first thing is to awaken interest. This may nearly always be done by a story or incident. For example, in teaching Hymn 514, Book of Praise, tell of a baby sparrow you saw one day lying dead on the walk. Where did it come from? It may have fallen in the night when we were asleep; but One saw it. Who? Then tell how God looked with pity on it, because He loved it; but how much more does He love the children! After some such introduction the children will readily learn the words, and you have also called forth the right spirit for these.

The spirit in which a hymn is taught has much to do with the child's appreciation of it, and therefore it is important to create the right atmosphere, by linking it with some familiar thought. Easter, Thanksgiving or Christmas hymns are easily taught in their

season, as outside influences are then at work creating the spirit or atmosphere for them.

In the case of such a hymn as 525, Book of Praise, one might introduce the subject by drawing attention to family likenesses, both in appearance, and in manner or actions. Then tell of Jesus our Elder Brother. Can we be like Him? What did He do when on earth?

Sometimes blackboard or object illustrations are better than words; but, as the children love singing, and the rhythm of the verses also attracts, there is little difficulty in teaching the hymns, if the interest is first gained.

The Supplemental Lessons: A Method and its Results

By Rev. Hugh Matheson, LL.B.

The introduction of the Supplemental Lessons was the beginning of a new era in the work of our School. A new spirit has been created, and after the experience of continued use they have been advanced to the first place, and form the main part of the school studies.

How they are worked:

1. In our School, the first fifteen minutes of the class work are given to these Lessons. We began with ten minutes; but found the time insufficient. The scholars are drilled in the Bible Work and in other parts of the course. The teachers take up the course with enthusiasm.

2. The Lessons are reviewed by the superintendent, and usually this is the only review given. It is astonishing to see how scholars enjoy going over again and again the names and grouping of the books of the Bible, the key words, and the names and doings of the great men. They are keenly interested in what they thoroughly and accurately know.

3. A system of examinations is added, and a scholar who repeats correctly the work of a year in all its departments, including Hymns, Questions on Missions, and Memory Passages, receives a certificate, which is presented to him before the whole school.

In Bible Drill, attention is given to the correct answering of questions as they are given in the Leaflet; but the drill is not limited to this. Questions and parts of

questions are analyzed, emphasized and developed. For example, in the second year of the Junior Course, "The Book of Genesis is the book of beginnings". Here the lesson may be developed of God making all things. Or, again, the Books of Kings and Chronicles—"The kingdom, its division, decline, and captivities," the three parts of answer are expanded. The questions on the historical books are made a basis for the relation of Old Testament stories and narratives, and the main facts of the history of the chosen people. Again, the connection is pointed out between book and book and what is contained in each.

Unconsciously the scholars are getting book outlines, and history outlines, while in the memory work, they are learning the great passages of Bible literature. In a simple way, they are receiving true views of the Bible, and are being brought into a right mental attitude towards it. Every pupil who completes the course will possess a connected and related knowledge of the whole Bible and of its teaching taken as a whole, and a connected and true conception of the unity and progressive unfolding of divine revelation.

Results :

1. There is an increased spirit of eagerness. The scholars are more interested in their work, and more studious. The course of study is organic, connected and unified, and there is something definite to do.

2. A greater accuracy of knowledge.

3. The Bible becomes more easily the chief study, and has the central place in the school.

Caledon East, Ont.

The Teacher Training Course in the Sabbath School: An Experience

By Rev. Robert Harkness, Ph.D.

For some years there had seemed to be a missing link in the development of our church work, between the time young people unite with the church and the time when they are able to take up work which meanwhile their age and lack of experience forbid. Much time is spent with young people before they openly profess Christ, but very often nothing special is done for them immediately afterwards. How then should this lack be supplied, while, at the same time, the present

day tendency should be avoided of multiplying meetings, if not organizations.

The thought came—Why not use the Sabbath School, where these young people belong? So the girls, varying in age from sixteen to twenty years, were gathered into one class, and the boys, a few years younger, into another. These were called Communicants' Classes, "communicants" meaning those who had recently made public profession of their faith in Christ. They were not to be separated from the Sabbath School, but to form regular classes of the school, and were, at the beginning, taught the regular Sabbath School Lessons; but taught these from the viewpoint that they were now professed Christians and must look forward to Christian service.

Some two years ago, when the Teacher Training Course came up for consideration, the usual questions arose, namely, Where is our class? Who will teach in the event of a class coming forward? etc. But why not take it up in our Communicants' Classes as part of the Sabbath School work and at the School hour? This was decided upon; it has been partially carried through, and already we are getting workers from our classes. It will be seen that the primary object in this plan was not to create a class for the Teacher Training Course, but to bring together young professed Christians, in order to train them for Christian work generally.

The original plan was to remove from the ordinary classes to the Communicants' Classes all who, at each quarterly communion made public profession of their faith; but some difficulties came in the way. The Communicants' Classes grew large, while the other classes were more or less disorganized, and if any special course were being taught in the Communicants' Class, not all had the opportunity of entering on the course at the beginning. It is now under consideration to make the change in classes—say once a year, at the re-opening of work after the summer vacation.

It is believed that there is something in this plan well worth while, because it affords an opportunity for training young Christians for service, and we think this can be done in this way, without any detriment to the

rest of the school. We do not know a more suitable class in which the Teacher Training Course can be carried on.

Knox Church, Cornwall

Preparedness for Teaching

By Rev. Beverley Ketchen, B.A.

I think it was Daniel Webster who said, "If I were asked what is the first essential of success, I should say, 'Preparedness', and if asked what is the second essential, I should say, 'Preparedness', and if asked what is the third essential, I should say, 'Preparedness'".

How important it is, in the responsible work of teaching a class the deep things of God, the things that transfigure and vitalize character, that the teacher should be conscientiously prepared—mentally, by careful study, and spiritually, by prayerful brooding.

If thorough normal training is necessary for public school teaching, is it consistent or is it just, that Sabbath School teaching should be treated lightly? Who can estimate the harm and loss, if boys and girls, during their most impressionable years, are entrusted on Sabbath afternoons to careless, ill-prepared, unadapted teachers?

If one would be a successful spiritual leader of the young, he must make some study of pedagogic methods. He must study his class individually, endeavoring sympathetically to understand their mental and moral characteristics and carrying them in his mind and heart all through the week. I have

in mind a teacher who never gives the lesson a serious thought until after dinner on Sunday, and then wonders why the boys in his class should be so irrepressibly bad. Is it much wonder? It is unreasonable to expect satisfactory results in the class, if the teacher's preparation of the lesson has been desultory, purposeless and prayerless.

I was in the home of an old man the other day—not an educated man in the technical sense, but a man who had been for many years a conspicuously successful Sabbath School teacher—and I happened to remark upon the extensiveness and theological character of his library. He told me that, years ago, when he taught a class of boys, he sought and studied every book he could find bearing on the current lessons. He took his work seriously and prepared lovingly, and the result was, that those boys were capitalized for life with an intelligent knowledge of God's Word. To-day, as grown and busy men, they speak with gratitude and reverence of their teacher's real interest in their spiritual welfare.

It is the teacher's office to bring the understanding and heart of the scholar into vigorous action on moral and religious truth. We should earnestly and tirelessly endeavor to so prepare for this work, that the members of the class will, not simply get a few incoherent ideas, but will be stimulated to study and think for themselves. Let every teacher take his work seriously, prepare to teach, and teach to save.

Hamilton, Ont.

Lesson Calendar: Third Quarter

THE BEGINNINGS OF GOD'S CHOSEN PEOPLE AND OF THE HEBREW NATION

1. July 7.....God Feeds Israel in the Wilderness. Ex. 16 : 1-15.
2. July 14.....The Ten Commandments—Duties Toward God. Ex. 20 : 1-11.
3. July 21.....The Ten Commandments—Duties Toward Men. Ex. 20 : 12-17.
4. July 28.....The Golden Calf. Ex. 32 : 1-8, 30-35.
5. August 4.....The Tabernacle. Ex. 40 : 1-13, 34-38.
6. August 11.....The Sin of Nadab and Abihu. Lev. 10 : 1-11.
7. August 18.....The Day of Atonement. Lev. 16 : 5-22.
8. August 25.....Israel Journeying to Canaan. Num. 10 : 11-13, 29-36.
9. September 1.....The Two Reports of the Spies. Num. 13 : 17-20, 23-33.
10. September 8.....The Brazen Serpent. Num. 21 : 1-9.
11. September 15.....Moses Pleading with Israel. Deut. 6 : 1-15.
12. September 22.....The Death of Moses. Deut. 34 : 1-12.
13. September 29.....REVIEW.

Lesson I.

GOD FEEDS ISRAEL IN THE WILDERNESS

July 7, 1907

Exodus 16 : 1-15. Commit to memory v. 4.* Read Exodus 15 : 22 to 18 : 27.

GOLDEN TEXT—I am the living bread which came down from heaven.—John 6 : 51.

1 And they took their journey from E'tim, and all the congregation of the children of Is'rael came unto the wilderness of Sin, which is between E'tim and Si'nai, on the fifteenth day of the second month after their departing out of the land of E'gypt.

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

3 And the children of Is'rael said unto them, ²Would to God we had died by the hand of the LORD in the land of E'gypt, when we sat by the flesh pots, ³and 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 ⁴certain rate every day, that I may prove them, whether they will walk in my law, or no.

5 And it shall come to pass, ⁵that 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 Is'rael, 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 ?

Revised Version—¹ against ; ² Would that we ; ³ Omit and ; ⁴ day's portion ; ⁵ on the sixth day, that ; ⁶ said ; ⁷ at even, that ; ⁸ camp ; ⁹ Omit there lay ; ¹⁰ Omit as ; ¹¹ What is it ? for they ; ¹² It.

LESSON PLAN

- I. The Hungry Multitude, 1-3.
- II. The Divine Promise, 4-12.
- III. The Plentiful Provision, 13-15.

DAILY READINGS

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

M.—God feeds Israel in the wilderness, Ex. 15 : 22 to 16 : 3. T.—God feeds Israel in the wilderness, Ex. 16 : 4-15. W.—Slow to learn, Ex. 16 : 16-26. Th.—Food of forty years, Ex. 16 : 27-36. F.—Discontent, Num. 11 : 1-9. S.—The true bread, John 6 : 28-40. S.—The Bread of Life, John 6 : 41-51.

Shorter Catechism—*Ques.* 61. *What is forbidden in the fourth commandment ?* A. The fourth

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 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 ⁹spake unto Aa'ron, Say unto all the congregation of the children of Is'rael, Come near before the LORD : for he hath heard your murmurings.

10 And it came to pass, as Aa'ron ¹⁰spake unto the whole congregation of the children of Is'rael, 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, ¹¹I have heard the murmurings of the children of Is'rael : speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread ; and ye shall know that *I am* the LORD your God.

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

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

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

commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words or works about worldly employments, or recreations.

The Question on Missions—(Third Quarter, HOME MISSIONS IN MANITOBA AND SASKATCHEWAN.)

1. Why is mission work in these Provinces so urgent ? Immigrants in immense numbers are coming from older Canada, the British Isles, the United States and the continent of Europe. Amongst the English speaking people, we have this year opened 63 new fields, having from 3 to 5 stations in each field.

Lesson Hymns—Book of Praise, 313 (Supplemental Lesson); 418; 154; 14 (Ps. Sel.); 18 (from PRIMARY QUARTERLY); 317.

EXPOSITION

By Rev. Principal John Scrimger, D.D., Montreal

Time and Place—B. C. 1491; the northern part of the wilderness of Sin.

Connecting Links—After their deliverance at the Red Sea (see Lesson for June 16, Ex. 14 : 13-27) the Israelites, led by Moses and Miriam, sang a song of triumph (ch. 15 : 1-21), and then moved on southward, keeping a line not far from the eastern shore of the sea, on the way to Sinai. After three days' march, during which they could find no water, they came to Marah (vs. 22-26), where the only water to be found came from brackish springs, and so could not be used. Moses was shown by the Lord how to sweeten the water by casting into it a certain tree. From

Marah, it was a journey of but a few hours to Elim, with its twelve wells and seventy palm trees, where their flocks found abundant pasture in a beautiful, grassy valley, v. 27.

I. The Hungry Multitude, 1-3.

V. 1. *Took their journey from Elim.* This quiet resting place must have been grateful indeed to Israel, after their first march through the barren desert, accustomed as they had been to rich, well watered Goshen. *All the congregation . . . came unto the wilderness of Sin;* a desert plain bordering the Gulf of Suez on the east. (See Light from the East.) Here, it would seem, the Israelites were first as-

*The Scripture Memory Passages of the Supplemental Lessons are recommended as a substitute for those here given Sabbath by Sabbath. They will be found in the Supplemental Lesson Leaflets.

sembled as a complete host (numbering 2,000,000), having marched hither in detachments. *Fifteenth day of the second month.* They left Egypt on the fourteenth day of the first month, so they had been by this time a month on the road, ch. 12 : 2, 6. They must have spent a considerable time in the neighborhood of Elim. Num. 33 : 10 mentions a camping place by the Red Sea, between Elim and the wilderness of Sin.

Vs. 2, 3. *Murmured against Moses and Aaron;* but really against God, for Moses and Aaron were but carrying out His directions. *By the hand of the Lord,* referring to the plagues, especially the slaying of the firstborn, in Egypt. Such a death now seemed preferable to the sufferings of famine that stared them in the face. *Flesh pots. . . bread.* Slavery and death amid plenty, rather than liberty with some privations! Only a servile spirit would make so base a choice. *Brought us forth. . . to kill. . . with hunger.* Yet surely they might have had faith to believe that the God who had delivered them from slavery and brought them through the Red Sea, would not suffer them to perish for lack of food.

II. The Divine Promise, 4-12.

Vs. 4, 5. *Behold.* Look! There may be no food in the desert, but there is God in heaven, and He can rain bread from heaven to feed the hungry. *A certain rate every day;* food for each day as it comes, and "in the sixth day", a double supply, to provide for the seventh, the holy day, on which no work may be done (see vs. 16-27). For each person there was an omer, that is, 6 or 7 pints of our measure. *That I may prove them;* put their faith to the test by limiting the day's gathering to the day's need. *Whether, etc.;* whether they will fall in with God's plan of helping them for a day at a time. God meant to do more for Israel than satisfy their hunger: He would train them in faith and obedience.

Vs. 6-8. *At even. . . And in the morning.* Speedily, as well as certainly, will God prove that He is remembering in kindness the great host whom He had delivered from Egypt. Having redeemed them, He will not permit them to starve. *The glory of the Lord* (see v. 10); an outward appearance of 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, ch. 13 : 21. *Not against us, but against the Lord.* The murmurers were really guilty of a sort of blasphemy. These human leaders could not feed the multitude. God alone could do that, and in His love He would do it.

Vs. 9, 10. *Come near before the Lord.* They had forgotten His presence, and needed to be reminded that He was leading them and caring for them. Before Him their complaining will be stilled, their fears quieted, their faith restored. *Toward the wilderness;* beyond the camp.

Vs. 11, 12. *And the Lord spake.* There was more than fire and cloud: there was a divine promise that scattered the doubts of the people, as the sun puts the darkness to flight. *I have heard.* The Lord knew the people's sin; but He knew, also, their sore trials, and He was full of pity for them. He was eager, not to condemn them, though they were worthy enough of blame, but to comfort them. *At even. . . flesh. . . in the morning. . . bread;* a promise of full provision,—and to come so soon. Their faith would not be long tried. Before nightfall they would know how faithful is the Lord.

III. The Plentiful Provision, 13-15.

Vs. 13-15. *Quails.* See Light from the East. *Covered the camp;* so numerous were they. God's supplies are always abundant. The miracle consisted in the timing of the arrival of the quails according to the prediction of v. 12. *A small round thing;* scattered over the ground in small, compact grains. It had apparently fallen during the night with the dew, but remained behind when the dew evaporated, and the people were able to gather it. *What is it?* (Rev. Ver.). The Hebrew for this question is "Man hu?", which gave rise to the name manna. In the Sinai peninsula there is a species of tamarisk tree, which, about the beginning of May and onward, exudes a gum which forms into small drops. This is called manna. But the manna which God sent to Israel, though resembling this natural product, was a miraculous substance. In Ps. 78 : 24, it is called "corn of heaven", and in Ps. 105 : 40, "bread of heaven". Quails were sent to

Israel for food, only on rare occasions (see Num. 11 : 31-34), while the daily provision of manna was continuous throughout the forty years of their desert wanderings, v. 35.

Light from the East

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

WILDERNESS OF SIN—The Israelites, after crossing the arm of the Red Sea, turned southward along the eastern shore of the Gulf of Suez. The Wilderness of Sin is the plain el-Markhah, a desolate expanse of burning gravel with almost no vegetation, where in summer the heat is terrible, and even in winter it is trying to one from the north. Towards noon, a breeze comes up from the sea, and makes the march more bearable. But the scarcity of water and

herbage make it still a dangerous route, and even the Bedouins avoid it when possible.

QUAILS—Are well known migratory birds, with round, plump bodies and only a limited power of flight. They go southward into the interior of Africa in November, and return again in March. They fly with the wind and mostly at night, and when a heavy wind comes up during the night from the Red Sea, it drives them in immense numbers exhausted over the desert. When they reach their destination, they are very tame : they hide under the bushes and will not take wing unless they are compelled to do so. When their flesh was eaten to excess for a month by a people not accustomed to it, the result was a dangerous disease, Num. 11 : 18-20, 31-35.

APPLICATION

By Rev. Clarence Mackinnon, B.D., Winnipeg

Murmured, v. 2. Four men climbed the Alps one beautiful day. After toilsome effort they reached the summit, and nature lay spread at their feet, a panorama of unspeakable grandeur. But one of the mountain climbers was surprised to find his companions paying no heed to the entrancing view they had toiled so hard to obtain. One of them had got a thorn in his foot, and that engaged all his attention; another had fixed his eye on a beautiful chalet in the valley beneath, and he was envying its fortunate owner; while the third looked at the sky, shrugged his shoulders, and expressed his opinion that it was going to rain. How often some thorn in the foot, some disquieting envy in the heart, some foreboding for the future, is suffered to rob the present hour of its natural joy and make life morose ! Let us cease to murmur, and let us live in the sunshine, not in the shadow.

Bread from heaven, v. 4. A famous book-lover tells how he used to amuse himself by tracing the worms who burrowed holes through his books. They burrowed usually in a straight line. One would die before he got half way through; another would go in at one cover and eat his way clean through and out at the other side. We may not be above learning a lesson from the assiduity of the

book worm. There is a Book which is meant to be our food. It is God's bread from heaven for our spiritual natures. Some die halfway through, but some have penetrated it from cover to cover. These have tasted of the truest and fullest life; for Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4 : 4).

A certain rate every day, v. 4. There is a heaven-born habit which is to those who follow it as an angel of light. This habit is the daily study of God's Word.

Day by Day It is a daily reminder of spiritual obligation, and a constant safeguard from the perils of every hour. One meal will not suffice the body for a whole week. Nor can we be strong and vigorous spiritually if we forsake the daily quiet time for prayer and the daily reading of God's Word.

Bread to the full, v. 8. There was food, when the quails and the manna came, for every person in the vast camp of Israel. And in the gospel there is provision

Food for All for each one in the motley companies that are flocking to fill up our Canadian West; provision, too, for the uncounted heathen. And to us has been given the privilege, higher than any enjoyed by the most glorious angel, of carrying heaven's bounty to these needy souls.

We can all give some help to missions, and so

“ Dig channels for the streams of Love

Where they may broadly run.

And Love has overflowing streams

To fill them every one.”

I am the Lord your God, v. 12. In a chapter in the Koran is a story of how the angel Gabriel was sent from the gates of gold to earth to do two things. One

The King and
The Ant

was to prevent King Solomon from forgetting the hour of

prayer in exultation over his steeds; the other was to help an ant on the slope of Ararat which had grown weary in seeking food and was like to perish in the rain. No bright winged Gabriel is ever visible to our eyes. But none the less true is it that the great God, who rules the whole vast universe, sees and provides for the needs of the smallest of His creatures.

Which the Lord hath given you to eat, v. 15. The food that daily loads our tables is from God's bountiful hand. How unthankful

“ Grace Before
Meat ”

must we seem in His sight, if no eye is turned to Him and no word uttered in acknowledgment of His kindness ! The beautiful practice of “ grace before meat ” should never

be a mere form, but always the willing up

of the heart's gratitude for our heavenly Father's goodness.

Lesson Points

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

The purpose of rest is to prepare for effort. v. 1.

Complaining of evils never cures them. v. 2.

Our endurance will commonly be the measure of our success. v. 3.

When God promises, He is certain to “ make good ”. v. 4.

Sabbath-keeping is as necessary to man's highest welfare as his daily food. v. 5.

Every work which God has begun He will complete. v. 6.

Heaven bestows its gifts, not according to human desert, but according to divine grace. v. 8.

“ He who hath led will lead

All through the wilderness.

He who hath fed will feed ;

He who hath blessed will bless”. v. 8.

There are no barriers in the way of approach to God, save those of our own making. v. 9.

Facts are bound to confirm the faith that rests on God's promises. v. 13.

The wonders of nature are surpassed by the wonders of grace. v. 15.

TEACHING HINTS

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

For Teachers of the Older Scholars

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

Connect this Lesson in the story of the Hebrew people with the previous one, namely, The Escape from Egypt, Lesson XI., Third Quarter, Ex. 14 : 13-27. The present study is an illustration of how God takes imperfect faith, and disciplines it for nobler purposes.

1. Consider *the occasion of Israel's distress*, vs. 1-3. They had been resting at Elim, a well watered plain, studded with palm trees; but now they were marching in a desert wilderness where they were harassed by the natives (compare Deut. 25: 17, 18), and where the natural means of sustenance seemed cut off. They were not accustomed to living by faith in God, even though they had seen His power at the Red Sea. So they murmured. The magnifying power of unbelief

is seen in the way in which they distrusted the future. Instead of trusting God and making sacrifices for freedom, they would go back to slavery. Their unbelief is seen in murmuring against Moses, who had done so much for them. In the face of the trials of the present, they discredit the good of the past.

2. *The message of God to Moses*, vs. 4, 5. This is very wonderful, and must be studied from the standpoint of the development of the faith of the people. Observe the assurance. They would receive bread from heaven, just enough for daily use (except on the Sabbath, for which they were to prepare on the previous day). This would encourage daily faith and self-discipline. God would meet their murmuring by developing a faith which would trust and not complain.

3. *Moses' handling of the people*, vs. 6-12. This kept in view the same purpose. Notice

his announcement : (a) God would wonderfully feed them. The quails and manna would come. (b) Their murmurings were against God. Moses seeks to awaken the conscience of the people. (c) They would see the glory of God, the manifestation of God's nature, and the assurance of His care for His people. This would quicken faith.

4. *The people's blessing*, vs. 13-15. This came only after moral education had done its work. The quails were migratory birds arriving in the Arabian peninsula in the springtime, on their way north. Because of their large bodies and small wings, they soon become exhausted and are easily captured in large numbers. The manna was a small round grain, very pleasant and wholesome. It was continued for about 40 years.

The Lesson is a beautiful illustration of God's method in the development of faith. In the midst of Israel's murmuring, He shows them their sin, His own glory, gives them something better than the flesh pots of Egypt, and seeks to encourage them to purer faith and nobler courage. The teacher should use this as leading up to the thought of the soul's true satisfaction in Jesus, the Bread of life. Study John 6 : 31-63 for most helpful views of Jesus' relation to the life of man. Let the teacher encourage the class to put their trust in Him.

For Teachers of the Boys and Girls

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

A look backward,

A look upward,

A look forward.

These divisions embrace the whole Lesson, and, announced one by one, as the lesson proceeds, may help to hold the attention of the class.

A LOOK BACKWARD. The people about whom the Lesson is, took that look; and they did not take it. In vs. 2, 3, they saw some things, and they did not see other things. Bring out by a few questions just where the Israelites were, and how situated : on the further side of the sea from their enemies, and on the side nearest to the Promised Land (Review their slavery in Egypt, God's sending of Moses to deliver them, the Passover night, the escape from

the Egyptians at the Red Sea, the song of praise to God, the sweetening of the bitter waters, and the delightful stay at Elim, ch. 15). Now, for what they saw—steaming flesh pots, smoking bread ovens, delicious melon patches (Num. 11 : 5). And, for what they did not see (Question in detail here)—God's great deliverance of them from the bondage of Egypt, and the wonderful things He had done for them by the way. The crooked-sightedness of unbelief—the boys and girls are not too young for this topic; encourage them to see God, when they are looking at things.

A LOOK UPWARD. Picture the perplexity and distress of Moses and Aaron at the complaints of the frenzied people. What was to be done? What did Moses and Aaron do? The answer will be pretty sure to come—prayed to God. They took the upward look; in it they found the way out :—God came to the rescue. Call attention to God's marvelous patience and goodness (Ps. 103 : 8). He tells Moses what He will do; but in the form of a riddle—"I will rain bread from heaven", v. 4. Follow out the particulars in vs. 4, 5, and show how all this was a test of Moses' faith : would the Lord stand to such an amazing proposal? Pause to question about the double supply on the sixth day, and see vs. 19-26.

Another picture, the gathering together of the complaining multitudes—make it all very vivid,—and the address of Moses and Aaron to them. Explain "at even ye shall know", etc., v. 6 : know by the flesh to eat which God would send (v. 8), and "in the morning ye shall see", etc. : in the bread for their food, v. 8. Here are two things placed in very sharp contrast—v. 8, the people's sin, a sin against God; and, vs. 9, 10, God's revelation of His power and love in the cloud, in which God's presence dwelt, and which was their constant guide, Ex. 13 : 21, 22.

Another picture still,—a lively one, the coming of the quails. The **QUARTERLIES** and **TEACHERS MONTHLY** give full information. God timed the migratory flight of the quails to fit exactly into the necessities of His people.

A fourth picture—the astonishment and delight which the morning brought, v. 14 :

compare, for further description, v. 31 and Num. 11 : 7. "Man-hu?" ("What is it?"), they cry; hence the name, "manna".

Moses bids the people take the upward look, v. 15 : it is bread from the Lord, bread from heaven. In which petition of the Lord's Prayer do we take this look ?

A LOOK FORWARD. For this, see v. 35. God had the forward look : He had planned to feed His people all the way to Canaan. Had the people the same forward look ? Moses had, for his faith in God was great. Show how, with great faith, we shall fear no future.

THE GEOGRAPHY LESSON

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

In this Lesson, we see Israel starting on their wilderness journey to Mount Sinai. The whole distance to be traversed was 150 miles. After crossing the Red Sea, the vast host found themselves in the Wilderness of Shur (Ex. 15: 22), across which ran the principal caravan route from Egypt to Beersheba and Hebron. Turning southward, along the shore of the Red Sea, they marched to Marah, a group of springs about 30 miles from the crossing-place. The water of some of these springs is drinkable, but of others, bitter and nauseous. The Arabs do not like their camels to drink of it. Elim, the next stopping place, is only a few hours' march from Marah—a beautiful oasis, still famed for its sweet,



pure water, the best to be found between Cairo and Sinai. From Elim, the route led through the narrow "wadies" (valleys) of Shebeikah ("the valley of the net") and Taiyibeh, with mountains towering on either side, full of a nameless dread to people accustomed to see only the plains and sands of Egypt. Out of these valleys, Israel came into the Wilderness of Sin, a desert plain, now called el-Markhah, on the Red Sea coast. This plain is very narrow towards the south, but broadens out somewhat towards the north, where it is known as the Wilderness of Etham. The exact place of Israel's encampment here is not known. It was during their encampment here that the manna first fell.

ADDED HINTS AND HELPS

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

Some Test Questions

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

1. How did the Israelites celebrate their crossing of the Red Sea ?
2. Which was their first camping place after resuming their march ?
3. What miracle was wrought at this place ?

4. Give the name of the second camping place, and describe it.
5. Where did the Israelites come after leaving Elim ? At what date after leaving Egypt ?
6. Against whom did they complain ? Of what ?
7. What promise did God make to them ?
8. How would the sending of the manna test their faith ?
9. After what manner did the Lord reveal His presence ?
10. What food was sent in the evening ? What the next morning ?

11. In what respect did the supply of quails differ from that of the manna?

Something to Look Up

[From the INTERMEDIATE QUARTERLY and LEAFLET]

1. Find a passage in the New Testament where Jesus refers to the manna.
2. The New Testament has a story of a great multitude of people being fed in "a desert place". Find the story.

ANSWERS (Lesson XIII., Second Quarter)—1. Psalm 24 : 1. 2. Rom. 15 : 3.

For Discussion

[From the HOME STUDY QUARTERLY and LEAFLET]

1. Our losses from distrust of God.
2. The benefits of Sabbath-keeping.

Prove from Scripture

That Jesus is the Bread of Life.

The Catechism

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

Ques. 61. *What the Fourth Commandment forbids.* The Fourth Commandment may be broken in two ways : 1. By not using the Sabbath for its intended purposes. These purposes have been set forth in Ques. 60. Worship, along with deeds of love, should fill the hours of the holy day. 2. By using the Sabbath for purposes not intended. It is not to be occupied with thoughts, or speech, or labor connected with our daily

business. The Fourth Commandment lays down the principle that the Sabbath is to be kept free from ordinary work. Other scriptures guide us in applying this principle. Such passages as Ex. 16 : 23; 35 : 3; Num. 15 : 32-36, teach us that household toil is to be strictly limited. From Ex. 16 : 29 we learn that all needless traveling should be avoided. In Neh. 10 : 31; 13 : 19; Jer. 17 : 21, marketing and trading are forbidden.

The Question on Missions

By Rev. J. A. Carmichael, D.D., Home Missionary Superintendent, Winnipeg, Man.

Ques. 1. A very large additional area of the Province of Saskatchewan has recently been, or is now being, opened up for settlement, by the building of railways. Many homesteads have been taken up in these districts, and in districts where railway lines are proposed and are expected to be built in the near future. The Government is demanding that homesteads be occupied. Very large new settlements will thus be formed in many parts of Saskatchewan this summer, for which missionaries will be needed. It is estimated that, between June of last year and June of this year, 220,000 immigrants came to the country. To make provision for these newcomers, we have, this year, added to the 228 mission fields of last year, 63 new fields, comprising some 250 preaching stations.

FOR TEACHERS OF THE LITTLE ONES

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

Subject for the Quarter—God the Deliverer of His people.

Golden Text for the Quarter—"The Lord is merciful and gracious, slow to anger, and


plenteous in mercy." In our Lessons we shall see how God showed His mercy to His people, the children of Israel. In each Lesson, let us see how God shows His mercy to us.

Lesson Subject—God sending His people food from heaven.


Introduction—Do you remember how the children of Israel wanted to get away from the land of Egypt? How they praised and thanked God for bringing them safely over the Red Sea! Recall the singing and dancing of Moses' sister

GOD GIVES ALL FOOD

MANNA



BREAD



JESUS

IS THE LIVING BREAD

Miriam and the other women, ch. 15.

Grumblers—Tell about Israel's coming to Marah, where the bitter waters were sweetened, and then to Elim with its twelve wells and seventy palm trees, ch. 15: 23-27. Then they traveled on to a wilderness where nothing grew that they could eat. God has given them everything they needed so far, but listen to them grumbling again! v. 3. Tell of God's promise to Moses, vs. 4, 5.

Bread from Heaven—There is the pillar of cloud again. That means that God is amongst them. He speaks to Moses, and repeats His promise, v. 12.

The Quails—Tell of the quails that came to the very doors of their tents in the evening. All the people had to do was to take them and prepare them for their evening meal.

The Manna—Do you little people get up hungry in the morning? The little people and big people in the tents of the children of Israel awakened hungry; and there is nothing in the tents to eat. But when the tents are opened up, what a wonderful sight they see! The ground is covered with small white seeds (a great many dots), something like a fall of snow. We can imagine the children and big people all running out and gathering

handfuls of it (all place hands as in gathering). They taste it! How delicious it is—sweet like bread and honey! They call it manna.

Moses tells them to gather each day just enough for the day. But on the sixth day, they were to gather twice as much as on the other days, so as to have enough for the seventh day also, which was their Sabbath, vs. 22, 23. (This food was sent to them day by day for forty years.)

Our Manna—Where do we get our food? We put the seeds in the ground (dots). God sends rain and sunshine and the grain grows (outline ears of wheat). The farmer reaps, the miller grinds, and the baker, or the dear mother, makes it into bread. (Make gestures of scattering seed, fingers raised for the growing grain, arms raised for the reaping, the turning of the wheel, the kneading of the dough.) It all comes from God.

Golden Text—Repeat Jesus' words. Our souls need food as well as our bodies. We must take Jesus afresh into our hearts every day. He will make us pure and strong.

Something to Think About—God gives me my daily bread.

God gave Israel
MANNA

God gives us
BREAD

FROM THE PLATFORM

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

**THE LORD HATH BROUGHT YOU OUT
HEARETH YOUR MURMURINGS
SHALL GIVE YOU —**

Print on the blackboard, THE LORD HATH BROUGHT YOU OUT. Recall the wonderful deliverance of Israel from Egypt. Ask the school what feelings the Israelites should have had towards the Lord their Deliverer. You will be told that they ought to have been full of gratitude and trust. But what do we find them doing in to-day's Lesson? They are actually murmuring (complaining) against God. Bring out by questioning the reason of their complaining—the lack of food in the barren wilderness. Print, (The Lord) HEARETH YOUR MURMURINGS. What did the murmuring of Israel deserve? The school will tell you that they deserved anger and punishment from the Lord. But did He deal with them in anger? Or did He punish them? To answer these questions, print, (The Lord) SHALL GIVE YOU, and get the school to tell you what He gave to Israel, the quails and the manna. Could they ever fail to trust Him again? And can we fail to trust Him, who has all our lives cared for us, and who has given us His own Son to be to us the Bread of Life?

Lesson II.

THE TEN COMMANDMENTS—DUTIES
TOWARD GOD

July 14, 1907

Exodus 20 : 1-11. Commit to memory vs. 1-11. Read Exodus 19 : 1 to 20 : 11.

GOLDEN TEXT—Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.—Deuteronomy 6 : 5.

1 And God spake all these words, saying,
2 I am the Lord thy God, which I have brought thee out of the land of Egypt, out of the house of bondage.
3 Thou shalt have no other gods before me.
4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth ;
5 Thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ;
6 And shewing mercy unto thousands of them that love me ;
Revised Version—1 Omit have ; 2 none ; 3 a ; 4 nor the likeness of any form ; 5 unto ; 6 upon ; 7 upon the ; 8 a.

love me, and keep my commandments.
7 Thou shalt not take the name of the Lord thy God in vain ; for the Lord will not hold him guiltless that taketh his name in vain.
8 Remember the sabbath day, to keep it holy.
9 Six days shalt thou labour, and do all thy work ;
10 But the seventh day is the sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates :
11 For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the sabbath day, and hallowed it.

LESSON PLAN

- I. God's Love, 1, 2.
- II. God's Worship, 3-7.
- III. God's Day, 8-11.

DAILY READINGS

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

M.—The Commandments—Duties toward God, Ex. 20 : 1-11. T.—Hear and learn ! Deut. 31 : 7-13. W.—Keep and teach ! Deut. 4 : 1-13. Th.—Make them known ! Ps. 78 : 1-8. F.—Blessing of obedience, Ps. 119 : 1-16. S.—The first commandment, Mark 12 : 28-34. S.—Love and obedience, John 14 : 15-24.

Shorter Catechism—Ques. 62. What are the reasons annexed to the fourth commandment ? A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments, his challenging a special propriety in the seventh, his own example, and his blessing the sabbath day.

The Question on Missions—2. How many missionaries are working among the European immigrants ? Four Hungarian missionaries are employed who minister to the various Hungarian settlements, and 24 Galician missionaries are preaching the gospel in the settlements of Galicians.

Lesson Hymns—Book of Praise, 313 (Supplemental Lesson) ; 1 ; 217 ; 69 (Ps. Sel.) ; 575 (from PRIMARY QUARTERLY) ; 223.

EXPOSITION

Time and Place—B. C. 1491 ; at Mount Sinai between the two arms of the Red Sea, the Gulf of Suez and the Gulf of Akaba.

Connecting Links—After leaving the Wilderness of Sin, the Israelites encamped at Rephidim, where again they suffered for want of water, which was miraculously furnished them from a rock spring, ch. 17 : 1-7. While there, also, they were attacked by the Amalekites, but succeeded in defeating them, ch. 17 : 8-16. On the advice of Jethro, his father-in-law, who visited the camp of Israel (ch. 18 : 1-12), Moses organized the people more thoroughly for purposes of government, vs. 13-27. After a journey of 150 miles from the crossing place at the Red Sea, Israel arrived at Mount Sinai, where they encamped on the broad plain Er Râhâh, fronted by the lofty and precipitous bluff of Ras es-Sufsâfeh. Here, the Almighty gave to the people, through Moses, the Ten Commandments and other laws.

I. God's Love, 1, 2.

V. 1. God spake. Hidden by the thick clouds that wrapped the mountain top, God

Himself was unseen ; but He had revealed His power and glory in thunders and lightnings, and the solemn sound of a trumpet, so that the people on the plain below trembled with awe, ch. 19 : 16. It was to Moses and Aaron that God now spoke (ch. 19 : 24), but the people also could hear, ch. 19 : 9. All these words. The Ten Commandments are God's law, not man's. Written on human hearts and consciences from the beginning (Rom. 2 : 15), they were now uttered by His very voice, afterwards to be written by His own finger on tables of stone, chs. 24 : 12 ; 31 : 18.

V. 2. I am the Lord thy God ; a present Reality, the God of these people, as truly as He had been the God of Abraham and Isaac and Jacob. There is no change in His faithfulness from generation to generation. (See ch. 6 : 2-4, and compare ch. 3 : 14.) Which have brought thee out, etc. God had shown His love to Israel long before He gave them His law. And He would first of all kindle their love to Himself into a bright flame. Then obedience would be no un-

welcome duty, but an unceasing delight. How reasonable God is! He bids us serve Him, because He has been kind to us. (Compare Rom. 12 : 1.)

II. God's Worship, 3-7.

V. 3. *Thou*. Like an outstretched finger, this pronoun points to each Israelite the way of obedience. *Shalt have no other gods before me*; or "beside me". The Egyptians and other peoples round about Israel worshiped many false gods; Israel was to worship the one true God. Not to love and trust Him with the whole heart was for them, as it is for us, both unreasonable and ungrateful. The First Commandment forbids all idolatry, whether it be the actual worship of false gods, or the putting of money, or pleasure, or ambition in God's place.

Vs. 4-6. *Not . . . any graven image*; carved image. *Or any likeness*. Since God is a Spirit (John 4 : 24), no material image can represent Him. The stars *in heaven above*, the animals and plants *in the earth beneath*, and the reptiles *in the water under the earth*, were all worshiped by the heathen. God's people must beware of imitating these idolaters. *For . . . a jealous God*; the first reason for obedience to this Commandment. Like the loving Father He is, God resents the giving of His place to any other person or object, because none, He knows, can love as He loves, or help as He helps. *Visiting the iniquity*, etc. When parents sow the seeds of sin, their children, generation after generation, reap a harvest of evil, while from obedience springs a harvest of blessing. *Third and fourth generation*; so long do the effects of sin endure. *That hate me*; and therefore break My laws. *Mercy*; favor, kindness. Like sunshine, this floods the heart of the loving and obedient. *Unto thousands* (Rev. Ver. Margin, "a thousand generations"); see also Deut. 7 : 9; Ps. 105 : 8). The mercy of God knows no limit.

V. 7. *Thou shalt not take the name of the Lord thy God in vain*. This Commandment prohibits the use of God's name in a frivolous or profane way, and especially in false oaths. Perjury, especially, is a most serious crime, because it undermines the administration of justice. It was therefore most sternly punished. (See ch. 23 : 1-3; Deut. 19 :

16-21.) *For the Lord will not hold him guiltless that taketh his name in vain*. The judges, therefore, as representing the Lord, were not to overlook or condone such a crime as that of false swearing.

III. God's Day, 8-11.

Vs. 8-11. *Remember the sabbath day*. The Sabbath was not a new institution. There are traces of it at a much earlier period among other nations, as well as among the Jews. (See Gen. 2 : 2, 3.) But a new emphasis was now laid upon it, and its observance was treated as a special pledge of the nation's fidelity to God. (See ch. 31 : 12-17.) *To keep it holy*; set it sacredly apart for rest and worship and deeds of kindness. *Six days . . . work*. This is as much a duty as is Sabbath rest, 2 Thess. 3 : 10. *Not do any work*; save works of necessity and mercy, Luke 13 : 14-16. Note that the Israelites were to secure Sabbath rest, not merely for themselves and their children (*thy son, . . . thy daughter*), but also for their servants and their cattle and the stranger sojourning among them. From whom, but from a God of love, could a law so kind and unselfish have come? *In six days*, etc. The Sabbath is to be kept as a commemoration of creation. *Rested*; setting us an example of Sabbath-keeping. *Blessed the sabbath day*; and the divine blessing still rests upon the day, and upon all who keep it holy. Deut. 5 : 15 adds, that the Sabbath was to be kept by Israel as a reminder of their bondage in Egypt and of the great deliverance which God had wrought for them.

Light from the East

IMAGE—MAN was early impressed with many strange things in nature, and felt awe in their presence. He began to think there was a living spirit behind these appearances, and then he formed images of these local deities and worshiped them. In India there are three views of image worship, which probably represent the different stages through which the devotional use of images always passes, namely, the philosophical, the image is an aid to devotion; the mystical, some deity is present in or with the image; and the literal, the material image is the deity. The wisdom of the Second Com-

mandment is seen from the history of the Mohammedans, who, although vehement opponents of idols in theory, are really idolaters in practice. Every village and hilltop has a saint's tomb where the faithful go to pray. There they burn incense, set up consecrated candles and make offerings. You may curse their supreme God to your heart's content, and no notice will be taken

of it; but if you utter a word against the shrine of their saint, or do anything to desecrate it, they will very likely tear you in pieces. It was probably some such superstition in Moses' day that led to the enactment that any one who touched a dead body, or a grave, should be unclean seven days and subject to tedious and expensive purification.

APPLICATION

I am the Lord thy God, v. 2. The Saskatchewan flows through a thousand miles of prairie, every mile of which threatens to drink it dry. But the mighty river flows on and on with undiminished volume. It is being constantly fed by the eternal snows of the Rockies. In these it has an inexhaustible supply. The Lord of heaven says to each believing soul, "I am thy God", and this just means that the Fountain of infinite power and love is ever open to the believer. So long as he draws upon this Source, he cannot faint or fail, however hard his march or fierce his fight.

No other gods, v. 3. To pull a prince from his throne and to set up some miserable scullion in his stead and to render him the love and homage due to the rightful sovereign, is a far more heinous offence than a mere violation of one of the laws of the realm. It is the crime of treason; if permitted, it would shake the very foundation of society. To enthrone another god in our hearts than our rightful Lord, is to be guilty of the most dangerous offence against heaven. It is the worst sin, because it breaks the greatest commandment, which is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," Matt. 22 : 37. Yet this is what every worldling does, when he gives a higher place in his thought to gold, pleasure and honor, than he does to God.

Visiting the iniquity . . . unto the third and fourth generation . . . shewing mercy unto thousands, vs. 5, 6. The literal truth of this divine announcement can be vividly seen in modern times in a comparison between the descend-

ants of the Jukes family, and those of the renowned theologian and evangelist Jonathan Edwards. The Jukes' were descended from an abandoned woman, who came to America, and in less than a century they numbered twelve hundred. Of these, seven were murderers, three hundred and ten, paupers, one hundred and thirty, convicted criminals, four hundred drunkards and debauchees, while only about twenty learned a trade. Of the descendants of Jonathan Edwards over three hundred were college graduates, fourteen college presidents, one hundred college professors, more than one hundred lawyers, thirty judges, sixty physicians, and one hundred ministers or missionaries.

The name of the Lord thy God in vain, v. 7. To check the useless and senseless habit of profanity, an anti-swearing league was started a year or two ago. The means that it used were a word, a card, a postal notice, even a look, calling attention to the vulgarity as well as the wickedness or profanity. Whether members of such a league or not, let us all use these simple means to remove a vice so common, so unprofitable, so meaningless and so offensive to God, a vice as stupid as it is sinful.

Remember the sabbath day, v. 8. A Christian man was urged by his employer to work on Sabbath, and this argument was used, "Does not your Bible say that 'Fill up the Pit, or Sell the Ass', if your ass falls into a pit on the Sabbath, you may pull him out?" "Yes", came the shrewd reply, "but if the ass had the habit of falling into the same pit every Sabbath, I should either fill up the pit, or sell the ass". There are works of mercy and occasional ones of ne-

The River and the Mountains

The Worst Sin

An Anti-Swearing League

Literally True

in a

cessity, by doing which we may glorify God and honor the Sabbath; but we must be careful not to become so elastic in our judgment as to make a convenience a necessity. We must guard the Sabbath rest with jealous care. Better to part with some of our profits, than to rob God of His dues. Better to "fill the pit or sell the ass" than to lose that day which God has hallowed. We simply cannot afford to lose the blessings of a well spent Sabbath, blessings for body, soul and spirit, for time and for eternity.

Six days shalt thou labour, v. 9. To work is as much a command of God as to rest. Wholesome industry is as much a necessity of life as wholesome sleep. A **Drifting Ship** ship that has headway steers easily; but if it lies drifting in the tide, it cannot be steered at all; first the stern is on, then the bow, then the broadside. A lazy man drifts round and round, until at last he lands on some mud bank or sand shoal. The "fowls of the air", while they do not worry, cease not to work. The bird does not sit on its nest and have its grain brought up to its bill. No; it goes and gets it. God has provided it in the world's great granary,

but the bird must use its wings to find it. The religion that lets a man rest on seven days in the week is as poor as the religion that lets him rest on none.

Lesson Points

☞ He who created has the right also to command. v. 1.

God does not compel men to obey by His awful power, but constrains them by His wonderful love. v. 2.

To set the heart and mind on riches and pleasure is to make these our gods, though we do not bow the knee to them. v. 3.

☞ No image can represent a human spirit, how much less the divine spirit! v. 4.

The forces of good are more powerful and persistent than those of evil. v. 5.

Mercy is God's delight; judgment His strange work. v. 6.

When the heart loves God, the lips will honor Him. v. 7.

Worship and work are duties equally sacred. vs. 8, 9.

Those who serve have a right to their Sabbath rest. v. 10.

The Sabbath is the window of the week open towards heaven. v. 11.

TEACHING HINTS

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

For Teachers of the Older Scholars

With this Lesson we begin a fresh topic, namely, The Giving of the Law. The children of Israel are allowed to rest at Mount Sinai, while attention is given to the law and the institutions which have so profoundly influenced the whole national type of Israel. The importance of this legislation has made Sinai a most prominent place in Old Testament history. This and succeeding Lessons will consider outstanding topics, as the Ten Commandments, the Tabernacle and the Day of Atonement. In the Old Testament the Decalogue is termed the Covenant, or the Ten Words (see ch. 34 : 28; Deut. 4 : 13, Rev. Ver. Margin), or the Testimony ch. 31 : 18, Rev. Ver. The underlying idea is that of a covenant. Get a clear view of the important place this document had in the legislation of Israel. Observe the impressive

mode of making the covenant, noting the sanctification of the people and the fearful presence of God on the Mount, ch. 19 : 14-25. Study the preface, as disclosing the relations in which God stands to His people, and the relation in which they should stand to Him and to one another. These Commandments are great universal principles, framed in the light of a perfect ideal of man's destiny. Jesus' summary (Matt. 22 : 37-40) brings out the spirit of these laws. The Lesson considers four great duties toward God :

1. Giving God the supreme allegiance of the spirit, v. 3. There must be no division of loyalty, affection or service. Dr. Alexander Maclaren says, "The First Commandment blesses us by showing us that we may cherish supreme affection, worship, trust, self-surrender, aspiration toward one God". This ideal of monotheism has ever been the upward power of the spiritual life.

2. To worship God in spirit and in truth, which excludes all sensuous modes of repre-

sentation. The Second Commandment is the absolute prohibition of idolatry and image worship. The teaching is very positive and emphatic. It refers to the objects and subjects of representation, including all in heaven, earth and beneath the earth, according to the Hebrew conception of the universe. There must be no homage, worship, or service given to any image or representation of God. The reason given is twofold: (1) God's judgments rest upon all iniquity, even to the fourth generation, and the sin of image worship was especially heinous. (2) God's mercy extends to the thousandth generation, and spiritual worship claims this blessing.

3. A sincere and reverent use of God's name. The Third Commandment prohibits all perjury, profanity, irreverence and thoughtlessness in regard to God's holy Name. There is great need of strong emphasis on this Commandment, especially in view of the prevalence of profane swearing.

4. Proper Sabbath observance. The Sabbath is to be "holy", a sacred day, when man and beast may rest, and man may use its hours for spiritual culture and worship. The reason given is, that it is in harmony with God's ideal of work and rest, and hence especially helpful.

In dealing with these Commandments, the teacher should select the teaching that is most needed, applying the truth to the particular conditions of his class.

For Teachers of the Boys and Girls

Here are two very great Lessons—the Ten Commandments; none greater in all the Bible, save the Lessons from the Sermon on the Mount, which was our Lord's re-telling of the Ten Commandments, or those from the doings and sufferings of that same blessed Saviour of men. Thorough preparation on the part of the teacher is a prime necessity; the scholars will say to themselves, "The Ten Commandments: we know them, and all about them". The teacher must meet this in advance by making the lesson interesting from the very first sentence.

How were the Israelites getting bread? From heaven. How did they get water? The scholar that has looked up the connecting story can tell (ch. 17: 6). The attack of

the Amalekites and the strange way in which fighting power was got (from heaven, like the bread) will hold attention, ch. 17: 8-12. Then trace on the map all the journey down to Mt. Sinai. Make the sharp granite mountain peaks and the surrounding desert stand out before the eye; and then, in as much detail as there is time for, describe all the wonderful happenings of ch. 19, seeking to leave the impression of (1) the greatness and majesty of Jehovah, and of His right to command; and (2) the weighty character of the words He was about to speak to Moses and to the people.

"What sort of words", ask the class, "may we expect from a smoking mountain, and from so mighty a God?" Great and terrible words, surely. Have the class read together—ask them to read very softly—vs. 1, 2. Show them, if they have not already, in the reading, caught the exquisite note of tenderness, that God's first word is loving and compassionate: He is their own God, their Deliverer, their Redeemer. Show also that love is the strongest appeal for obedience. Take special pains with this point, for the secret of ready, heartsome obedience to all God's commandments, is the knowledge that they come from the God of love, who loves us, and has redeemed us through His Son Jesus Christ and has made us His own.

How many Commandments? Upon what written? (ch. 32: 15, 16.) Which on the first table? Which on the second? These are questions with which to begin the actual study of the Ten Words, which God spake. To-day, the first table, of four. Have the scholars repeat each Commandment, in concert, or individually, and be sure that they understand one, before they go on to the next. If they know their Shorter Catechism, there can hardly be a better exercise than to "say the Questions" on the Commandments, what is required, what is forbidden, etc. Such points as these should be made memorable:

In the First Commandment—Room in the heart and life for God only.

In the Second Commandment—The worship of God in spirit (John 4: 24); no place in our churches or homes for any image or picture

through which to worship the Lord in heaven.

In the Third Commandment—The sinfulness of profanity; note the awful "for" of the Third Commandment. And the folly of profanity as well, Matt. 5 : 34-37.

In the Fourth Commandment—The sweetness and profit of a holy day of rest. The old rhyme always holds good,

"A Sabbath well spent brings a week's content,

And abundance of joy for the morrow;
But a Sabbath profaned, whatsoever be gained,

Is a certain forerunner of sorrow."

In all four Commandments—The sum of them as given by Jesus, Mark 12 : 30.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON I.]

Leaving the Wilderness of Sin, the Israelites entered the wady Feirân—a real paradise to the Bedouin. "Through the broad wady there runs a small stream giving life and verdure to all around, for here grow over five thousand palm-trees,—the date palm, too,—bushes of tamarisk, patches of corn, maize or tobacco. There is a permanent village of Bedouin to guard and tend the trees, for each tree has its owner, who has to pay a tax on its produce to the Egyptian government." Fresh-water shells show that a lake once existed here, but cutting the trees for charcoal has long since destroyed the rainfall and fertility of the whole Sinai district.

For miles, the wady twists and turns between grand cliffs, until it widens out into the greatest oasis of the Sinai Desert, Rephidim ("place of rest"). The Bedouin point to a rock just before reaching Rephidim, as the one smitten by Moses to give water to the Israelites, Ex. 17 : 6. Rephidim was the most fertile spot in all the wilderness, the waters from the surrounding heights finding their way into its basin-shaped hollow. It may have been on account of its great fruitfulness that the Amalekites made so fierce an attack upon Israel, to prevent their taking possession of it, an attack defeated by Moses' prayers and Joshua's generalship, Ex. 17 : 8-16.

ADDED HINTS AND HELPS

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

From the Library

Dr. Stewart, in *Tent and Khan*, describes a storm he witnessed on Mt. Sinai. "Every bolt, as it burst with the roar of a cannon, seemed to awaken a series of distinct echoes on every side; they swept like a whirlwind among the higher mountains, becoming faint as some mighty peak intervened, and bursting with undiminished volume through some yawning cleft, till the very ground trembled with the concussion. It seemed as if the mountains of the whole peninsula were answering one another in a chorus of the deepest bass. Ever and anon a flash of lightning dispelled the pitchy darkness and lit up the Mount as if it had been day; then, after the interval of a few seconds, came the peal of thunder, bursting like a shell, to scatter its echoes to the four quarters of the heavens."

Some Test Questions

1. Where is Mount Sinai? Describe it.

2. What camping place of Israel is mentioned between the Wilderness of Sin and Sinai?

3. What miracle was wrought at Rephidim, and what victory was won by Israel?

4. Who visited the camp of Israel? What did Moses do on his advice?

5. Describe Israel's camping place at Mount Sinai.

6. To whom did God speak? Who else could hear?

7. Where had the laws of the Ten Commandments been written previously? On what were they afterwards written?

8. On what ground does God bid us serve Him?

9. What does the First Commandment forbid, besides the actual worship of false gods?

10. State the reasons here mentioned for obedience to the Second Commandment.

11. Why should perjury be severely punished?

12. How does the Fourth Commandment reveal God's compassion?

Something to Look Up

1. Find in the Old Testament a story of a great man who, on the Sabbath, stopped all buying and selling and closed the gates of Jerusalem.

2. Which Commandment does Jesus say is "the first and great commandment"? Find the place.

ANSWERS (Lesson I).—1. John 6 : 49-51.

2. Matt. 14 : 15-21, and parallel passages.

For Discussion

1. The idolatries of Christian lands.
2. Is it permissible for a Christian to take an oath in a court of law?

Prove from Scripture

That God requires obedience.

The Catechism

Ques. 62. *Reasons for obedience to the Fourth Commandment* : 1. God's gift to us of six other days, laden with blessings, is a strong reason for setting apart the seventh to thank and praise the great Giver for all His goodness to us. 2. God's claim of special ownership in the Sabbath. "Challenge" means "to claim as due, to demand as a right." "Propriety" means exclusive ownership. We have as little right to take the hours of the Sabbath for our own purposes, as to take money belonging to another against his will. 3. God's own example. His resting on the seventh day (Gen. 2 :

2; Ex. 31 : 17) furnishes an example to be followed by men, of keeping sacred a seventh part of their time. 4. God's blessing the Sabbath day; which means that those who observe the Sabbath will receive a blessing.

The Question on Missions

Ques. 2. We have large Hungarian settlements in Saskatchewan, at Bekevar, south of Whitewood, at Wakaw, east of Rosthern, also a series of settlements not very large between Yorkton and Whitewood. There is a Hungarian church in Winnipeg. Two Hungarian students, with first-class recommendations, were brought over from Germany last spring. They were ordained by the Winnipeg Presbytery, and appointed for the summer to Otthon and Wakaw missions. With Mr. Kolman Kovacs, they will attend Manitoba College next year, as they have not yet taken their final year in theology. It is expected that they will learn sufficient English before next spring to conduct an English service.

Twenty-four Galician missionaries are employed, and, while all of them are ordained, we are making provision for 7 of them to begin the regular course in theology next fall in Manitoba College. We shall have 10 in the matriculation class, 6 taking the first part and 4 the second, also a class of 15 preparatory to matriculation.

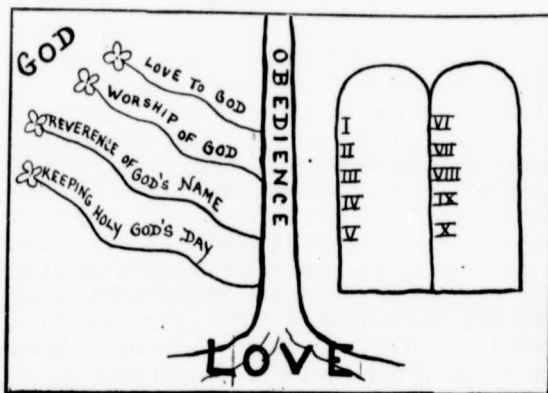
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God showing His people how to serve Him.

Introduction—We are going to draw a picture of a mountain. The name of it is Mount Sinai. Around about it we shall make a great many tents, for here again we see the children of Israel encamped.

A Promise—While they were camped beside Mount Sinai, God showed His glory in thunder and lightning, and the sound of a trumpet was heard. The people were filled with wonder. God called Moses up on the mountain and gave him the Ten Commandments, which he was to teach to the children of Israel.

The Ten Commandments—The



following verses may be taught (using appropriate gestures), teaching the first part to-day and the other part next Sunday :

"I am going to take my two little hands,
To help me remember the Lord's commands—

There's 1, 2, 3, 4, 5, 6, 7, 8, 9, 10,

The first that were given the children of men.

1. Thou shalt have no other gods before Me,
 2. Before no idol bow the knee,
 3. Take not the name of God in vain,
 4. Dare not the Sabbath day profane,
 5. Give both thy parents honor due,
 6. Hate not, that thou no murder do,
 7. Abstain from words and deeds unclean,
 8. Steal not, for thou of God art seen,
 9. Make not a wicked lie, nor love it,
 10. What is thy neighbor's dare not covet.
- Then there's 'Pray without ceasing',
And 'Come unto Me',
There's 'Love one another, as I have loved thee',
'Let your light shine' and 'Remember the poor',
'Be patient, forgiving, be holy and pure'.
Let no one deceive you, the Bible is true,
These words were all written for me and for you."

The Law of Love—"If ye love Me, keep My commandments." So you see the greatest

law is the **L**OVE **L**aw. Some of these Ten Commandments tell us how we may show our love to God. Let us make a tree, and call it "The Commandment Tree". Let us think of love as the root and obedience as the stem, out of which will grow the blossoms of

(1) LOVE TO GOD (which will be a red blossom).

(2) WORSHIP OF GOD.

(3) REVERENCE OF GOD'S NAME.

(4) KEEPING HOLY GOD'S DAY.

The place where this tree grows is in our heart garden, and to make the blossoms grow we need to "water it" with prayer. Print, GOD, at one side of the tree, and place these blossoms opening towards God. By means of simple stories, show how boys and girls may show their love for God, and how they may worship Him and reverence His name and keep holy His day.

Golden Text—Repeat.

Something to Think About—I should love God.

God gave the children of
Israel A TEACHER—
MOSES

God gives us
A TEACHER—
JESUS

FROM THE PLATFORM

GOD IS LOVE

Print on the blackboard, GOD IS LOVE (see 1 John 4 : 8). Tell this story of a little girl in Germany, soon after the invention of printing. She had been brought up to think of God, not as a loving Father, but as a stern Ruler and Judge. Playing in her father's printing office one day, she picked up a scrap of printed paper, and read on it, "God so loved the world, that He gave"—and there the printing stopped. The little girl did not know what God's Gift was, but just to know that He loved filled her heart with a new joy. We know the rest of the wonderful verse from which these words came. Repeat, and then have the school repeat, John 3 : 16. Turning to the Lesson, ask how God had proved His love to Israel. The answer will readily come, "By delivering them from Egypt". How willing, then, should they have been to obey His laws, who had loved them so. And how willingly we should obey all His laws, when we remember His love in giving us His own beloved Son !

Lesson III.

THE TEN COMMANDMENTS—DUTIES
TOWARD MEN

July 21, 1907

Exodus 20 : 12-17. Commit to memory vs. 12-17. Read Exodus, chs. 20, 24.

GOLDEN TEXT—Thou shalt love thy neighbour as thyself.—Leviticus 19 : 18.

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

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

Revised Version—¹ do no murder.**LESSON PLAN**

- I. Our Parents, 12.
- II. Our Neighbors, 13-16.
- III. Our Heart, 17.

DAILY READINGS

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

M.—The Commandments—Duties toward men, Ex. 20 : 12-20. T.—As thyself, Lev. 19 : 11-18. W.—Reward in keeping, Ps. 19 : 7-14. Th.—A lesson in parable, Luke 10 : 25-37. F.—Fulfilling by love, Rom. 13 : 7-14. S.—Common duties, Rom. 12 : 9-21. S.—Brotherly love, 1 John 4 : 7-21.

Shorter Catechism—*Quest.* 63. *Which is the*

16 Thou shalt not bear false witness against thy neighbour.

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

fifth commandment? A. The fifth commandment is, Honour thy father and thy mother ; that thy days may be long upon the land which the Lord thy God giveth thee**The Question on Missions**—3. Mention some difficulties of mission work in new fields. The preaching stations are far apart. The people are divided into numerous nationalities and denominations. Farms require at the first a large outlay and yield an uncertain income, which often makes it hard to secure contributions for mission work. Many of the people are indifferent to religion.**Lesson Hymns**—Book of Praise, 313 (Supplemental Lesson); 218; 111; 7 (Ps. Sel.); 535 (from PRIMARY QUARTERLY); 205.**EXPOSITION****Time and Place**—B. C. 1491 ; at Mount Sinai.**Connecting Links**—The Lesson follows immediately on the preceding one, and gives the second portion of the Decalogue, the six Commandments relating to our duties towards our fellow men. Its precepts may be summed up in the second great commandment, "Thou shalt love thy neighbor as thyself," Matt. 22 : 39. (See Rom. 13 : 8-10.)**I. Our Parents, 12.**

V. 12. *Honour thy father and thy mother.* Some think that the Fifth Commandment belongs to the first table of the law, duties to parents thus being reckoned along with duties to God. This arrangement, it is argued, is in accord with the ideas of the Hebrews, since they looked upon parents as the representatives of God, and punished certain injuries to them with death, ch. 21 : 15. The more commonly accepted arrangement of the Commandments, however, assigns four to the first, and six to the second, table. The honor to parents here commanded, includes, not only obedience, but respect, reverence and love. Note that the mother is to receive equal honor with the father. To the Oriental, further, the title "father", includes God, and all who stand between us and Him as our superiors in age and authority. These also we are bound to treat with dutiful

respect (see 1 Pet. 2 : 13, 14, 17). *That thy days may be long.* This promise (see Eph. 6 : 2) has an important application to individuals, for its requirements of a self-controlled temper, a loving heart, a will that can obey without fretting, and a conscience that respects law, all make for a long and happy life. It refers also to the long possession of the Promised Land by Israel. It is true, indeed, of any nation, that its permanent existence depends on the continuance of national virtue, and national virtue cannot long continue, if parental authority and discipline are disregarded. (Compare Jer. 35 : 18, 19.) *Upon the land;* of Canaan, to which God was guiding Israel.

II. Our Neighbors, 13-16.

V. 13. *Thou shalt do no murder* (Rev. Ver.). Human life has a sacredness which does not attach to the life of any other being on earth. Not only does murder rob its victim of his dearest possession, and the condition of every other blessing, but it is the grossest insult to God, since every man is made in His image, Gen. 9 : 6. Every individual is bound to respect the life of his neighbor, as well as his own, and do nothing either wilfully or negligently that may endanger it. This Commandment also prohibits suicide. Moreover, as the fullest life is dependent upon good health, we are bound to avoid whatever would injure our own health, or that of

others, by creating or allowing unsanitary conditions, which breed or communicate disease. Jesus enlarged the meaning of the Commandment, intensively, by condemning hate, which may issue in murder (Matt. 5 : 21, 22, see also 1 John 3 : 15), and extensively, by teaching the duty of caring for the welfare of strangers, and even foreigners (see the parable of the Good Samaritan, Luke 10 : 30-37).

V. 14. *Thou shalt not commit adultery.* This is a law to protect the sanctity of marriage and the purity of the home. Obedience to it requires the avoidance of all impure acts, words, and thoughts. Filthy conversation, and obscene books and pictures should be avoided, as direct incentives to evil.

V. 15. *Thou shalt not steal;* a law recognizing the right to private property, and providing for its protection against wrongful interference. The Commandment covers not only theft, robbery, burglary, etc., but also all fraud, deceit, cheating, usury, oppression, combinations to force unjust prices or to destroy the business of others, even if these be under forms of law. The modern dispute between capital and labor arises largely from the belief on each side, that it is being robbed by the other.

V. 16. *Thou shalt not bear false witness against thy neighbour;* a law to protect our neighbor's good name. It forbids false testimony in a court of law; and all falsehood of every kind whereby another may be deceived or injured, all insinuations or innuendoes that beget suspicion and distrust, all uncharitable judgments, by which a bad construction is put upon another's conduct or bad motives imputed to him.

III. Our Heart, 17.

V. 17. *Thou shalt not covet.* By this Com-

mandment are forbidden all evil intentions or desires, whether expressed in any outward way or not. It is the most searching of all the Commandments, and convicts of sin when all else fails, Rom. 7 : 7. Obedience to it can come only from a new heart filled with love by the Spirit of God.

Light from the East

THOU SHALT NOT—Five years ago in the Acropolis of Susa, the ancient Persepolis, three large pieces of a block of black diorite were discovered, which, when fitted together, formed a monumental pillar, seven feet four inches high, and six feet three inches broad at the base. At the top there is a portrait of Hammurabi, the sixth king of the First Dynasty of Babylon, who began to reign about 2342 B. C. On the front, underneath the effigy of the king, there were originally twenty-one horizontal columns of the wedge-shaped, Assyrian characters, five of which are broken off, and twenty-eight on the back, all of which are intact, with the exception of some breaks. The whole inscription contained about 8,000 words, and consists of a collection of the laws of the kingdom on agriculture, shipping, commerce, family life, and the administration of justice. There is a remarkable similarity between these laws and the Mosaic legislation, but the Babylonian code is more highly organized and more complex from a legal point of view. There, law had reached its highest development, largely independent of religion, and the offences were regulated altogether by civil penalties. There is no such majestic appeal to a man's personal relation to God, or to the eternal distinction between right and wrong, as we find in the Ten Commandments.

APPLICATION

Honour thy father, v. 12. He was a poor man, but, by hard work, had contrived to send his boy to college. One day he hauled a load of wood into the city, perhaps to pay the boy's bills. He accidentally encountered his son walking down the pavement with some of his gay companions. So delighted was the father, that he slipped

Ashamed of
His Father

down from the load of wood and hastened to greet him. But the son turned his face the other way and pushed hurriedly on. He was ashamed of his father's shabby garments. Such pitiful ingratitude for all a parent's kindness deserves and will receive the censure of God. There is no promise for so unfilial a son, nor has any such one ever achieved real success in this life.

And thy mother, v. 12. The highest student of his year, the valedictorian of his class, had just been presented with the gold medal by

The Medalist and His Mother the President of the college, amid the generous applause of his fellow students. When he stepped from the platform, he marched down the aisle to a seat where a poor, plainly-dressed woman had watched the proceedings with tears in her eyes, and pinning the medal on her dress, he said, "Mother, I should never have won it, had it not been for you." It is God's promise, that such noble spirits shall command in return the generous recognition of their fellow men, and enjoy a fullness of life and even a length of days not offered to the meaner and more unfilial character.

Thou shalt not kill, v. 13. In the Fiji Islands in the beginning of last century, a man could be bought for a gun, or, if money were paid, for seven dollars. His

What the Gospel Can Do owner then could either starve, work, whip or eat him, and often he desired to do the last. But in 1835, the gospel was introduced amongst the savages of this group of 200 islands, and in an incredibly short time the whole life of the people was transformed. No place better than Fiji illustrates the words of Charles Darwin: "The march of improvement consequent upon the introduction of Christianity throughout the South Seas probably stands by itself in the records of history. Within twenty years, human sacrifices, the power of an idolatrous priesthood, profligacy unparalleled in any other part of the world, infanticide and bloody wars not sparing women and children, all these have been abolished, and dishonesty, intemperance and licentiousness have been greatly reduced."

Thou shalt not steal, v. 15. Is it as great a sin to steal an apple, as to steal a thousand dollars? Not from the standpoint of injury

An Apple or \$1,000 to society, nor of transgression of those commercial interests on whose integrity business depends, but it is as great an injury to the purity of one's own conscience. To steal an apple is to get very little, but it is to get all the damage one would receive were it a golden apple. It is to be conscious that

he has done wrong, that he has become a thief, that he has held his honor of lighter value than a trifle.

False witness, v. 16. When slander was spoken in the presence of Peter the Great, he would stop the slanderer and say, "Well,

Easy to Splash Mud now, has not that man you accuse got a bright side? Tell me what you know good of him. It is easy to splash mud, but I would rather help a man to keep his coat clean". To know that people speak well of him, helps a man very effectively to do better; but give even a dog a bad name, and he will soon live down to it. Therefore they were not without excuse in heathen Siam when they had a law to sew up the mouth of the confirmed liar. This we should do with our lips, though not by needle and thread, but by the chivalrous spirit of the true knight who

"Spake no slander; no, nor listened to it".

Thou shalt not covet, v. 17. A noted miser was converted, and immediately confronted with his besetting sin. A poor man was

Every Ham in the Smoke House burned out, had no provisions, and came to him for assistance. He thought he would be liberal and give a ham from his smoke house. "Give him the smallest one you have", said the tempter. He had a momentary struggle, and then took down the largest he could find. "You are a fool", said the devil. "If you don't keep still", the converted farmer replied, "I will give him every ham in the smoke house". The farmer's method was the right one. The way to overcome covetousness is to learn the joy of being generous, to find by experience that it is indeed more blessed to give than to receive. If a small sacrifice is not sufficient to cure, let us make a bigger one until completely successful.

Lesson Points

Only he who has learned to obey is fit to rule. v. 12.

"Before all temples", God chooses "the upright heart and pure". v. 14.

Where trade is dishonest, religion is a sham. v. 15.

A wicked will is sin as well as a wicked deed. v. 17.

TEACHING HINTS

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

For Teachers of the Older Scholars

This Lesson continues the study of the Ten Commandments, giving special attention to the duties man should perform toward his fellows.

1. First stands honoring father and mother, v. 12. "Honor" means more than obedience. It demands a certain affection and reverence based on appreciation and recognition of the fact that parents, as God's representatives, stand in a unique relation to us. Both parents are included, showing the ideal God set for the Hebrew home. In Jesus' day this ideal had been perverted, and He restored it (see Mark 7 : 10-13). Observe the promise. It refers to Israel's permanent inheritance in Canaan, and is not so much individual as national in its scope (but see Exposition).

2. Murder is prohibited, v. 13. The Sixth Commandment demands that every life be held sacred, as God's possession, and hence to be protected. The Old Testament punishment shows the horror with which this crime was viewed. Study Jesus' teaching as given in the Sermon on the Mount (Matt. 5 : 21-26, compare 1 John 3 : 15), as showing hate to be of the essence of murder. Many illustrations of this sin abound in the dissipation, drunkenness and criminal neglect of modern society, all striking a blow at human life.

3. Adultery is prohibited, v. 14. This sin is an overthrow of marriage and the family as a divine institution. Jesus traces the sin back to its fountain in the desires of the heart. It is a very subtle sin, and the Commandment prohibits all impure thoughts, imaginations, literature, or anything which suggests lewdness in any form.

4. Theft is prohibited, v. 15. The right of property is a divine appointment, hence theft is a violation of God's order. The possibility of theft is many-sided, as taking advantage of the innocent or ignorant in business, defrauding by incomplete returns, false weights, gambling, etc. This evil is shockingly common in our own day.

5. False testimony is prohibited, v. 16. The personal character of every man is sacred, and any misrepresentation is iniquitous, such as slander, insinuation of evil, hypocrisy, deception, imputation of unworthy motives, etc.

6. Covetousness is prohibited, v. 17. This is a spiritual sin and very deadly (compare Mark 7 : 21, 22; Rom. 7 : 7; James 1 : 14, 15). It is not a desire for more, but a sinful or unlawful desire for what belongs to another and which is not a legitimate object of exchange. (Read Exposition carefully.)

For Teachers of the Boys and Girls

Begin the Lesson with a story, the story of the lawyer (Matt. 22 : 35-39) who "tempted," or tested, Jesus with a question, "Which is the great commandment?" The scholars, possibly, will attempt an answer. Some will say, the First Commandment, some the Fourth, and so on. Be sure not to reject any such answer as incorrect; for each Commandment is great, and no one of them can be dispensed with. But be sure, also, to finish the story, and make clear that all the Commandments spell love, the first four, love to God, the remaining six, love to our neighbor. Stop long enough here, to make certain that the class knows what a "neighbor" is. The best, indeed the only worth-while, definition of "neighbor" is in the famous parable of Luke 10 : 25-37.

Review the Commandments of the first table. Have the class recite them. Children delight in "saying" what they know, and it is impossible to have the Commandments too deeply graven upon their memories. These first four relate to our duties toward God.

Now for the second table, our duties toward our neighbor. But why have we any duty to others? Why should we love our neighbor as ourselves? These are deep questions. It is well to let the scholars puzzle over them for a while. The answers resolve themselves into this :—God made us all, and we are every one members one of another.

Again, as in the last Lesson, have the scholars recite the Commandments one by one, and by means of the Catechism, or

"off your own bat", bring out such points as the following :—

Fifth Commandment—Father and mother should stand next to God Himself, for reverence and obedience.

Sixth Commandment—Hate and spite should be rooted out of our hearts, as amongst the deadliest of vile weeds.

Seventh Commandment—Our bodies are temples of God, 1 Cor. 3 : 16, 17.

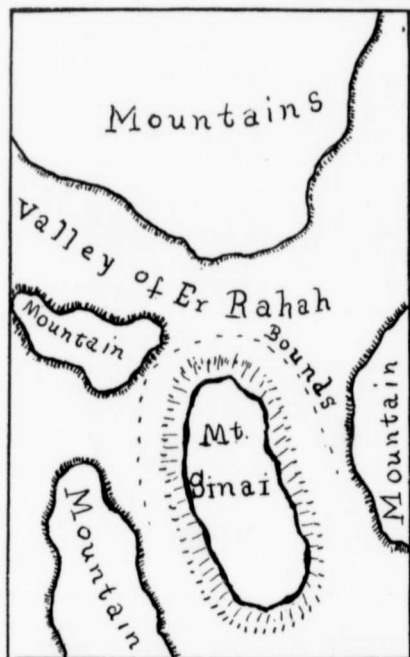
Eighth Commandment—Carry this Com-

mandment into the school—don't cheat; into the workshop—give your employer the best that is in you; into bargaining—no bargain is fair in which one gets the advantage of the other.

Ninth Commandment—"Buy the truth, and sell it not."

Tenth Commandment—As a man thinketh in his heart, so is he—says the wise man. Work this out in reference to each one of the Commandments.

THE GEOGRAPHY LESSON



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

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

ADDED HINTS AND HELPS

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

Some Test Questions

1. In what sentence may the Commandments of the second table be summed up?
2. Why do some think that the Fifth Commandment belongs to the first table of the law?
3. What does due honor to parents include?

4. What is the twofold meaning of the promise attached to the Fifth Commandment?

5. Explain various ways in which the Sixth Commandment may be broken. How did Jesus enlarge its meaning?

6. Which of the Commandments requires purity in acts, words and thoughts?

7. What is the purpose of the Eighth Commandment? Describe some ways in which it is frequently broken?

8. Which Commandment has to do with our speech? What does it forbid?

9. Why is the Tenth Commandment the most searching of all?

Something to Look Up

1. Where, in the New Testament, do we find the words, "Children, obey your parents in the Lord"? Who said them?

2. A man, wishing to show that he had kept the commandments, once asked Jesus, "Who is my neighbor?" Find the story the Master told as an answer to this question.

ANSWERS (Lesson II.)—1. Neh. 13: 15-21. 2. Matt. 22: 37, 38; Mark 12: 30.

For Discussion

1. In view of the Sixth Commandment, can war be defended?

2. Gambling as a form of theft.

Prove from Scripture

That love fulfils the law.

The Catechism

Ques. 63. *The Fifth Commandment.* This Commandment contains a precept and a promise. *The precept* sums up the duties of children to parents in the word "honor". This includes respect, because they are older and wiser than he; because he derives his life from them; because they are his example; and, most of all, because they stand to him in the place of God. Honor includes also obedience. The home is the school in which

children should so practice obedience, that they will afterwards become law-abiding citizens. *The promise*, some hold, refers only to the nation, and means that a people among whom honor is paid to parents will be prosperous. But it is true also that honor to parents will, as a rule, be rewarded by long and happy lives.

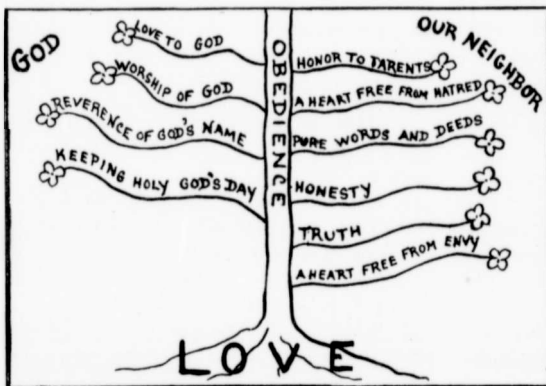
The Question on Missions

Ques. 3. The long distances between the stations makes the Sunday trip commonly from 25 to 35 miles, and the sparse population of many districts requires a great deal of time to be spent in visiting. The composite character of the people makes effective pastoral work a very delicate and difficult undertaking, and yet this is a most important part of the work: upon it the missionary's success largely depends. The distance of many from the church and the indifference to church services often make the congregations small, unless these difficulties are triumphed over by the attractiveness of the services and the personality of the preacher. As to the need of aid to these new and scattered fields, the expenditures on building and equipment for farming not only exhaust the funds of the pioneer, but often run him deeply into debt, and the uncertainty of the harvest for the first few years incapacitates these fields for any large measure of self-support.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God showing His people how to treat others.

Introduction—We are going to add some more blossoms to this tree (outline used last



Sunday). Those blossoms open toward God. Now we are going to hear of some other blossoms of love opening toward EVERYBODY (Print this on the other side of the tree). We'll review the Commandment verses of last Sunday, and learn some new ones to-day. (Repeat to the end of the Tenth Commandment.)

Lesson—We have six blossoms to add to the tree. These will make the tree even more beautiful than before. With all its blossoms on, it will be a lovely tree to have growing in our hearts.

1. Honor to Parents.
2. A Heart Free from Hatred.
3. Pure Words and Deeds.
4. Honesty.
5. Truth.
6. A Heart Free from Envy.

Plucking the Blossoms—Let us imagine we are picking this first blossom and looking at it, Honor to Parents. "Yes, mother dear, whatever you say is right." "My father knows best." When we hear girls and boys speaking such words as these, we know this flower is blooming in their heart garden. Then we'll pluck the sixth blossom, and we now think of boys and girls who are so kind and gentle, that they would not cause needless pain or suffering or death to any living being. We know they have, A Heart Free from Hatred. This seventh blossom is surely a pure white one, for it means, Pure Words and Deeds (Illustrate). The eighth blossom is Honesty. A boy or girl who would steal anything from another, is crushing and destroying this blossom. This ninth blossom, Truth, is a very beautiful one. Every boy and girl should "speak true", and "act true" as well. Now, we'll pluck the last blossom, A Heart Free from Envy. It is one that is not easily

kept blooming. "I wish I had Bessie's house." "I wish that pony belonged to me instead of to Jack." (Are these young people keeping their hearts free from envy?)

Some Helps—When we put roots into the ground, what do we need to make them grow? "Rain!" "Sunshine!" "Pure air!" We'll print two texts that will be like sunshine, etc., to make these blossoms grow very large. (Print the Golden Text of last Sunday, "THOU SHALT LOVE THE LORD THY GOD WITH ALL THINE HEART", and then the Golden Text for to-day, "THOU SHALT LOVE THY NEIGHBOR AS THYSELF".) If we love God, we shall not want any other God, nor wish to put any idol in God's place, nor to take God's name in vain, nor to forget His day. If we love our parents, we shall surely honor them! We cannot kill, nor harm nor injure by wrong deeds or words, those whom we love. We cannot steal from them, we cannot tell a lie to them, or envy them.

Jesus' Commands—Repeat the latter part of the verses.

Something to Think About—I should be loving to all.

God gave the children of
Israel
TEN COMMANDMENTS

God gives us
JESUS' COMMAND-
MENTS

FROM THE PLATFORM

STOP!

Print, in a frame, on the blackboard, in large letters, STOP! Ask the school, in what sort of places this sign is to be found. It may require a little help from you to get the answer that it is set up in places of danger. It is meant as a warning. Now, in the Lesson, God says to us six times, STOP! And every time He says it, He means to warn us to keep back from some great danger. Bring out, by questions, the danger against which each of God's "Stops" is a warning: (1) Disobedience and disrespect to parents. (2) Doing anything to injure another, or even cherishing hatred towards him. (3) Impure acts, words and thoughts. (4) Taking what does not belong to us. (5) Speaking false or uncharitable words. (6) Even wrong desires. Emphasize the truth, that each of these forms of wrong-doing injures the doer of it. Get the scholars to see that it is always in kindness and love that God says, Stop! and that, therefore, we should gladly and promptly obey.

Exodus 32 : 1-8, 30-35. Commit to memory vs. 34, 35. Read Exodus, chs. 32 to 34.

GOLDEN TEXT—Little children, keep yourselves from idols.—1 John 5 : 21.

1 And when the people saw that Mo'ses delayed to come down ¹ out of the mount, the people gathered themselves together unto Aa'ron, and said unto him, Up, make us gods, which shall go before us ; for as for this Mo'ses, the man that brought us up out of the land of E'gypt, we ² wot not what is become of him.

2 And Aa'ron said unto them, Break off the golden ³ earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

3 And all the people brake off the golden ³ earrings which were in their ears, and brought them unto Aa'ron.

4 And he received ⁴ them at their hand, and fashioned it with a graving tool, ⁵ after he had made it a molten calf : and they said, These be thy gods, O Is'rael, which brought thee up out of the land of E'gypt.

5 And when Aa'ron saw ⁶ it, he built an altar before it ; and Aa'ron made proclamation, and said, ⁷ To-morrow is a feast to the LORD.

6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings ; and the people sat down to eat and to drink, and rose up to play.

7 And the LORD ⁸ said unto Mo'ses, Go, get thee down ; for thy people, which thou broughtest ⁹ out of the land of E'gypt, have corrupted themselves :

Revised Version—¹ from ; ² know ; ³ rings ; ⁴ it ; ⁵ and made ; ⁶ this ; ⁷ To-morrow shall be ; ⁸ spake ; ⁹ up ; ¹⁰ unto it ; ¹¹ Omit have ; ¹² Omit an ; ¹³ And ; ¹⁴

LESSON PLAN

- I. The People's Sin, 1-8.
II. Moses' Intercession, 30-35.

DAILY READINGS

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

M.—The golden calf, Ex. 32 : 1-14. T.—The law forgotten, Ex. 32 : 15-24. W.—The golden calf, Ex. 32 : 25-35. Th.—The second tables, Ex. 34 : 1-9, 27, 28. F.—Remember ! Deut. 9 : 7-21. S.—The sin repeated, 1 Kgs. 12 : 25-33. S.—Forgetting God, Ps. 106 : 16-25.

8 They have turned aside quickly out of the way which I commanded them : they have made them a molten calf, and have worshipped it, and have sacrificed ¹⁰ thereunto, and said, These be thy gods, O Is'rael, which ¹¹ have brought thee up out of the land of E'gypt.

30 And it came to pass on the morrow, that Mo'ses said unto the people, Ye have sinned a great sin : and now I will go up unto the LORD ; peradventure I shall make ¹² an atonement for your sin.

31 And Mo'ses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

32 Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.

33 And the LORD said unto Mo'ses, Whosoever hath sinned against me, him will I blot out of my book.

34 ¹³ Therefore now go, lead the people unto the place of which I have spoken unto thee : behold, mine ¹⁴ Angel shall go before thee : nevertheless in the day when I visit I will visit their sin upon them.

35 And the LORD ¹⁵ plagued the people, because they made the calf, which Aa'ron made.

Shorter Catechism—Review Questions 61-63.

The Question on Missions—4. Would it not be wiser to wait till these fields are more fully settled, before sending missionaries to them ? No, because in all the settlements, many forces of evil are at work. The best time to overcome these by the gospel is at the beginning, before they have had time to get firm hold.

Lesson Hymns—Book of Praise 313 (Supplemental Lesson); 260 ; 250 ; 35 (Ps. Sel.) ; 217 (from PRIMARY QUARTERLY); 252.

EXPOSITION

Time and Place—B. C. 1491 ; at Mount Sinai.

Connecting Links—After the Ten Commandments had been given, Moses withdrew from the people into the darkness where God was, ch. 20 : 21. Here he received the laws (ch. 20 : 22 to 23 : 33) known as the Book of the Covenant. These laws he read in the hearing of the people, and they pledged their obedience, ch. 24 : 7, 8. Then, taking with him Aaron, Nadab and Abihu, Moses went a short distance up the mountain, where they observed a sacrificial feast, vs. 9-11 (compare vs. 1, 2). The feast concluded, God summons Moses attended by Joshua to the summit of the mountain, vs. 12-17. Forty days and nights Moses was alone with God (v. 18), and during this period he was fully instructed as to the building of the Tabernacle (chs. 25 : 1 to 31 : 11), and received the two tables of stone on which the Ten Commandments were written, ch. 31 : 18.

I. The People's Sin, 1-8.

V. 1. *The people*; upon whose loyalty the long absence of Moses placed a great strain. *Saw that Moses delayed*. See Connecting Links. Was this leader of theirs, they were tempted to ask, a deceiver, after all, and might he not have been destroyed amidst the fires of the mountain ? *Unto Aaron*; Moses' brother, and, in his absence, the chief leader, Hur being associated with him, ch. 24 : 14. Aaron was an eloquent man (ch. 4 : 14), but he lacked Moses' strength of character. *Up, make us gods* (or a god). Israel, accustomed in Egypt to gods that could be seen, craved a visible symbol of God's presence. *As for this Moses*. The name was uttered with a scornful inflection. *Wot not*; know not. A fine leader this ! For all we know, he has lost his way, or, perhaps, has perished.

Vs. 2, 3. *The golden earrings*; received from the Egyptians, ch. 12 : 35, 36. (See Light

from the East.) "Earrings are worn in the East almost as much by men as by women." (Rawlinson.) A very general view is, that Aaron hoped to put a check on the idolatrous purpose of the people by calling for this costly sacrifice, or at least to hold them back till Moses should return. On this view, Aaron seeks to escape responsibility by crooked scheming, instead of meeting the people's wicked demand with a straight-flung, uncompromising refusal, which would probably have put an end to the whole sorry business.

Vs. 4-6. *Fashioned it with a graving (carving) tool.* Probably a wooden image of a calf was carved and then overlaid with the *molten* (melted) gold. *Calf.* The form of the image was borrowed from Egypt, where the calf was one of the chief objects of worship. *These be thy gods* (Rev. Ver., Margin, "This is thy god"). The golden calf was apparently not intended to be the symbol of another god, but of Jehovah Himself. *Built an altar. . . a feast to the Lord.* God was still to be worshiped, and thus the letter of the First Commandment would not be broken. So much of honor and reverence did Aaron plan to save for God. *Burnt offerings;* animal sacrifices in which the entire flesh of the victim was consumed on the altar. *Peace offerings.* In these, a portion only of the flesh was burnt, the remainder being eaten by the worshipers. *To eat and to drink;* the customary feasts after a sacrifice. *To play.* "The 'play' included dancing of an indecent kind."

Vs. 7, 8. *The Lord said.* Though the thick clouds hid Moses from the people, God's penetrating eye saw their sin. *Go, get thee down.* There was stern work to be done at the mountain's foot, requiring a strong, resolute man. *Thy people;* cut off, by their own folly and wickedness, from all right to be called My people. *Corrupted themselves;* given themselves over to the vilest abominations. *Turned aside quickly;* from the path of loyal obedience to God. In vs. 9 and 10, the Lord declares His wrath against Israel. Moses beseeches Him to spare them (vs. 11-14), and then, hastening down the mountain side, he rebukes Aaron, destroys the idol, and punishes the idolaters, vs. 15-29.

II. Moses' Intercession, 30-35.

V. 30. *Ye have sinned a great sin.* The leaders in the idolatry had perished (vs. 26-28), but many remained who had taken part in it. *An atonement;* an at-one-ment. Sin had separated Israel from God (see Isa. 59 : 2), and Moses would bring them together again.

Vs. 31, 32. *Returned unto the Lord;* to lay the case before Him. *If thou wilt forgive their sin—.* Here Moses stops, as if feeling that his request was too great to be granted. *If not, blot me, . . . out of thy book.* God is likened to a king who keeps a register of his subjects (see Ps. 87 : 6). Those whose names are written there have a right to the privileges of citizens in God's city—a right to life and salvation. If his people are to be deprived of these, Moses wishes to forfeit them also. (See Ps. 56 : 8; 139 : 16; Rev. 20 : 12, and compare Paul's readiness to be "accursed" for his brethren's sake, Rom. 9 : 3.)

Vs. 33, 34. *Whosoever hath sinned, etc.* No man can bear another's sin (see Ps. 49 : 7; Ezek. 18 : 20). But Christ can bear our sins, because He is more than man, 1 Pet. 2 : 24. *Mine Angel shall go before thee.* The Lord is merciful as well as just. He will not at once destroy Israel. More than this, though He withdraws His own immediate Presence from them, He will send a subordinate to guide them. In ch. 33, however, Moses wins from God a renewed promise of His own Presence. *When I visit, I will visit.* If punishment, in spite of everything, is necessary, it will be punishment in earnest.

V. 35. *And the Lord plagued the people.* Some think, by sending a pestilence, Others hold the reference to be to the punishment of vs. 26-28, or to the later sufferings of Israel.

Light from the East

EARRINGS—Were worn by all women in ancient Egypt. At first, they were disks of metal, then plain rings, then rings with pendants. They also wore necklets, bracelets, and anklets of gold or some other metal. To-day the earrings are the most prized of all the wedding ornaments of a Syrian bride. An Eastern woman of very humble position will often have a head-dress of coins, and a long network attached to it also covered

with them, and hanging over her shoulders to the waist. These form a small fortune, and are a secure investment, as they cannot be seized for her husband's debts, and if he puts her away, she carries them all with her.

MOLTEN—The Egyptians understood the art of smelting the precious metals by the use of the blow pipe. Large quantities were melted by a continuous stream of air poured into the furnace from two bellows, worked by

the alternate pressure of the feet, and the heat produced from proper fuel by this means was astonishingly great. Gold was obtained from the mines of the Sinaitic peninsula at great expense of suffering and death among the slave miners. Many of the ornaments found in tombs are of exceedingly fine workmanship, and the most skilful jewelers of the present day would find it difficult to duplicate them.

APPLICATION

Moses delayed to come down, v. 1. God's delays are oftentimes severe tests of His people's faith. When the answer comes on

the heels of petition, faith blazes out like a great flash of light and "every common bush" becomes "afire with God". But when day follows day and the unanswering heavens still are dumb, the heart is put in a place of great peril. Like the Israelites, when Moses did not appear, it may apostatize and seek another god; or, like the Syrophenician woman, when Christ rewarded her pathetic prayer at first with only a cold look and indifferent words, it may become more importunate than ever. That pushing away brought out the pleading hands and caused every tendril of her heart to clasp Him more closely. God's winter is sent to bring our summer.

The golden earrings, v. 3. Ornaments are easily converted into idols, which it is very hard to destroy. A Karen woman applied to Dr. Judson for baptism.

The Last Idol She answered his questions very intelligently. Yet there was something about her that puzzled and failed to satisfy the faithful missionary. At length his eye fell on a glittering necklace of a kind much esteemed by the Karens. "Can you give up your ornaments for Christ?" he asked. Tears filled the woman's eye. She took the necklace off, and looked at it admiringly. The struggle was a severe one. But laying it down at length on the missionary's table, she said, "I love Christ more than that". The last idol was gone. Nothing but genuine love to our Lord can induce us to such complete consecration, and then we discover that we have parted with a

paltry idol to find everything in Christ.

And they said, These be thy gods, which brought thee up out of the land of Egypt, v. 4.

A very rich man had been born a poor boy.

but was fortunate in his business and at last came to own a palatial residence. He had

A Millionaire's Mistake made money his idol and was not so slow to acknowledge his god as some Christians are to confess theirs. After exhibiting his beautiful grounds to a Quaker, he remarked, "The almighty dollar has done it all! What cannot money do?" "Ah, friend", replied the Quaker, "thou remindest me of the Israelites who worshiped the golden calf, saying it brought them out of the land of Egypt. In reality it hindered rather than helped them in their journey to the Promised Land, and maybe thy dollars will do the same for thee." Men are often sadly mistaken as to what is the most efficient power in accomplishing their purposes. They forget that, after all, material things are but means in God's hands for His plans, and that He is the only living and true God, and to reach the Promised Land we must rely on Him and Him alone.

Corrupted themselves, v. 7. A gentleman in India took down a book from his library, and felt in doing so a prick as of a pin in his

The Serpent in the Book finger. He gave it no heed at the moment, but soon the finger began to swell, then the arm, then the body, and in a few days the unhappy man died. It was no pin point that pierced his flesh, but a small and deadly serpent that had coiled itself among the books. There are other invisible and as deadly serpents coiled in the foliage of many a fine sounding book. The thoughtless reader,

hungry for new sensations, recklessly turns the pages, imbibes the poison and ruins a life. To touch a bad book is to incur this risk, to instil moral poison into one's soul.

Peradventure I .atonement for .sin, v. 30. Manufacturers have had considerable difficulty with certain dyes, especially Turkey red.

Steep rags of this color ever so long in a solution and they will still retain their hue, though, of course, somewhat paler. Use stronger solutions and the color will at length disappear, but not until the fibre is completely rotted. With such rags the manufacturer can do nothing but make them into cheap red blotting paper. So dyed with evil has human nature become, that its sins are as scarlet. The task of ridding it of its sin and still preserving its life, is beyond the power of Moses or any other man. Only One can make effective atonement for our fallen nature, and that is the Lord Jesus Christ. This He has done, and now we may be assured that though our "sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Thy book, v. 32. A book is not necessarily made of perishable paper. The Anglo-Saxon word "booc", from which "book" is derived, meant beech tree. **God's Book Imperishable** because on its bark the first literary Anglo-Saxons used to write. The oldest Latin extant is engraved in brass. Moses' law was cut on tables of

stone. And Paul adds, "Ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables that are hearts of flesh," 2 Cor. 3 : 3. But, whatever the material, God's book is imperishable, and we are filling its pages day by day.

"Whatever hath been written shall remain,
Nor be erased, nor written o'er again;
The unwritten only still belongs to thee,
Take heed, and ponder well what that shall be."

Lesson Points

The stronger our temptations are, the greater are our opportunities for playing the man. v. 1.

Compromise is the refuge of the coward. v. 2.

If people would count the cost of sin, they would not be so eager for its pleasure. v. 3.

The first step in evil makes all the steps that follow easier. v. 4.

Vice is all the more hateful when it assumes the guise of virtue.

God's love to His people is the measure of His wrath at their sin. vs. 7, 8.

Stern words are often the best proof of a loving heart. v. 30.

Heaven meets our great sin with a great salvation. v. 31.

The surest mark of sainthood is unselfishness. v. 32.

Sin and its penalty grow in the same soil, from the same root. v. 33.

Divine justice is always tempered with mercy. v. 34.

TEACHING HINTS

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

For Teachers of the Older Scholars

This Lesson is an illustration of the tendency of the children of Israel to go astray. See Exposition for the connection with last Lesson.

1. Study *the occasion of Israel's sin, v. 1.* It was the absence of Moses, their large-hearted, faithful leader. Several things should be remembered : (a) They had taken the pledge of loyalty to God (ch. 24 : 3), and then had been left inactive for several weeks. It was a trying time to the people, as they did not see the meaning of the new

life. (b) There was uncertainty concerning Moses. They had known him as leader only for a short time : he had led them into the wilderness, and apparently had deserted them. (c) The new law, though vividly impressed, had not yet become part of their life, and the old idolatrous associations and worldly suggestions soon reasserted themselves. As so often afterwards, the people's faith failed.

2. Discuss *the form of the sin, v. 1.* Israel wanted a God, some visible representation of Jehovah which would be their leader. They wanted to move and saw no one to lead them. Perhaps they were in danger (compare ch. 17 : 8-13), and they were grow-

ing impatient. In all such cases the sensuous appeals powerfully.

3. *The material form of idolatry*—calf worship, vs. 2-4. The giving of the golden earrings shows either utter hopelessness or fanaticism. Aaron formed the image, perhaps making a wooden mold overlaid with gold. The Israelites were familiar with animal worship in Egypt, and perhaps had traditions of its existence in Chaldea, whence Abraham, their ancestor had come.

4. Consider *the sin itself*. (1) They break the Second Commandment, seeking to worship God by means of images. Even Aaron seems to have been converted to the prevailing view; at any rate, he at last consented to the people's proposal. They were aggressive, v. 22. (2) They indulged in immoral conduct (vs. 6, 19); a very sad picture of the people who had seen the glory of God in the Mount, ch. 24 : 16.

5. Picture *the wrath of Jehovah*, vs. 7-10. Make vivid the dramatic scene at the mountain top, where the Lord sends Moses down to bring home to the people their sin. Bring out the vileness of the people's sin ("they have corrupted themselves"), and their gross ingratitude in "turning aside" so quickly from God their Deliverer, and their folly in thinking that the molten calf could be a representation of the living God.

Trace briefly the intervening events : the Lord's declaration to Moses of His fierce anger, Moses' pleading for the people (vs. 11-14), his great indignation as seen in the breaking of the tables of stone, the destruction of the idol, the punishment of the people, his rebuke of Aaron and Aaron's apology, the punishment of the ringleaders, vs. 15-29.

6. Study *Moses' prayer*, vs. 30-35. Note the confession and intercession. If God would forgive—but the thought of so great forgiveness is beyond words—if not, Moses wishes to perish with his people (compare Paul, Rom. 9 : 3). God's answer is that judgment is moral. The people who sinned must suffer, but He calls the nation to go forward to better things, ch. 33 : 1-3.

Let the teacher emphasize the necessity of always keeping the heart free from opposition to God.

For Teachers of the Boys and Girls

A sharp contrast, as in a drawing in black and white, attracts attention. Begin this Lesson, therefore, by bringing out (by questions) the contrast between the scene on Mt. Sinai, and in the plain below : *On Sinai*, God in His majesty (go back to ch. 19) and love (see preface to the Ten Commandments, ch. 20 : 2) giving Moses His Commandments and the instructions for His worship (a word or two about the directions for the tabernacle which was to be built, its priests and its services, chs. 25-30), and the final solemn giving to Moses of the tables of stone "written with the finger of God", ch. 3 : 18; *In the Plain*, the sad story which forms the Lesson for the day.

Read the story with the scholars verse by verse. The Ten Commandments had just been given. The people, as well as Moses, had heard them (ch. 19 : 9).

Verse 1. Points : (1) What short memories we are apt to have of favors rendered us. "This Moses!" they speak of him in scorn, although he had been their deliverer, and God had, a score of times, shown forth His power through him. They were forgetting God, as well as scorning God's servant. (2) The evil influence of a bad training. They had been brought up in Egypt, where idols were everywhere. Now they call out for an idol.

Verses 2, 3. "And Aaron said". Have the scholars recall Aaron's opportunities of knowing the true God, as joined with Moses from the very first in God's revelations of Himself. Does Aaron now despair of Moses, and distrust God? That is one view of the case. Or, is he afraid of the people, and therefore yields to them? That is another view. Have the scholars point out the sin, in either case. Note the price the people were willing to pay—the most precious things they had. If they did this for a false religion, what should we do for the true?

Verses 4-6. Explain about the calf as an Egyptian god, and the process of making it; and how all that vs. 5 and 6 tell, is just what would be done in the worship of the true God. Which Commandment did they break? "Rose up to play". Among the Israelites, sociable feasts at which families and neigh-

bors met, followed worship; but this feast was an indecent riot, such as belonged to heathen festivals.

Verses 7, 8. What God thought of it all. As a just God He must punish such rank disobedience and disloyalty to Himself.

Verses 9-29. Select one or two points from the many, as, for example, Moses' fervent plea with God to forgive (vs. 9-14); his destruction of the idol (When is it right to be angry?), and his summoning to himself those who were on the Lord's side. It was a stirring and dreadful day in the camp.

Verses 30-32—Begin the next day's

events. How like Jesus is Moses! He wants to save the sinners, not destroy them, v. 30; see Luke 19:10. He wrestles with God in intercession for these transgressors, vs. 31, 32; see Luke 23:34. He is willing to give his life for theirs, v. 32; see Matt. 20:28.

Verses 33-35. It is the God of justice, the great Judge of all, who appears in these verses. Learn from v. 33, that every one must answer for his own sin (Rom. 14:12); and from vs. 34, 35, that God's punishments are thorough. There is one touch of light in the darkness; the next chapter tells how Moses won back the presence of God amongst the people.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP LESSON III.]

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

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

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

ADDED HINTS AND HELPS

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

Some Test Questions

1. What laws did Moses receive from God in addition to the Ten Commandments?
2. How long was Moses afterwards alone with God? What instructions did he receive?
3. What were the people tempted to think regarding Moses?
4. Who was Israel's leader in Moses' absence? Describe his character.
5. What demand did the people make of

him? What led them to do this?

6. How did Aaron seek to put a check on their idolatry?

7. What did he at last make for the people?

8. For what purpose was this to be used? Which Commandment was thus broken?

9. How did God regard Israel's sin? Who interceded for them?

10. What sacrifice was Moses willing to make for his people?

Something to Look Up

1. The event of this Lesson is mentioned in one of the Psalms, where we are told the

*Some further points
of interest about
Sinai
may
be noted*

Israelites made a calf in Horeb. Find the Psalm.

2. One of the apostles said that he could wish himself accursed from Christ, if thus his brethren of his own nation might be saved? Who was the apostle? Find his words.

ANSWERS (Lesson III.)—1. Eph. 6 : 1. Paul. 2. Luke 10 : 30-37.

For Discussion

1. Temptation as an excuse for sin.
2. Does sin cause suffering even after it has been forgiven?

Prove from Scripture

That we should shun the love of money.

The Catechism

Ques. 61-63 (Review). In taking a fresh look at the requirements of the Fourth Commandment (Ques. 61, 62), call attention to : 1. Isa. 58 : 13, 14, where the prophet promises to his nation the highest prosperity on condition of their doing God's ways and finding His pleasure instead of their own on the Sabbath. 2. Mark 2 : 27, which teaches that the Sabbath is required in order to man's highest well-being. 3. Heb. 4 : 9, Rev. Ver., where such high honor is put upon the Sabbath, that the rest which remains for God's people is called "a Sabbath rest".

Turning now to the Fifth Commandment, point to Jesus' words in John 8 : 49, "I honor My Father, and ye do dishonor Me", as throwing light on what honor to parents means. The loving reverence which Jesus cherished towards God, we are to show towards our father and mother.

The Question on Missions

Ques. 4. Waiting for the settlement of the country would, it might be argued, make the Sunday trip shorter, pastoral work lighter, audiences larger, and the support more ample; but this takes for granted that the Christians would grow without the outward means of grace, and that those not far from the kingdom would remain near. The average Christian does not provide for himself the conditions of growth without the services of the church, and those outside do not usually continue to move toward Christ where He is not lifted up. The whole community, deprived of church services, with a few exceptions, loses grade. The destructive forces work rapidly, when not opposed and neutralized by the constructive forces of redemption. It is a matter of wonder how soon a community will lapse without the gospel, and it is equally astonishing, after all the thought and labor given to the lapsed masses, that their restoration is still an unsolved problem.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God rebuking the worship of idols.

Introduction—Recall the last two Lessons about the tree and its blossoms. You remember the root of the tree was love to God, and the stem was obedience, and we saw ten blossoms growing from it (use outline). Do you remember how many Commandments God gave to the children of Israel? We'll repeat the first two.

Lesson—Moses had gone up on Mount Sinai, and for a long time (forty days and forty nights) he was alone with God, and the people thought he was never coming back. They got tired waiting for him, and began to think they would like to have

LITTLE CHILDREN
KEEP YOURSELVES
FROM
IDOLS

to think they would like to have

a God they could see, to lead them. Then they began to think of the gods made of gold and silver, etc., which the people of Egypt worshiped (speak of the influence of evil companions). They go to Aaron and say, "Make us gods, which shall go before us." So soon did their trust in God begin to fail, when Moses, their great leader, was away from them.

The Golden Calf—The Egyptians had given the children of Israel many gold rings and earrings, etc., as gifts, when they were leaving Egypt. Aaron told them to bring the earrings from the ears of the women (and men also) to him, and he had them melted and used the gold to make a golden calf, and the people worshiped this idol. (The teacher may be able to show idols such as are now used in worship in China or India, etc., etc.) The true God saw from the mountain top this wicked thing which they did, and was very angry. He told Moses to go down to them.

Worshipping an Idol—Moses comes down, with Joshua his helper, who had gone part way up the mountain with him. As they get near the camp, they hear a great noise and shouting. "It is the sound of war", said Joshua, but Moses said, "No, it is singing we hear". As they get nearer Moses sees a sad sight. There, set up on an altar

is the golden calf, and around it are the people singing and praying to it. Tell of Moses' anger and what he did with their idol, vs. 19, 20. Moses told them how sinful they were, but said that he would beg God to forgive them. Moses wanted to take the punishment himself, but God said, "Who-soever hath sinned against Me, him will I blot out of My book", and He punished the people for their sin, v. 33. Now, can you tell me if these people were crushing and destroying any of the blossoms of this Commandment Tree? Which two? Do you not think they had also broken the stem (obedience) and pulled up the root (love) out of their hearts? (We may now show the tree broken through the stem.)

Golden Text—Print our Golden Text—"LITTLE CHILDREN, KEEP YOURSELVES FROM IDOLS." Are you boys and girls ever likely to make an idol? You think not! Listen! Whatever you love more and think more about than of God, you are making an idol of that in your heart.

Something to Think About—I should worship God only.

God gave the children
of Israel
REBUKE FOR MAKING
AN IDOL

God gives us
REBUKE FOR
IDOLATRY IN OUR
HEARTS

FROM THE PLATFORM

GOD TESTING ISRAEL AARON MOSES

Start the conversation, by referring to the testing of a railway bridge before it is opened for traffic. Now, there is a great deal in the Lesson about TESTING (Print). First of all, we see GOD testing ISRAEL (Print). Picture the multitude at the foot of the mountain. They cannot see God, their divine Leader; and Moses, also, their human leader, has gone out of their sight—he has been absent for forty long days and nights. Will the people remember all that God has done for them, and keep trusting Him? This was Israel's test, and we know how they failed under it, crying out for a golden calf to worship. Next, we have God testing AARON (Print). Bring out Aaron's responsibility for leading the people in right ways, and his weakness in yielding to them. Last of all, God testing MOSES. Would he fall in with the people in their sin? Or, would he forsake them? He stood both these tests. And this he did, because God was his strength. Moses' secret of strength may be ours.

AN ORDER OF SERVICE: Third Quarter*Opening Exercises**

- I. SILENCE.
 II. REPEAT IN CONCERT. Matt. 22 : 37-39.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great Commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.

III. SINGING. Hymn 313, Book of Praise. (It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

IV. PRAYER. Concluding with the Lord's Prayer in concert.

V. SINGING.

All the way my Saviour leads me—
 What have I to ask beside?
 Can I doubt His tender mercy
 Who through life has been my Guide?
 Heavenly peace, divinest comfort,
 Here by faith in Him to dwell—
 For I know, whate'er befall me,
 Jesus doeth' all things well.

—Hymn 320, Book of Praise.

VI. RESPONSIVE SENTENCES. Ps. 115 : 3, 4, 8-11.

Superintendent. Our God is in the heavens :

School. He hath done whatsoever He hath pleased.

Superintendent. Their idols are silver and gold,

School. The work of men's hands.

Superintendent. They that make them are like unto them;

School. So is every one that trusteth in them.

Superintendent. O Israel, trust thou in the Lord :

Superintendent and School. He is their Help and their Shield.

VII. PRAYER.

VIII. SINGING. Psalm or Hymn selected.

IX. BIBLE WORK. From the Supplemental Lessons.

X. READING OF LESSON PASSAGE.

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

Class Work

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

I. ROLL CALL, by teacher.

II. OFFERING, which may be taken in a class envelope, or class and report envelope.

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

IV. LESSON STUDY.

Closing Exercises

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

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

IV. SINGING.

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

—Hymn 304, Book of Praise.

V. RESPONSIVE SENTENCES. From Ps. 119.

Superintendent. Open Thou mine eyes,

School. That I may behold wondrous things out of Thy law.

Superintendent. O how love I Thy law!

School. It is my meditation all the day.

Superintendent. Thy word is a lamp unto my feet.

School. And a light unto my path.

VI. BENEDICTION, OR CLOSING PRAYER.

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BIBLE DICTIONARY FOR THIRD
QUARTER, 1907

[For additional information in regard to certain of the Places, see Geography Lessons.]

Aa'-ron. The elder brother of Moses and the high priest of Israel, who sinned in making the golden calf at Mount Sinai. He died at Mount Hor.

A-bi'-hu and Na'-dab. Sons of Aaron, and priests of Israel. They offered strange fire before the Lord, and were stricken with death.

A'-bra-ham. The first ancestor of the Hebrews.

A-mal'-ek-ites. A desert tribe descended from Esau. At Rephidim, west of Sinai, they engaged in battle with the Israelites, and were defeated.

Am'-o-rites. One of the tribes which inhabited Canaan before its conquest by the Hebrews.

A'-nak. Collective name of the Anakim, a stalwart race settled about Hebron and elsewhere, in the hill country in the south of Palestine.

Ar'-ad. A city and district ruled by one of the petty kings of the Canaanites.

Ca'-leb. The son of Jephunneh, and one of the twelve spies.

Ca'-na-an. The name given to all the lands west of the Jordan.

Ca'-na-an-ites. Inhabitants of Canaan.

Dan. The tribe descended from Dan, son of Jacob and Bilhah.

E'-dom. A mountainous and rugged country, extending southward from the Dead Sea to the Gulf of Akaba. It was inhabited by descendants of Esau.

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

El-e-a'-zar and Ith'-a-mar. Younger sons of Aaron.

E'-lim. A beautiful oasis between Marah and the Wilderness of Sin. It had twelve springs of water and seventy palm trees.

El-za'-phan and Mi'-sha-el. Sons of Uzziel, Aaron's uncle, who removed the dead bodies of Nadab and Abihu from the camp of Israel.

E'-phra-im. Younger son of Joseph. The tribe descended from him settled in central Palestine.

Esh'-col. A valley near Hebron celebrated for its large clusters of luscious grapes.

Gil'-e-ad. A mountainous country east of the Jordan.

Hit'-tites. A powerful nation, which occupied the region extending from Northern Palestine to the Euphrates.

Ho'-bab. The son of Reuel or Jethro and therefore the brother-in-law of Moses.

Hor. A mountain on the border of Edom, where Aaron died and was buried.

Hor'-mah. A place about 25 miles south of Beersheba, where Israel defeated the king of Arad.

I'-saac. The son of Abraham and Sarah.
Is'-ra-el. The name given to Jacob, son of Isaac and Rebekah, on his return from Laban's home, and afterwards to his posterity.

Ith'-a-mar. See Eleazar.

Ja'-cob. See Israel.

Jeb'-u-sites. A mountain tribe dwelling at Jebus, that is, Jerusalem.

Jer'-i-cho. An important city in the valley of the Jordan, west of the river at the foot of the ascent to the mountainous table land of Judah.

Jor'-dan. A swift, tortuous river, rising in the snows of Hermon, and flowing through Lakes Merom and Galilee into the Dead Sea.

Josh'-u-a. The son of Nun, chief attendant and successor of Moses. He led the Israelites to the conquest of Canaan.

Ju'-dah. The tribe descended from Judah, son of Jacob and Leah.

Ka'-desh-bar'-ne-a. Now 'Ain Kadis, a charming oasis 77 miles south of Hebron and 51 miles south of Beersheba.

Ma-nas'-sch. The elder son of Joseph and ancestor of one of the twelve tribes of Israel.

Mid'-i-a-nite. Member of a roaming tribe in northern Arabia.

Mi'-sha-el. See Elzaphan.

Mo'-ab. A country lying to the east of the Dead Sea.

Mo'-ses. The great Hebrew leader and lawgiver.

Na'-dab. See Abihu.

Naph'-ta-li. The tribe of Israel descended from Naphtali, son of Jacob and Bilhah.

Ne'-bo. A summit of the Pisgah ridge of the Abarim range of mountains, in the land of Moab.

Nun. The father of Joshua.

Par'-an. The barren desert in Arabia, in which the children of Israel wandered for 40 years.

Phar'-a-oh. A title used as the general designation of the sovereigns of Egypt.

Pis'-gah. A ridge of the Abarim range of mountains near the northeastern end of the Dead Sea.

Ra-gu'-el. The same as Reuel, Moses' father-in-law.

Sin. A wilderness through which the Israelites passed on their way from Elim to Rephidim and Mount Sinai.

Si'-nai. The famous mountain in Southern Arabia where the Ten Commandments were given to Israel.

Uz'-zi-el. See Elzaphan.

Zo'-ar. A city at the southern end of the Dead Sea, where Lot sought refuge when he fled from Sodom.

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THE BOOK PAGE

The second and final volume of Principal Lindsay's **A History of the Reformation** (T. and T. Clark, Ed.inburgh, 631 pages, \$2.50 net) essays to describe the movement in the lands beyond Germany, as in the first he had already done for Germany. The author's plan has been carried out with great success. His work is thoroughly scientific; and yet it does not betray the fault that condemns most modern histories—the lack of literary merit. Principal Lindsay has a pure and graceful style, and, above all, a fine sense of proportion and perspective. It was to be expected that the discussion of some parts of the Reformation movement would be meagre. Scotland receives a comparatively brief notice. Perhaps the author assumed that most of his readers knew this history; but they were hardly prepared to be told, without more proof, that the four hundredth anniversary of the birth of Knox was celebrated ten years too early. Probably the most valuable parts of the work are those which deal with the Reformation in England and the Anabaptist movement. One welcomes a competent historian of this period who stands without the Church of England. And only in recent years has there been any thorough study of the materials that go to make up the story of the obscure but influential Anabaptist sect. For all who have not the time or the inclination to consult the fuller special works on the Reformation, there is no better discussion of the beginnings of those churches in which the Reformed type of doctrine and mode of government prevail.

A Victor of Salamis, by Wm. Stearns Davis. (The Macmillan Company of Canada, Toronto, 450 pages, \$1.50) transports us to Greece in the days of Thermopylæ and the crushing of the Persian fleet. One meets splendid Greek heroes there, Themistocles, Leonidas, and many others; but the hero of the love tale, which is beautifully interwoven with one of war, is Glaucon the Beautiful, a true Greek hero with "the face of Paris, the strength of Achilles, and the wit of Periander, all met in one body." The book abounds in vivid descriptions, such as of the Isthmian games and the battle of Salamis, and while it is sure to be read merely for its interest and charm, it cannot fail to be a help to any student of ancient Greek history.

The University of Toronto and its Colleges, 1827-1906 (The University Library, 330 pages, 21 full page portraits and illustrations, \$1.50). This history of the first eighty years of the University is peculiarly timely. It brings the story down to the Report of the Commission of 1906, which marks a new era. The work is well done typographically. The portraits are especially good, notably those of Bishop Strachan, Dr. McCaul, George Paxton Young, and Sir Daniel Wilson. A complete account, each chapter by a specialist, is given of the origin and development of the University, and its federated and affiliated colleges, with full statistical information and valuable appendices. The price is a petty one, for so valuable a volume. Every graduate and educationist will want a copy. It should also have a place in every public library in the Dominion. Professor Alexander has been the editor-in-chief.

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The Marks of a Man is a title that kindles expectancy. And when such a theme is handled by one of Mr. Robert E. Speer's incisive and intense spirit, expectancy becomes assurance that the treatment will be thoroughgoing and full of inspiration. The sub-title, *The Essentials of Christian Character*, expresses the author's conviction that apart from Christianity, the highest in human character is not possible. In these chapters on Truth, Purity, Service, Freedom, Progress and Patience, there is much that young men, and those not so young, may read and ponder with advantage. The publishers are The Fleming H. Revell Company (U.C. Tract Society, Toronto), 197 pages, \$1.00 net.

Family Secrets, by Marion Foster Washburne

(The Macmillan Company of Canada, Toronto, 212 pages, \$1.25), is a bright and intelligent discussion of the everyday problems that face the mother of a family and every other home-maker. The "family", whose secrets are so entertainingly unfolded, is one whom loss of property drives to a humbler home on the outskirts of a town. There the mother of the family and writer of the book finds the true basis of happy home-making.

A pathetic interest attaches to **The Representative Women of the Bible** (Hodder & Stoughton, London, U.C. Tract Society, Toronto, 285 pages, \$1.50) as the last piece of work done by Dr. George Matheson. The day before his death he was engaged upon it. It is a fit complement of his three volumes on the representative men of the Bible. The portraits are indeed charming. Their very titles show how deeply into the heart of things the writer sees—Eve the Unfolded, Sarah the Steadfast, Deborah the Drastic, Ruth the Decided, Mary (Martha's sister) the Thought-Reading, and so on. Not the least interesting portion of the book is an appendix, consisting of notes on Mary Magdalene, from which the full character sketch was to be drawn.

An imaginative picture of the life story, as it might really have been, of the child whom Jesus set "in the midst", when He said those memorable words beginning, "Except ye . . . become as little children," is told in **The Child That Jesus Took**, by Newman Smyth (The Pilgrim Press, Boston, frontispiece and decorated page borders, price 50c.).

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