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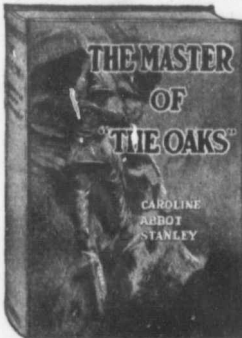
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The Teachers Monthly

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

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No. 1

1913

The New Year is a good time to take stock. "What is our Sunday School attempting?" "How are we equipped for the task?" "What is our chief aim?"—are guiding questions in this stock taking.

The Standard of Excellence approved by the General Assembly serves as a criterion of attainment. Until at least this moderate standard is reached, the School should still be "attempting." The Standard is worth reproducing once more:—

1. SABBATH SCHOOL OPEN ALL THE YEAR.
2. A CRADLE ROLL.
3. A HOME DEPARTMENT.
4. AN ORGANIZED BIBLE CLASS.
5. A TEACHER TRAINING CLASS.
6. A COMMUNICANTS' CLASS.
7. GRADED INSTRUCTION (THE UNIFORM LESSONS WITH SUPPLEMENTAL WORK, OR GRADED LESSONS).
8. OUR OWN LESSON HELPS AND ILLUSTRATED PAPERS.
9. MISSIONARY INSTRUCTION AND OFFERING.
10. OFFERING FOR RALLY DAY FUND.

Mark out now the points on which your School *has* attained; and lay plans for the marking out, before 1913 ends, of the points that still remain. Let the end of the year show a clean sweep.

As to the equipment for your task, what about your meeting place? Is it as convenient and comfortable as it ought to be? If not, why not set about the improving of it? And if, in the matter of blackboards or maps or music; or of class books or secretary's equipment, or library; or of proper Lesson Helps and Illustrated Papers, your School has not what it requires, why not plan right away to supply what is lacking? Equipment of all sorts is to be had, and to be had at a moderate cost. No Sunday School, in these days, can afford to carry the handicap of an insufficient equipment.

But the aim is, after all, the main thing. What is your chief aim as a School? Size, attendance, good teaching, hard study, generous giving, active work? All excellent. But, without the chief end, to make of each scholar a true child of God—the best is cheap and poor. Is it not for this that the Sunday School exists—to teach about, to lead to, and to train up in, Christ the Saviour and Lord, through whom alone we come to our place in His Father's house, and our share in His and the Father's work. Is it to be the chief aim of your School, this year, to bring every scholar into living touch with Jesus as his or her Saviour and Friend and Master? If so, we predict for you great joy and success.

For the New Year

Frequently, in Switzerland, one sees inscriptions, cut in quaintly formed letters into the wooden walls of the chalets. One such inscription, in German, after giving the name of the man and his wife who had the house built, continues: "Let all prepare themselves for the coming of eternity. God bless and protect this house and all who enter and leave it. For where God's blessing is not found, there a house has no basis or foundation."

The opening of the New Year is a fresh starting point in the building of life's edifice. Who will not build the better for going on in the spirit of the motto which has caught the eye and impressed the heart of many a traveler amongst the Swiss mountains and valleys? Life building is for eternity and must, at last, stand or fall by the tests that eternity brings. And there is no work that can stand those searching tests into which the blessing of God does not enter.

But with what glad confidence,—confidence which multiplies one's strength a

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hundredfold and incalculably increases one's efficiency, can we face any appointed task, when the Almighty blesses our undertaking. And no one ever honestly asked His blessing to be refused.

Universal Peace

By Rev. E. W. MacKay, M.A.

Are force, legislation, social contracts,—each and all of them external and mechanical—the weapons for the warfare of to-day? By more dreadnoughts, torpedo-boats and improved destructive weapons will peace be securely established? By laws, more fitly and fully framed, with prisons and fines for all infringements, will society be made well-nigh perfect? By dividing property and ranking all people as equal,—reducing men and things to a dreary monotonous level—will the wrongs of society be righted? In the hands of bad men, all of these methods have been the tools of tyranny. So long as people are bad, the might of militarism will be ineffective, the best laws inadequate, and the fairest-appearing social schemes unsatisfactory.

The problem of the Sunday School, How people are to be made and kept good, is a world problem. Does it not mean much for the whole human race, therefore, that so many teachers and pupils are learning to know the expulsive power of a new affection, how evil is overcome with good, and how God justifies the ungodly? As this problem is experimentally solved, power will be rightly employed, laws will be justly framed and truly obeyed, social schemes wisely devised and made effective. Good institutions will not make good people; but good people will make good institutions to be bulwarks of liberty and sources of inspiration for people of the right type.

Not weapons of war, not laws, nor social schemes, but truth and love, did Jesus recommend and use, as the effective means to make real and actual the purpose for which He came. Those who companied with Him, learned to know God and call Him Father, and came to take a new and proper pride in themselves and in their fellows, and so in all the work of life. To their Master, for

what He came to be to them, for all He said and did, they came to be supremely grateful and unalterably loyal. In simple but thorough ways, Jesus succeeded in touching the inner springs of their natures, with the result that these followers of His became people of a different type,—“new creations.” For them He put right what was wrong, lightened their darkness, cheered and heartened them for all that was worthy. In the exuberance of the new victorious life, one of them said: “I can do all things through Christ who strengtheneth me.”

The proofs for the efficacy of truth, as it is in Christ; and love, as set forth by and in Him, to do what plainly needs to be done, are so abundant, whereas the failure of anything short of the gospel to heal the hurt of the race is so evident, that in days such as these, when the whole world seems to be in the melting pot;—strikes, new movements, national and international conferences—Christian workers should be aggressively insistent in demanding of themselves and others, Is Christ, the Prince of Peace, being given His rightful place in the hearts and lives of people? As we fail to let Him be supreme, we and others suffer incalculable loss. To have Jesus for Master, to be subject to Him, so as to perceive and appreciate truth as He makes it known, so as to experience and make actual love as it is in Him, is such indubitable gain for ourselves and others, that we may well count all things but refuse that we may win Christ and be found in Him. In Him is our peace and the peace of the whole world.

Smith's Falls, Ont.

The Vision of God

By Rev. F. H. McIntosh, M.A.

I saw the Lord, says Isaiah. Hitherto he had been a courtier in Jerusalem, but in the year that King Uzziah died, a leper after fifty years of royalty, he became a prophet. The haughty deed of sacrilege committed by the king and its swift and awful punishment made a great impression upon all the people, as does any great disaster at the present time.

Isaiah, like the rest, was given pause, and being more sensitive than they, had a revela-

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tion which marked an epoch in his career. He saw the Lord high and lifted up—not with the eyes of his body, but with the eyes of his understanding. Before him gleamed the everlasting standard of truth and righteousness and love. He saw the Lord.

That led him to see himself—himself condemned: "Woe is me, for I am undone." Man cannot be convicted of sin through talk, nor even through the bitter experience of sin. He needs the ineffable whiteness with which to compare himself.

He saw him forgiven: "Lo this hath touched thy lips, and thine iniquity is taken away." No man could believe that whose belief fell short of the supernatural. The world appears to be a machine made of mind,

and if shown it there be no God, forgiveness is quite impossible.

Further, that led him to see others—their condemnation and possible forgiveness. The call to service sounded in his ear: "Who will go for us?" We may be moved to help from a sense of mutual interest and compassion, but the vision of God, is the root of the only service which can suffer long and be kind to all.

It is a vital and a right glorious thing to see the Lord; the vision of God is not visionary. The true mystic is ever the most manly, as well as the most serviceable, man. Let us turn to Him who said: "He that hath seen Me, hath seen the Father."

Sydney, N.S.

HOW ONE SYNOD IS GOING ABOUT IT

By Rev. W. A. McTaggart, B.A.

"The most important bit of work the church has in hand at the present time," said a prominent church leader, speaking of the organizing and setting forward of the work of our Sabbath Schools and Young People's Societies, under the General Assembly's newly amalgamated Committee. Let the work amongst the young be well done, and the church is sound and strong and vigorous from the root upwards.

The new Committee has big tasks under weigh, notably the effort to bring up all our Sabbath Schools and Young People's organizations up to the Standards of Excellence adopted, so as eventually to have a Sunday School and a Young People's Society in every preaching place, and during 1913, to add:

- 500 New Sunday Schools,
- 500 More "Evergreen Schools,"
- 500 New Young People's Societies,
- 250 Junior Societies,

to the list of present organizations.

The Synod of Toronto and Kingston is taking the task seriously. Its new combined Committee spent a whole day in November in consultation and planning. After a careful survey of the task to be accomplished and of what Presbytery Committees had been

doing in the past year, the representative of each Presbytery outlined what he intended to do in his Presbytery to accomplish the work set forth.

In every instance it was felt that this great work belonged primarily to the various Presbyteries, and it was decided that a large place on the docket of the next meeting of Presbyteries should be secured, at which the whole work of the combined Committee should be presented to the whole Presbytery. Most of the Presbyteries expressed a desire to arrange for an Institute some time during the month of January, at which they would seek to rally as many as possible of the ministers, superintendents of Sunday Schools, and presidents of Young People's Societies; or, where no Societies existed, some promising young man or young woman who might become president of the Young People's Societies, if the possibilities of the work were honestly presented.

For this meeting the Synod's Committee promised to assist the Presbytery Committees, with the help of one or two specialists in Young People's and Sabbath School work. At this meeting the latest and best approved methods of both departments of the work

would be fully and thoroughly discussed; and after the meeting the Presbytery Committee would undertake to hold similar Institutes in smaller places within the bounds of the Presbytery; and by using one or two of their own best workers, seek to present at these meetings all the plans and methods brought by the other leaders to the first Institute.

In this way we hope to reach definitely

every congregation within the bounds of the Synod of Toronto and Kingston, and seek just as far as possible not only to have a Sabbath School and a Young People's Society definitely organized in connection with every preaching place, but just as far as possible to strengthen every existing cause, that the highest efficiency possible may be attained in both departments of the work.

Toronto

CHARACTERISTICS OF CHILDHOOD AND THEIR EDUCATIONAL SIGNIFICANCE

By *W. A. McIntyre, LL.D.*,

Principal, Normal School, Winnipeg

I. INTRODUCTION

A certain horse trainer was asked by a newspaper reporter to give a few simple rules for raising a colt and breaking him into service. The answer was very significant:

First, I try to remember at all times that he is a horse. If I treat him as any other animal, I am bound to be disappointed.

Secondly, I try to understand just what he is and what he is capable of becoming. No two colts are alike, and no two can arrive at exactly the same perfection. Some are to be draught horses, some roadsters, and some are for the track.

Thirdly, I endeavor at each stage in the growth of the colt to suit the food, the drink and the exercise to the needs of the animal.

A child trainer, whether in the home, the day school or the Sunday School, can learn something from this brief statement.

(1) Children are always to be treated as such. They are not simply grown-ups of smaller size. In their attitudes, their desires and their activities, they live in a world of their own. Nor are they like the lower animals, which are only capable of some degree of training through external influences. Every child can fashion for himself certain ideals, and can bend all his powers to the realization of these ideals. In other words he can be educated.

(2) No two children should be treated in exactly the same way. Nor is the best treatment at one age suitable at another age. What is proper activity for an infant, is meaningless expenditure of effort for an adult.

(3) At all stages in the development of children, instruction, both as to matter and method, must be related to interests and felt needs. It is as much out of place to give a child what he does not naturally yearn for, as it is to give a dog hay or a horse meat. If any bit of scripture is intended for the Sunday School teacher, it is surely this—milk for babes and strong meat for men.

(4) The teacher must ever keep in mind the ideal he is hoping to attain. Nothing will be accomplished by mere mechanical routine, nor by scattered effort.

"The man who seeks one thing in life and but one,

May hope to achieve it ere earth's task is done.

But he who seeks all things wherever he goes,

But reaps from the hopes which around him he sows

A harvest of barren regrets."

In the light of the four principles just stated, I shall attempt, in subsequent articles, to say a few simple words with regard to the religious education of very little chil-

dren, children of the grammar-school age, and adolescents. In dealing with each class, it will be impossible to do more than illustrate methods of procedure. The points mentioned may not be those of greatest importance, but if a general method is set forth, the teacher can make applications for himself.

The "Surprise" Period

One of our exchanges offers a capital suggestion for the Sunday School Order of Service, namely, a "Surprise Period" of five minutes in connection with the opening exercises. The following is a list of surprises that may be given. It can evidently be added to indefinitely:

- (a) The story of the writing of some famous hymn.
- (b) A missionary story.
- (c) A temperance story.
- (d) A hero story.
- (e) A story of how the Bible has come down to us.
- (f) A story from our denominational life.
- (g) A talk by the pastor or on our church's doctrines.
- (h) The reading of an appropriate poem or piece of prose.
- (i) Special vocal or instrumental music.
- (j) The learning of a new song or hymn.

The Surprise Period is worth thinking over by superintendents.

The Pictorial in Teaching

By Rev. William Wallis, Ph.D.

The greatest Teacher that ever lived was more of a word painter than a preacher. Jesus preached very little, but taught by telling of the lily of the valley and the birds of the air. So also, Shakespeare never preached. When he desired to show the awful nature of ingratitude, he pictures King Lear, out in the winter's storm, deserted and lonely. The best authors picture rather than reason.

The teacher who will bring home the truth through pictures will find it easy to retain the attention of the scholar. There is not a

Lesson but contains many pictures that only need a few chosen words to make them live in the minds of the children. A good practice is to let the children draw inferences from the word pictures you give them. They will not go far wrong. If in the Lesson on the Prodigal Son, you tell them of the scene that followed the home coming of the prodigal, it will have a greater impression than if you were to lay down the principle of filial love and obedience.

The Bible is full of pictures that convey precious truths, and the teacher need never be at a loss for a telling illustration. There are abundant pictures found in the home life of the child. Such common things as the telephone, sewing machine, piano, typewriter and a hundred others, offer a variety of illustrations. In this way, a child never feels that you are trying to lecture or dogmatize, and the dislike that many have for the Lesson hour is turned into a pleasure for both teacher and child. The secret of success of the Moving Picture Show, is that it projects pictures, and this appeals to the child more than anything else. The teacher who lays down the law and states abstract principles, will make the Lesson distasteful to the child and his work a failure.

Every School should have a lantern or a blackboard—indeed both—and the outstanding pictures or facts should be lucidly set forth. If the Lesson is from Acts 5:1-11, the part that will be remembered will not be the advice to be truthful, but the picture of Ananias and Sapphira as they fell dead before the apostle Peter.

Two little boys refused to tell which one had broken a costly vase. They were loyal to each other. Both confessed having done the deed. At bed time, as they lay waiting for sleep, the story of Ananias was read to them. The reading was hardly concluded, when the guilty one, amid a flood of tears, cried out, "I did it, I did it." Forgiveness was soon granted, and the tear-stained cheeks kissed to sleep. The picture brought confession when other means had failed. There is ample scope for the pictorial in every Lesson, and it is a method of teaching that never fails to be effectual.

Niagara Falls, Ont.

Teach the Word

Said Herbert Moninger, a great Sunday School worker: We can catch a colt with an empty hat a few times, but we cannot fool him always. We may use successful methods in bringing men and women to the Bible Classes, but if the teacher hasn't a full head and a full heart and does not make Bible study fascinating, the work of the membership committee is largely counteracted.

We therefore desire to emphasize that the most important person in the Adult Bible Class is the teacher; the most important thing for the teacher to do is to teach the Word of God. Men and women do not come to the Bible Class to hear a discussion of current topics. They want an answer to such questions as "How may I inherit eternal life?" and "How may I make my life count for God and for good?" A few lessons on domestic science might interest a Women's Class, but that isn't what a Women's Bible Class wants. Teach the Word. Teach it enthusiastically, teach it simply, teach it fascinatingly, teach the great outlines, teach the great truths, without which the soul will starve. There is nothing more refreshing to busy, weary, worn toilers than the Word with its far outlooks, its precious promises and its atmosphere, which is of God.

Some A.B.C. Possibilities

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

One summer Sunday afternoon, one of our Sabbath School field-workers came to a country church in which the Sunday School service was being held, just prior to the preaching service, at 3 p.m. Quite a number of young men were standing in a group down the road from the church. On the steps of the church was gathered a small crowd of young women. The School inside consisted, except for the teachers, of small children.

The visitor, on enquiry, discovered that not only was there no Bible Class for these young people, but that they had no society of their own, had no literary, devotional or regular social gatherings, not even a game of football. All the time, one or two of these persons, if they had received from the

Sabbath School Secretary's Office some literature on the Adult Bible Class, and had sincerely and faithfully attempted to organize, would have found the field ripe to harvest.

The field-worker's mind went back to a number of places he had visited,—to one, in particular, where they had not half the chance these people had. The place to which his thoughts wandered, lay away in the backwoods, where they had an A.B.C. of some twenty young men and women; where he had heard two young men and one young woman, members of the Class, each read a ten-minute paper on the Lesson for the day; where he had found them enthusiastic over all branches of church work; and where he found them able to use their A.B.C. organization to promote literary and social evenings, picnics and sports among themselves.

In church after church there is need for one man to stand out and take up this important branch of work. One of the best things any Sunday School worker could do, is to secure some of the A.B.C. literature and to pass it around to members of the church, advising the recipients to read it. Much of the need in this work comes from ignorance of the possibilities of such a Class and the methods of conducting the work.

Knox College, Toronto

Puzzles of a Primary Teacher

By Miss B. B. Maxwell

IV. THE PARENT WHO DOESN'T CARE

The parent who doesn't care, although exerting a baneful influence on all classes in the Sunday School, has a particularly pernicious effect on the Primary Class, for these tiny fledglings are so dependent upon parental care. Hence the problem is an anxious one,—how to transform the careless parent into "the parent who cares."

It is a heavy responsibility to lay upon one pair of shoulders, but history, which lieth not, proves that the carelessness of the teacher is one very productive source of carelessness in both parents and children. Of course, many careless parents are "born, not made," while others achieve that condition by divers

routes, unassisted by the Primary teacher, and a few have it thrust upon them by reason of ill-health or incapability; but carelessness surely begets carelessness, and reforms, like charity, must begin at home.

The teacher who, from week to week, contents herself with a desultory or stereotyped teaching of the lesson on Sunday, with never a thought for, or recognition of, her little charges for the remaining six days, will usually find her class fail both in attendance and attention.

First, she will lack the requisite knowledge to establish the "point of contact" so necessary to his success, and, secondly, if, through weeks and months, no visible interest is manifested in the child's life, physical and spiritual, small wonder is it if the parent accepts the teacher's evidently light estimate of the importance of the Primary class. A live teacher, with live methods, and a life interest in all vital needs of her class, who keeps constantly in touch with their home and outside lives, will not, as a rule, have to complain long of the parents' passivity.

The Cradle Roll is a "first aid" which frequently strives as a very effective "ounce of prevention." Its introduction to the parents' notice just when the new baby is in the first glory of triumphant reign over the combined family heart, often awakes an interest in the Primary class which, if properly nurtured, grows to embrace as well other branches of Sunday School work. In towns of large floating population, this psychological moment cannot always be grasped by the teacher; but the rule remains, that teacher and parent must come in contact at the first possible opportunity, and afterwards communicate frequently.

Birthday remembrances, Mother's Meetings, little social gatherings, and all the other numerous, talked-of, and written-about devices, are links between Primary class and parent. A catalogue of Primary supplies will be found a wonderful eye opener and time saver to the inexperienced teacher, bringing within her grasp many seemingly impossible ideas and improvements.

The sum and substance of the whole matter is that, at all points, the Primary

teacher must be equal to her task. Her capability, by God's grace, is the pivot on which swing all issues of the class. Deficiency at any point destroys true equilibrium. Remember the careless demon comes not forth except by "prayer and fasting" and ceaseless *importunity*.

Westville, N.S.

What For ?

By Frank Yeigh

What is a Bible Class teacher for ?

He is naturally for teaching, first and foremost, and for good effective teaching as well.

But is that all he stands for ? Surely not. His work has only begun with his teaching. There should follow the personal contact and interest, the close touch with the rank and file of his pupils, the definite knowledge of each one that will lead him to be of practical help.

But is this all that a teacher is for ? My answer will be to tell of a teacher of a Canadian class who does not regard his work as ended even when he covers all the activities thus far outlined.

He is a teacher who believes that the first responsibility for winning men rests on him, rather than on any of his officers or committees. For example, he had his eye on a young fellow for whom he sent nine times, and who came to his class in response to the ninth call. The member thus won remarked on his first visit, "If a Class takes the trouble to send for me nine times, I begin to think it is something I can't afford to miss."

But the teacher I have in mind goes much further than this. He has the habit of getting in touch with discharged convicts and of inviting them to his home for a Sunday dinner. He told me of two such guests whom he had entertained on a recent Sunday, with the hope of winning them to Christ. Many a similar act of personal service does this teacher perform although he has wealth, occupies a home in keeping with his means, and fills a responsible position as partner in one of the largest industrial establishments on the continent, employing over 7,000 people.

I know him, I know his work, and I know something of his interpretation of what a teacher is for. Is it your interpretation?
Toronto

The Superintendent : An Appreciation

What a priceless blessing to the church of God is the Sunday School superintendent. Called to undertake the leadership in a most delicate and difficult form of service by the officers of his church, in obedience to the will of Christ he enters upon his task often with little previous training, and conscious of his imperfections of character and limitations of time and means.

Hindered by the paralyzing sense of failure in some matter almost every week, sorely tempted to give up because he seems unable to secure the co-operation of pastor, officers and teachers, he casts himself upon God for renewal of faith and courage. His resources of knowledge, skill and tact are strained almost daily by the limitations of training, of faith and of loyalty of others. Misunderstood and misrepresented often by both parents and pupils, he goes straight on to his work looking to God for guidance and power.

Others are irregular in attendance, but he

never. For in heat and cold, in sunshine or cloud, sick or well, eager for his work or driven to it by an overpowering sense of duty, he is at his place every Lord's day.

Inspired by the vision of the glory of his service, he spends himself freely in the hungry pursuit of more power to meet the urgent demands of progress. As he looks into the upturned faces of his School, he is moved to intercede mightily in their behalf.

He turns a deaf ear to the call of other interests that may consume his energy and time. "This one thing I do," he cries; and does it. With reverence let it be said that we thank God at every remembrance of our Sunday School superintendent.—Rev. Dr. A. L. Phillips

The I. B. R. A.

Every I.B.R.A. member is entitled to a copy of the Notes on Daily Readings issued monthly in a neat little vest pocket booklet. A page is given to each day's Reading and Rev. Dr. A. Smellie, the writer of the Notes, has managed to compress a whole chapter of wisdom into each page. The Notes are exceptionally pointed and pungent, and add greatly to the interest and value of the Readings.

HOW THE WORK GOES ON

Our Presbyterian Sabbath Schools alone in Canada might give \$100,000 to missions if they were well organized for this work. Their givings last year were \$60,000.

A Union Sunday School at Gleichen, Alberta, has a capital plan in regard to Children's Day offerings. They are divided equally between the denominations represented in the School, and a handsome amount has come from this source to our General Assembly's Committee.

The discouraging features of last year's Sabbath School Report to the General Assembly was in the number of new communicants—a decrease in every Synod. The great need of our Schools, as of our congregations, is a close application to the individual, of the

question of decision; in other words, an evangelical and evangelistic campaign.

How far afield printed matter may go is illustrated in a letter from Mrs. R. A. Mitchell of our North Honan Mission—"We have received the Lesson Helps but have not read them yet, as the gentleman in charge of the Union Sunday School asked if we had any helps on the International Lessons, and we gave them to him the day after they arrived. This gentleman is a Norwegian and they use other Lessons. He seems to be enjoying these Helps from what we hear."

A little bunch of Children's Day Fund envelopes sent in, with their contents, gives an example of how our foreign incomers are

being Canadianized. Here are half a dozen of the names of contributors upon the envelopes:—Billy Nykorchuk, Mary Popouch, John Yatchu, George Dragan, Carrie Scrutwa, Willie Perich. Judging by their first names these boys and girls are evidently already pretty well Canadianized, and thanks to our Sunday School work, Canadianized in the right fashion. It may be added that none of the contributions were less than 25 cents.

There is an old Persian proverb, "Of the word unspoken thou art master: the spoken word is master of thee"—the word once spoken may travel far. This is illustrated in any widely circulated periodical. One of our writers, for instance, who lives in Ontario, recently received a letter from a lady in Saskatchewan whom he did not know, thanking him for an article in the *TEACHERS MONTHLY* which had greatly helped her. This is but one incident of many; and it is one of the delights of the editors and their coadjutors to know that even to the ends of the earth a word written in weakness may manifest itself in power and grace.

An unusually interesting little ceremony took place in the Church of Scotland's Assembly in May last, when Sir Colin Macrae was presented by the Moderator with the Teacher's Long Service Certificate. These Certificates are of two grades, namely, for Service of twenty-one and under forty years, and forty years and upwards. Sir Colin who is the General Assembly's Convener of the Committee on the Religious Instruction of Youth, has been engaged in Sunday School and Bible Class work since the time of his leaving Edinburgh Academy as a young lad. Sir Colin is the foremost figure in Sabbath School work in the Church of Scotland.

Rev. Robert Schofield, B.A., one of our missionaries at Indore, Central India, writes: asking for lesson picture cards, old or new, for use in the Sunday School at Indore. These picture cards, Mr. Schofield says, are much prized by the little Indian boys and girls and help greatly in promoting regular attendance. If there are any cards that can be spared from the home, or if the Sunday

School Secretary has any left over, no better use can be made of them than by sending them to Rev. J. A. Sharrard, B.D., Canadian Mission College, Indore, Central India. Care should be taken to put on each package the full amount of postage required.

A good Sunday School does not necessarily imply a large one. Here, for example, is a letter of inquiry as to Sunday School supplies from a public school teacher in a little neighborhood near Port Arthur. She has organized a Sunday School of twenty-five, and says—"There are ten families. They never had Sunday School before until last Sunday. The younger children are Finns and know very little English, being just in the First Book at school. We are ten miles from town and railway. Mail is delivered only twice a week." It is the opportunity and the earnest worker that make the School, and the opportunity with twenty-five children is as great as with twenty-five hundred. Besides, in a small School, as in a small garden, the work is often better done than in a larger one.

Dr. A. S. Grant, the General Superintendent of Home Missions for our church, said at a recent meeting of the S.S. and Y.P.S. Committee:

"If we are to hold this country for Christ and the kingdom, it can only be by capturing the children. The heart of this whole business is with this Committee; but the Home Mission Board is so intimately bound up with it that we cannot keep our hands off the work. We want our district superintendents—there are ten of them now—to get into touch with it. Where we can further your phase of the work we want to do so, and where you can further our phase of the work, we want your help. The Home Mission Board will create an organization of Sunday Schools—the Sunday School Committee can promote their efficiency."

Rev. E. G. Tewksbury, of Shanghai Secretary of the China Sunday School Union, organized only about a year ago, reports a remarkable growth in China. Through the financial assistance of the World's Association, eight translators are at work producing Sunday School literature badly needed as a

foundation for the Sunday School work in China, including six books on Sunday School Methods and Bible Teaching, a series of Graded Sunday School Lessons, and a Teacher Training Course. These books will be printed in inexpensive form for use of both

missionaries and native workers. A number of Associate Chinese Secretaries are in training for Sunday School work in the great Provinces, and the First National Chinese Sunday School Convention will be held in the spring of 1913.

OUR SUNDAY SCHOOL PERIODICALS, 1913

TEACHERS MONTHLY

Single copies, per year, each.....\$0.70
Two or more copies to one address, per year,
each.....0.60

THE PATHFINDER (Monthly)

A Bible Class and Young People's Societies Magazine (Continuing the Bible Class Magazine)
Single copies, per year, each.....0.50
Two or more copies to one address, per year,
each.....0.40

HOME STUDY QUARTERLY

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INTERMEDIATE QUARTERLY

Single copies, per year, each.....0.20
Five or more copies to one address, per year,
each.....0.14

PRIMARY QUARTERLY

Single copies, per year, each.....0.20
Five or more copies to one address, per year
each.....0.14

HOME STUDY LEAFLET

(For each week, mailed monthly)
Five or more copies to one address, per year
each.....7 cents; 2c. per Quarter

INTERMEDIATE LEAFLET

(For each week, mailed monthly)
Five or more copies to one address, per year,
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PRIMARY LEAFLET

(For each week, mailed monthly)
Five or more copies to one address, per year,
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EAST AND WEST (Weekly)

Single copies, per year, each.....0.75
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(May begin with any date)

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COLORED LESSON PICTURE ROLL

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Per year, each.....3.25
Per quarter, each.....0.82
(Includes American postage)

COLORED LESSON PICTURE CARDS

(Corresponding to Roll)
Per year, each.....0.12
Per quarter, each.....0.03
(Includes American postage)

Lesson Calendar : First Quarter

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

Lesson I.

THE CREATION

January 5, 1913

Genesis 1 : 1-5, 7, 9, 10, 12, 16, 21, 25, 27, 31. Study Genesis 1 : 1 to 2 : 3. Read Genesis, chs. 1, 2. *Commit to memory v. 27.

GOLDEN TEXT—In the beginning God created the heaven and the earth.—Genesis 1 : 1.

1 In the beginning God created the heaven and the earth.

2 And the earth was ¹ without form, and void ; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light : and there was light.

4 And God saw the light, that *it was good* : and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And ² the evening and the morning were the first day.

7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament : and it was so.

9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear : and it was so.

10 And God called the dry land Earth ; and the gathering together of the waters called he Seas : and God saw that *it was good*.

Revised Version—¹ waste ; ² there was evening and there was morning, one day ; ³ *Omit* and ; ⁴ its kind, and tree bearing fruit, wherein is the seed thereof, after its kind ; ⁵ the ; ⁶ the great sea-monsters ; ⁷ kinds ; ⁸ its ; ⁹ the ; ¹⁰ ground ; ¹¹ and God ; ¹² there was evening and there was morning.

LESSON PLAN

I. The Creation and Light, 1-5.

II. The Firmament and the Dry Land, 7, 9, 10, 12.

III. The Heavenly Luminaries, 16.

IV. The Living Creatures, 21, 25, 27, 31.

DAILY READINGS

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

M.—The creation, Gen. 1 : 1-15. T.—The creation; Gen. 1 : 16 : 31. W.—A song of praise, Ps. 33 : 1-9. Th.—Searching questions, Job 38 : 1-15. F.—The Creator, Jer. 10 : 10-16. S.—The Creator governs His works, Isa. 40 : 9-23. S.—A call to praise, Ps. 148.

Shorter Catechism—*Ques.* 39. *What is the duty which God requireth of man ?* A. The duty which God requireth of man, is obedience to his revealed will. *Ques.* 40. *What did God at first reveal to man for the rule of his obedience ?* A. The rule which God at first revealed to man for his obedience, was the moral law.

The Question on Missions—(First Quarter, DAVID LIVINGSTONE, AND AFRICA.)—1. Who was David Livingstone ? He was a great Christian missionary,

12 And the earth brought forth grass, ³ and herb yielding seed after ⁴ his kind, and the tree yielding fruit, whose seed was in itself, after his kind : and God saw that *it was good*.

16 And God made ⁵ two great lights ; the greater light to rule the day, and the lesser light to rule the night : *he made* the stars also.

21 And God created ⁶ great whales, and every living creature that moveth, which the waters brought forth abundantly, after their ⁷ kind, and every winged fowl after ⁸ his kind : and God saw that *it was good*.

25 And God made the beast of the earth after ⁹ his kind, and ¹⁰ cattle after their kind, and every thing that creepeth upon the ¹¹ earth after ⁸ his kind : and God saw that *it was good*.

27 ¹² So God created man in his *own* image, in the image of God created he him ; male and female created he them.

31 And God saw every thing that he had made, and, behold, *it was very good*. And ¹³ the evening and the morning were the sixth day.

physician and explorer, who spent thirty-three toilsome years in Africa, and did more to open it up and help its people than any other man.

Lesson Hymns—Book of Praise : 7 (Supplemental Lesson), 13, 21, 15 (Ps. Sol.), 509 (from PRIMARY QUARTERLY), 438.

Special Scripture Reading—Psalm 19. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Lantern Slides—For Lesson, B. 573. "The Spirit of God moved upon the face of the waters." For Question on Missions, A. 228. Map Showing the Vastness of Africa ; A. 6, Dr. David Livingstone. (These Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, The Spirit of God Moved upon the Face of the Waters (Underwood & Underwood, Dept. D., 62 Adelaide St. East, Toronto), set of 12 stereographs for this Quarter's Lessons, \$2.00. Four for January, 67c. ; less than four in one order, 20c. each ; stereoscopes, 85c. (postage paid in all cases). In ordering please mention THE TEACHERS MONTHLY.

THE LESSON EXPLAINED

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

Time—The Book of Genesis is very old, but the narratives in the Book are older still, as they were transmitted orally for centuries before they were committed to writing and collected into the Book.

A Foreword—Chapters I.-XI. give an account of primeval history. They are not to be studied as a scientific document, but as the Hebrew's view of God and the world. Their great teaching is that in Him all things live and move and have their being.

I. The Creation and Light, 1-5.

V. 1. *In the beginning* (John 1 : 1 ; Heb.

1 : 10) ; when God began His creative work. *God*. The Hebrew word implies majesty, supremacy and universality. *Created* ; fashioned, a word used exclusively of divine activity. *The heaven and the earth* ; the whole of the visible universe.

Vs. 2, 3. *The earth* ; here, the mass out of which the universe was made. *Without form, and void* ; absolutely chaotic,—a dead, formless mass. *Darkness* ; an additional touch to identify the dreariness of the primeval chaos. *The deep* ; "the amorphous, watery mass." *The Spirit of God* ;

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

the divine creative presence. *Moved upon the face of the waters.* The Hebrew is more picturesque than the English. The Spirit was brooding like a bird upon the chaos. *God said* (John 1:3). All created things are the direct expression of God's will and power. The universe is not the product of blind forces. *Let there be light*; 2 Cor. 4:6; 1 John 1:5. *And there was light.* The command is immediately followed by its fulfilment. The word of God is all-sufficient.

Vs. 4, 5. *God saw . . . that it was good*; corresponded to God's will and effected the ends for which it was created. Note the number of times the word "good" occurs in the Lesson. Surely there is no room for pessimism in a world which God has so often pronounced to be good. *Divided the light from the darkness.* Each was to have its own place or sphere. Job. 38:19, 20. The world was to present a scheme of perfect order. Ought not the orderliness of creation to inspire in men a trust in the Creator's care and thoughtfulness? *Called the light Day, and the darkness . . . Night.* The Hebrews did not think of day and night in relation to the sun. The latter was not created until the fourth day, v. 16. *The evening and the morning*; a strange expression. It comes from the Jewish custom of reckoning their days from sunset to sunset. *First day*; Rev. Ver., "one day," so in v. 8, "a second day," v. 13, "a third day," etc.

II. The Firmament and the Dry Land, 7, 9, 10, 12.

V. 7. *Made the firmament*; the great vault of the heavens which the Hebrews believed to be a solid structure (Gen. 7:11; Ps. 104:3) supported by pillars, Job 26:11; 37:18. Our English word "firmament" comes from a Latin word, "firmamentum," meaning something solid, firm, beaten out like a sheet of metal. *Divided the waters . . . under . . . from the waters . . . above.* Beneath this solid dome are the terrestrial waters, above it, the celestial waters whence come the rain and dew, through windows, Gen. 8:2; 2 Kgs. 7:2.

Vs. 9, 10. *Let the dry land appear.* The shoreless, primeval deep undergoes a transformation and becomes earth and sea, each of which is given its confines.

V. 12. *The earth brought forth grass.* There are two creative acts on the third day. It is not inappropriate that the nakedness of the earth is immediately clothed with plants and trees. The order of the universe is crowned with beauty and utility. The Hebrew word for "grass" is more akin to the English word "vegetation," and is a generic term for the two classes: (a) the herb yielding seed, (b) the tree yielding fruit, that is, seed-producers and fruit-producers.

III. The Heavenly Luminaries, 16.

V. 16. *Two great lights*; literally, "light-bearers" or "luminaries." Of course, the sun and moon are meant. Their functions are described in vs. 16-18: (a) to give light, (b) to rule over the day and over the night, (c) to divide the light from the darkness. To each of God's creatures there is given some service to perform.

"The unwearied sun from day to day,
Doth his Creator's power display."

IV. The Living Creatures, 21, 25, 27, 31.

V. 21. *Great whales*; Rev. Ver., "sea-monsters." *Winged fowl*; better translated as winged creatures, for it includes birds, bats and insects—everything that flies. All creatures are produced from the elements—earth and water; the sea-creatures from the sea, the land-creatures from the land. Strangely, the flying creatures are made to come from the sea, like the fish.

Vs. 25, 27, 31. *The beasts of the earth, etc.* The animals are classified under three heads: (a) wild animals, (b) domestic animals, (c) reptiles. *Man*; in this chapter, a collective term, meaning mankind. *In his own image*; in distinction from all other creatures, which are made, after their kind, that is, after a design or type. Man is made in the divine image. Such signal honor, as well as the place which he holds in the order of creation, marks him as the crown of creation, "God's noblest work." He is at once an expression and interpretation of God. "By all that God requires of me, I know what God Himself must be." *Everything . . . very good.* All creation meets the divine approval and receives the splendid benediction, "very good."

Light from the East

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

CREATED—In Egypt the supreme divinity working behind all the gods was thought to be the Creator. "Hail to thee, Creator of the body of God, who builded his own body when heaven was not and earth was not. Thou wert the first, nothing was then. Thou makest what there is, nothing was before thee, the only, the self born. He was from the beginning when nothing was. The gods bow before thy majesty and exalt the soul of him who produced them, happy that their Creator abideth in them. They say to thee, 'Be at peace, O father of the

father of the gods, who hast hung the heavens and planted the earth.'"

FIRMAMENT—All ancient nations thought that the sky was a vault of burnished metal which rested on the loftiest mountains as pillars and above it the upper water which came down as rain through the openings or windows. The Egyptians believed that the sun god daily passed across the celestial waters in his boat. The luminaries of heaven were placed on the firmament. The Hebrew writer casts his description of creation in the language and ideas of his time, but his purpose is to show that everything sprang from the creative power of Israel's God.

THE LESSON APPLIED

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

The prophet Isaiah has left us (ch. 6) an account of the awesome experience with which his career commenced. He beheld the Lord enthroned in His heavenly palace, and the vision of His holiness was so overpowering that the stout heart of the young teacher failed him, and he felt himself undone. But the light of that youthful vision attended Isaiah throughout his long and eventful ministry.

1. The writer of Genesis causes a much more impressive scene to pass before us: he displays God standing not merely at the forefront of a personal or national career, but at the very *head of creation as its source and explanation.*

The style of the narrative is simple, almost austere. The sentences are short and direct. But what a sublime idea moves the writer's heart as he pens this stately, old-world account of the origin of all things! "The action never pauses for a moment; how busy are the days and how active the night in star-lighting; in the waters is a great stir of life; the woods are burning with color; the earth is alive with things that creep; the air vibrates with the clap of wings." The Almighty is busy laying the foundations of the earth and stretching out, the heavens like a curtain.

By this dramatic and pictorial representation the old Hebrew prophet who composed this epic set down his faith that the

secret of the world's existence is with God; apart from God there is no meaning in creation.

We shall grasp the lofty purity of this faith, if we compare the Biblical story with the allied Babylonian tradition in one particular. In the myth of Babylon there is a terrific struggle between Tiamat, the fierce dragon of the watery deep, and Marduk, the spring god. Finally Tiamat is overcome, and her skin is taken to form the wide expanse of heaven. The Babylonian story is full of wild and tumultuous polytheism, but the Hebrew story has cast off these features, and preserves for us the truth that there is one God, and that He alone is the cause of creation. This is the opening lesson of the Bible.

2. Having placed the crown of creative sovereignty on God's brow, the writer makes it clear that *God has faith in His own world.* He saw that it was good. Sometimes we have forgotten this. Do you remember that the writer of Ecclesiastes brands everything on which his eye rests as a failure? The Persian cynic has called our world a "sorry scheme of things." There are some painful riddles—one need not deny it—but the heart refuses to believe that the world is a huge blunder, a futile undertaking. The creation story glows with the thought that the divine heart went out to the world in love. Did not Jesus emphasize

the faith of Genesis, when He declared that our Father cares for the grass and the sparrows? Browning has taken up this old conviction and sung it with inspiring buoyancy:

"This world is no blank, it means exceedingly, And it means good."

3. We learn next that *God carries on His work in an orderly way*. Out of chaos comes order; out of darkness comes light. So it is in the religious life. The divine Spirit broods over the waste places of earth,—China, Japan, Formosa, the New Hebrides, and lo! the light and joy of Christ appear. God looks on the love and toil of His servants who spend themselves for others, and He sees that it is good.

4. It is helpful to realize that the divine faculty for creating never atrophies from non-use; *creation is continuous*. "His breath never ceases to brood; His word never ceases to be uttered." If sometimes men have thought that God toiled for six days at the making of His world and then withdrew forever from the scenes of His labor, we know better now. The processes started by Him are still going on under His living guidance. Biology and geology and every

other science are simply filling in day by day the wondrous outline drawn by the author of Genesis. Everything we touch or see leads us up to God. Even the flower in the crannied wall—the flower that the poet sings about—ah! if we knew that flower, root and all, we should know what God and man is. Learn to look for God everywhere.

5. It would avail us little if we had only this impressive story of God's initial enterprise. Had He set the world going as one would a clock, and then abandoned it, we might be awed and subdued by the revelation of divine power, but we would not be redeemed. This, then, is what, finally, the Bible teaches us—that *the Creator becomes the Saviour*. Hast thou not known? hast thou not heard? The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary. . . He giveth power to the faint, and to him that hath no might He increaseth strength."

It is in Christ that we learn to know the redemptive passion in the heart of God:

"Is not God i' the world His power first made?"

Is not His love at issue still with sin?"

THE LESSON GRADED

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

For Teachers of Bible Classes

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

Begin by briefly outlining the work of the year, reaching as it does from the creation to the settlement of the Israelites in Canaan. Take time to present the main purpose of the Pentateuch (first five books of the Bible), especially of the Book of Genesis. Take up the meaning of the word, Genesis, "origination,"—an account of the beginning of things. Now lead the class into a discussion of:

1. *The creation account*. It is important to get the true viewpoint of the relation of this account to modern scientific teaching, as not a scientific description of the universe, but an account of the relation of the universe and man to God.

2. *The various steps in the creation process*. For additional light refer to and discuss Ps. 90 : 2 ; John 1 : 1-3 ; Heb. 11 : 3. Bring out : (a) The original creation, v. 1. Dwell upon the word "created." (b) The Spirit of God as the light-giving and organizing power of the world, vs. 2, 3. (c) The separation of the universe into heaven and earth, v. 6. (d) The separation of land and water and the appearance of plant life, vs. 9-13. (e) The appearance of the sun, moon and stars, vs. 14-19. (f) The creation of the animal world, vs. 20-25. (g) The creation and blessing of man, vs. 26-31.

3. *Lessons from the creation story*. (1) The absolute independence and sovereignty of God presented to the childhood of the world. (2) God the first cause of the universe. (3) The gradual progress of creation, each stage wrought by the word of the Lord and showing order, power and good-

ness. (4) Man and woman in the moral and spiritual image of God to control the world for highest ends. (5) The essential goodness of the world and man.

For Teachers of the Senior Scholars

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

Have a talk with the class about this first book of the Bible, which we are to spend six months in studying. Its fascinating stories appeal equally to children and to children of a larger growth. Question the class about the meaning of the title of the book, and explain that it was a thousand years old before it received this name, when the Old Testament was translated into Greek. Remind the class that the Lesson of to-day is about the beginning of the world, that it is the beginning of the Bible, and that we are studying it in the beginning of the New Year; and impress upon the scholars that, as God was in the beginning of the world and in the beginning of the Bible, He must be in the beginning of the New Year with us, if we are to get a good start. The following plan will enable the teacher to impress some of the great thoughts of this creation chapter upon the minds and hearts of the scholars:

1. *God's Method of Creating the World.*

Follow through the work of the six days, and lead the scholars to see how each day's work is an advance upon the preceding, and a preparation for the following. When life appears in the new world which is being made, it is first the life of the plant, then of the animal, and then of man, who was God's noblest work, "creation's masterpiece." Note that God's method of working is always from the lower to the higher forms of life. God is always working up into something better and more beautiful. It is said that among fossilized plants we never find any of the lovely family of the rose. The rose is God's latest and most beautiful. Remind the class that if we are allowing God to work in us freely, we are rising on stepping stones of our dead selves to higher things.

2. *God's Success in Creating the World,* v. 31. There was no "prentice hand" at work marring what it was making. This world-making was no crude experiment.

Canvass the question, Is there any such thing as failure with God? Is a wasted, wrecked life a failure? Whose work is a life of this kind? Tell how Davie, in "Dr. Luke of the Labrador" thought that he could make a better world than this, a world with fewer rocks and more soil. We are sometimes about as wise as wee Davie. God succeeds where we fail. We are blunderers: God is the Master-workman. How did God spend the seventh day? How should we spend one day in seven?

For Teachers of the Boys and Girls

By Rev. M. B. Davidson, M.A., Toronto

Suggest to the scholars that the *beginning* of anything is always interesting. We all like to watch a ball game from the very start. We are starting to-day to study a book which deals with *beginnings*. Who was in the beginning, before anything or anybody else? Ask one of the class to read Ps. 90:1, 2. What was the first thing which God did? What does "create" mean? Do we ever "create?" We do in a small way. The boy who builds a windmill is a small "creator," only he makes his windmill out of things God created in the first place. What was the world like before God began to give order to it? V. 2. Now take up the different stages of creation:

1. *The first day,* vs. 3-5. What happened upon the first day? We must have light before we can do anything worth while. Is this first command of God obeyed by men? Ask whether we are as ready to obey God as nature is; and emphasize the fact that obedience to God always brings blessing.

2. *The second day,* v. 7. What happened upon the second day? What is the "firmament?" Make clear that the Jews thought the sky to be a firm stretch of solid structure. Underneath were the waters of the earth, and above it the waters which came down as rain and dew.

3. *The third day,* vs. 9, 10, 12. What happened upon the third day? Get the scholars to try to imagine the appearance of the earth after v. 10, and before v. 12. God was not satisfied with a barren world. The world is being prepared for what? Think

of God's careful provision for all our needs. Ask one to read Ps. 104 : 14.

4. *The fourth day*, v. 16. What happened upon the fourth day? What is the "greater light?" What is the "lesser light?" How can these be said to "rule" the day and the night?

5. *The fifth day*, v. 21. What happened upon the fifth day? The living things of the fifth day are those having some connection with the waters. Show that these are, speaking generally, of a lower grade than

the land animals. God's creative acts are upward.

6. *The sixth day*, vs. 25, 27, 31. What happened upon the sixth day? These "living creatures" are those having their home upon the land. What was the greatest event of this day, and indeed of our whole Lesson? What did God think of all that He had made?

At the close, draw out the great lesson of the passage, that it was *God* who created all.

HOW THE EARTH LOOKED AT THE FIRST

It is almost impossible for us to imagine how our world looked in the times that are described in the first chapter of Genesis, yet there are places where a traveler does get some idea of earth's far-off beginnings. If, for example, you have been on a steamship in mid-ocean, you can form some notion of what the world was like before there were men and women on it.

A stereograph made on the ocean, out of sight of land, will give some of the same impressions that you might get if personally on the spot. As you look out through the stereoscope, you see a great expanse of water spread out before you, and more water to the right and to the left. No land. No sign that any living creature is in existence. Just miles and miles and miles of water, as far as your eyes can reach, and

then the great curve of the over-arching sky bends down to meet it! Water and sky and winds blowing this way or that—such perhaps was the whole surface of our earth at some time far back near the beginning of things.

The sky as you see it just now has been almost covered with clouds, but the clouds have opened and light has burst through. When God made the clouds part and let light shine down upon those ancient oceans, the earth began to change in such a way as to become more ready to be a home for living creatures.

To see for yourself this view of the vast open ocean, use a stereograph entitled, *The Spirit of God Moved upon the Face of the Waters*.

ADDED HINTS AND HELPS

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

Lesson Points

By Rev. M. B. Davidson, M.A., Toronto

The explanation of the universe is God. v. 1.
God's Spirit was an influence and power in this world from the very beginning. v. 2.
"God is Light, and in Him is no darkness at all." v. 3.

The divine work is always orderly. v. 4.
After the darkness of the night comes the light of the morning. v. 5.

The commands of God are obeyed by nature. Are they always obeyed by men? vs. 7, 9.

Before man appeared, provision was made

for his needs. v. 12.

"The morning stars sang together, and all the sons of God shouted for joy" (Job 38 : 7). v. 16.

Man fulfils his destiny only when he seeks to be like God. v. 27.

The divine workmanship is perfect. v. 31.

Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET]

1. Where is it said that the heavens declare the glory of God?

2. A certain king, gazing into the eastern heavens, and meditating upon the wisdom of the Creator, exclaimed, "What is man, that Thou art mindful of him?" Where are these words found?

ANSWERS, Lesson XII., Fourth Quarter, 1912—(1) 2 Tim. 2 : 24. (2) 2 Cor. 8 : 9.

For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET]

1. Did the world come into being of itself? Or was it the product of chance? Or was it created by God? Which theory is the easier to explain?

2. How close is man to the lower animals; and how far apart, (a) in bodily structure, (b) in mental powers, (c) in his spiritual part?

Prove from Scripture

That God made all things.

The Catechism

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

the "moral law." This law is called "moral," because it has to do with questions of right and wrong, as physical laws have to do with what is beneficial or hurtful to our bodies.

The Question on Missions

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

Ques. 1. *Who was David Livingstone?* He was a great missionary, physician and explorer, who went out to Africa, under the London Missionary Society, in 1840, and labored there until his death in 1873. Livingstone, when a student in theology and medicine at Glasgow University, had a desire to go to China, but God had chosen him to help Darkest Africa. By his thoroughness and kindness and energy, he did more than any other one man to develop the country, to make its true condition known, and to brighten and bless the lives of its peoples. He toiled and planned to make Africa Christian. "I feel," he said, "that I am not my own. I am serving Christ when shooting a buffalo for my men, or taking an astronomical observation, or writing to one of His children." His wife was Mary Moffat, the daughter of Robert Moffat, who had been a missionary in Africa for twenty-five years before Livingstone went there.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston

Subject for the Quarter—God and Man.

Golden Text for the Quarter—Our fathers trusted in Thee: they trusted, and Thou didst deliver them.—Psalm 22 : 4.



Our Lesson stories will show us God's power in creating all things, His justice in punishing sin, His love in guiding and guarding those who obeyed Him.

Lesson Subject—God preparing the earth for man.

Introduction—Have a motto, A HAPPY NEW YEAR—1913, on your wall or board. After exchanging greetings with the children, speak of the New Year that has just begun. What a lot of days in it! What a lot of

things we may learn in all these days!

Lesson—We have been hearing a great many stories about Jesus the Mighty Worker. Now we are going to hear about the world and the people in it long before Jesus came to it; and we shall see how much the world needed a Saviour from sin.

Golden Text—We are going to hear about God making the world when there was nothing. God made all things. We do not know how. We are just told, "In the beginning God created the heaven and the earth" (all repeat).

The Heavens Created—God made the sky over the earth. You may tell me some things God put in the sky. Yes, we'll put on our board this bright golden sun (gilt or yellow paper, or yellow chalk outline), and this silvery moon (silver paper, or white chalk) and stars.

The Earth Created—God made the dry land appear and called it EARTH, and the waters He called SEAS. We'll make a big half circle at the bottom of the board and call it the earth.

The earth was bare ground, with rocks and mountains and water. Tell me some of the things God made to grow and make the earth beautiful and fruitful? (Outlines

of trees, grass, plants, etc.) Then God filled the waters with what? (Outline fishes.) Next God made all the animals (name some), and birds (name some), and insects (name some). God made them all.

Sing—

"All things bright and beautiful,
All creatures great and small,
All things wise and wonderful—
The Lord God made them all."

—Hymn 512, Book of Praise

To Think About—God made all things.

The Review Book—Teachers may prepare a book (of 12 pages) for the Quarter and name it, GOD'S WONDERFUL WORKS. On each page may be pasted or painted or outlined, objects to represent the Lesson story for the day. Ask the children to get help in preparing similar books at home. Tell them each Sunday what to put in their books. Ordinary wrapping paper will make the books, and objects may be cut from any kind of paper and pasted in. Tell the children to bring their books on Review Sunday for inspection and that you hope to see many nice books. For to-day use outlines suggested for the board. Print, GOD MADE ALL THINGS.

FROM THE PLATFORM

By Rev. M. B. Davidson, M.A., Toronto

LET THERE BE
AND THERE WAS **L**IGHT
LAND
LIFE

There are three important results of God's creative work described in the Lesson of to-day. What are the first words of God recorded in this book of Genesis? LET THERE BE LIGHT (Print as above with large L). What are some of the wonders of light? What are some of the blessings? We owe these to God. What result of God's creative work is described in v. 9? The creation of the LAND (Fill in). A home was being prepared for the animals and man. Think of the wonderful things which were to take place upon this earth! It was to be the scene of our Saviour's ministry. What does the rest of our Lesson describe? The creation of LIFE (Fill in), vegetable life, and animal life, including the crown of it all, man. Fill in the words, AND THERE WAS, and emphasize the fact that God's command was perfectly obeyed.

Lesson II.

MAN THE CROWN OF CREATION

January 12, 1913

Genesis 1 : 26, 27 ; 2 : 7-9, 15-24. Study Genesis 1 : 26, 27 ; 2 : 4-25 ; Psalm 8. Commit to memory vs. 16, 17.

GOLDEN TEXT—God created man in his own image.—Genesis 1 : 27.

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

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

Ch. 2 : 7 And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul.

8 And the Lord God planted a garden eastward in E'den ; and there he put the man whom he had formed.

9 And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food ; the tree of life also in the midst of the garden, and the tree of ³ knowledge of good and evil.

15 And the Lord God took the man, and put him into the garden of E'den to dress it and keep it.

16 And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat :

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it : for in the day that thou eatest thereof thou shalt surely die.

Revised Version—¹ And God ; ² the ; ³ the man ; ⁴ man.

LESSON PLAN

I. The First Man, 26, 27, ch. 2 : 7.

II. His Home and Work, 8, 9, 15-17.

III. His Companion, 18-24.

DAILY READINGS

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

M.—Man the crown of creation, Gen. 2 : 4-17. T.—Man the crown of creation, Gen. 2 : 18-24. W.—Man's adoration, Ps. 8. Th.—He knoweth our frame, Ps. 103 : 13-22. F.—We are His offspring, Acts 17 : 22-31. S.—Created for His glory, Isa. 43 : 1-7. S.—Man immortal, 1 Thes. 4 : 13-18.

Shorter Catechism—*Ques. 41. Where is the moral law summarily comprehended?* A. The moral law is summarily comprehended in the ten commandments. *Ques. 42. What is the sum of the ten commandments?* A. The sum of the ten commandments is, To love the Lord our God with all our heart, with all our soul, with

18 And the Lord God said, It is not good that the man should be alone ; I will make him an help meet for him.

19 And out of the ground the Lord God formed every beast of the field, and every fowl of the air ; and brought them unto ² Ad'am to see what he would call them : and whatsoever ² Ad'am called every living creature, that was the name thereof.

20 And ² Ad'am gave names to all cattle, and to the fowl of the air, and to every beast of the field ; but for ⁴ Ad'am there was not found an help meet for him.

21 And the Lord God caused a deep sleep to fall upon ² Ad'am, and he slept : and he took one of his ribs, and closed up the flesh instead thereof ;

22 And the rib, which the Lord God had taken from ² man, made he a woman, and brought her unto the man.

23 And ² Ad'am said, This is now bone of my bones, and flesh of my flesh : she shall be called Woman, because she was taken out of Man.

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife : and they shall be one flesh.

all our strength, and with all our mind ; and our neighbour as ourselves.

The Question on Missions—2. Where and when was David Livingstone born? He was born at the quiet little village of Blantyre, in the county of Lanarkshire, Scotland, on March 19, 1813, that is, almost one hundred years ago. The house in which he was born is still standing.

Lesson Hymns—Book of Praise : 7 (Supplemental Lesson), 22, 509, 5 (Ps. Sel.), 525 (from PRIMARY QUARTERLY), 24.

Special Scripture Reading—Col. 3 : 1-11. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 424, Creation of the Sun, Moon and Stars ; B. 425, Creation of the Animals. For Question on Missions, M. P. 369, House in Which Dr. David Livingstone Was Born. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, Beautiful Scene in Lower Mesopotamia, Traditional Location of Eden (Underwood & Underwood, see page 13.)

THE LESSON EXPLAINED

Time and Place—The beginning of human history, in the Garden of Eden.

Connecting Links—Genesis 1 to 2 : 4 is a general account of creation, the consummation of which was the appearance of man. Gen. 2 : 4-25 is a more detailed account of the creation of man. The second story is, therefore, a supplement to the first. The subject of last Sunday's Lesson was the beginning of world history. The subject of to-day's Lesson is the beginning of human history.

I. The First Man, Gen. 1 : 26, 27 ; 2 : 7.

Vs. 26, 27. *Let us make.* The "us" is to be explained either as the plural of majesty or as referring to the heavenly company, Isa. 6 : 1-8. *In our image, after our likeness ;* no distinction between image and likeness—

the two words serve only to emphasize the thought. The idea of a likeness between the man and the Supreme Being is not peculiar to the Bible. In the highest sense, this likeness is to be interpreted as our moral and spiritual nature, Col. 3 : 10 ; Eph. 4 : 24. It is only after we have seen the Father as He is revealed in Jesus Christ that we form an adequate idea of what likeness to God may really mean. *Let them have dominion ;* Ps. 8 : 6-8—a sacred trust delivered to man. *And God created man* (Rev. Ver.). Note the rhythm of this verse. The writer thus denotes the solemnity of the occasion and the act.

Ch. 2 : 7. *And the Lord God ;* more correctly, Jehovah God. *Formed ;* fashioned as a potter shapes the clay. *Breathed into*

his nostrils; in contradistinction to the other creatures, man's life a direct gift from divine sources. *A living soul; a living being.*

II. His Home and Work, 8, 9, 15-17.

Vs. 8, 9. *A garden; a park. Eastward;* that is, in the far East. The location is indefinite. Most students believe that the cradle of the human race was in southern Babylonia (see v. 14). *In Eden.* This is the only passage where garden and Eden are distinguished. *There he put the man.* The garden was prepared for the man's benefit. Note that in this chapter "man" is not a collective term. It refers to one particular man. *Every tree; literally, every kind of tree. The tree of life; the fruit of which conferred immortality, ch. 3:22.* (Compare Rev. 22:2.) *The tree of knowledge of good and evil;* another, or a group of trees whose fruit robbed the eater of his innocency. Among many ancient peoples knowledge was guarded as a sacred thing—the monopoly of the priesthood or a few select initiated ones. And perhaps this was not without reason, for observation has shown us many times that the possession of knowledge leads to the abuse of it. In this as in all things we need to heed the words of the Master, Matt. 18:1-6.

Vs. 15-17. *To dress it and to keep it;* not a menial task, but a great privilege, for "the highest aspiration of the Eastern peasant" is to keep a garden. Man was to spend his life in useful activity. Contrast this Eden with that of Tennyson's lotus-eaters. *Of every tree . . . thou mayest . . . eat; many privileges. Of the tree of the knowledge of good and evil, thou mayest not eat of it;* one restriction. The highest happiness does not come from license, but, as Aristotle says, from observing the "mean"—balancing the "mays" and the "don'ts." *Thou shalt surely die.* The threat was not literally fulfilled. The simple explanation is that God having regard to the circumstance of the temptation changed His purpose and modified the penalty.

III. His Companion, 18-24.

V. 18. *It is not good that the man should be alone.* The Creator determines to seek for man a suitable companion. Man reaches

his highest development in social relations. And the family, not the individual, is the real unit of society. *An help meet for him;* better, a helper suitable to him.

Vs. 19, 20. *To see what he would call them.* In ancient times the name of a thing indicated its character or nature. The Creator could tell by the name which the man gave to any creature whether he recognized in it a suitable helper. Adam; Rev. Ver., "the man." *Whatever . . . the name thereof.* The epithet which the man applied to a creature became its name. *But for the man there was not found an help meet for him.* None of the created things could give the man that peculiar fellowship which his nature required; so his helper must be created from his own flesh.

Vs. 21-23. *A deep sleep; a profound slumber* (compare Sam. 26:12). *One of his ribs.* This suggests "the moral and social relation of the sexes to each other, the dependence of woman upon man, her close relationship to him, and the foundation in nature for the feelings with which each should naturally regard the other." *And the rib . . . made her a woman;* that is, built into a woman. *Brought her unto the man;* for his approval. *This . . . now;* this, at last, in contradistinction to the other creatures. *Bone of my bones, and flesh of my flesh.* She was assuredly meet for him, because she was a part of his own body. *She shall be called Woman, because . . . taken out of Man;* that is, wo-man, because her origin was man. The English conveniently illustrates the pun in the original.

V. 24. *Therefore.* Literally, on account of this. *Shall a man leave,* etc. The marriage relationship involves the severing of old family ties in order to create a new home centre. This verse is suggested by the observation of that oneness in character and ideals which marks the married pair.

Light from the East

EDEN—The Euphrates is a well known river in the Babylonian plain, and if Hiddekel is the Tigris, as is apparent from its Summerian name, Idikla, then the location of the ancient home of mankind is fixed south of Babylon between these two rivers,

which once entered the Persian Gulf separately. The Pison and Gihon were two great canals in old river beds which branched out from the Euphrates below Babylon. This section of country was so beautiful with luxuriant vegetation and numerous streams that it was long known as the garden of the gods. The plain is now so changed that the exact spot can never be identified, although there can be no doubt of the general region. Eden, in the Hebrew, means "delight."

THE LESSON APPLIED

The aim of the sacred writer is to show that all else had been brought into being for the sake of man. All was preparatory to the appearance of one who should look up to the stars and at the wonders of creation, not with the heavy and stupid gaze of the ox, but with the understanding of a man, and should impress his authority on the outward world with the air of a king. Corresponding, then, to the noble idea of the Divine as the source of all things, we have now the lofty doctrine of humanity as the apex of creation. The psalmist's wonder (Ps. 8) was excited by the high station which God assigned to man, and by the divine care and love for him. Let us seek to reach two or three truths bound up with this account of man's origin.

(1) The Divine *attaches Himself to the human as He does not to any other part of His handiwork.* The sun, moon and stars speak to us of the divine wisdom. But they carry out God's purposes automatically. It is only by a stroke of poetic imagination that we can apply to them the words of Addison:

"Forever singing as they shine,
The hand that made us is divine."

The stars cannot read the meaning of their own existence. They are dumb, awaiting the upward glance of the human mind which includes them all within its sweep. The mountains, the rushing streams, the tall trees, the vast earth itself, all obey prescribed laws, and have no alternative. With man it is different. He acts through his will upon the material world. Gradually he is subduing the world to himself, and making the laws of nature his servants. Think of electric power, the telephone, the steam

ADAM—Means "red earth," and the first man was so called because he was made out of the ground. And this association of ideas is more than an explanation of the word; it expresses the primitive conception of human life. All nature, to the Semitic mind, was instinct with life, so that man not only came out of the earth and returned to it, but also partook of its substance,—a remarkable anticipation of that unity of nature which science teaches to-day.

engine, the motor car, the aeroplane. There is a German proverb that says that God sleeps in the stone, dreams in the animal, and wakes in man—man made with a spiritual nature and with a capacity for knowing and loving God.

(2) *We must always bethink ourselves of man's divine origin, when we estimate his possibilities.* He was "made in the image of God." He was not, therefore, absolutely without blemish or moral weakness. It may be that the words indicate a reference to man's upright attitude—he does not creep on all fours like the animals. But the central idea is that he has been endowed with intellectual and moral qualities which bind him closely to God. "A spark disturbs our clod;" the fires of the divine smoulder in our nature; in us are the germs of that holy Being who has given us life. There is an illustration of this truth in, The Great Texts of the Bible, as follows: "In one of his books, Salted with Fire, George MacDonald tells of a young woman who had been led astray. A warm-hearted minister found her one night on his doorstep, and guessing her story, brought her into his home. His little daughter upstairs with her mother asked, "Mama, who is it papa has in the library?" And the wise mother quietly replied, "It is an angel, dear, who has lost her way, and papa is telling her the way back."

What then ought to be our attitude towards those who have blurred and defiled this "image"—towards the heathen, the sot, the sordid and mean man? Not one of contempt or hardness, but of hope. What shall we say when we read of foul

crimes and unspeakable brutalities? What shall we say when we see men plotting against the virtue and happiness of others? How are we to maintain the truth of the words, "made in the image of God?"

Harold Begbie has told us about "The Puncher, O. B. D." (Old Born Drunk), "the lowest of the low," and many other misshapen creatures. He has described how the spirit of these moral outcasts emerged out of thick darkness. One after another they said, "I will arise and go to my Father." That is why we may toil on with confidence. There is that in the human heart which "turns again home."

(3) In two ways *this process of creation, reaching its apparent climax in man, is carried still further forward:*

(a) It may be said that humanity is still in the making. God's loving care is as near as it was on the morning of creation. He is creating new institutions in the world through us. Who can think that the candle of life has been lighted in man so brightly, only to be snuffed out at death? Surely the creative energy of God will not cease then. Surely His hand will not fall helplessly by His side. Man was made to grow not merely through this brief stretch of years, but through eternity.

(b) The climax of creation may properly be said to be the One who was indeed bone of our bone, but also the perfect mirror of the divine. As an influential writer of the present day expresses it, "Humanity at its topmost level opens itself to take in Christ."

THE LESSON GRADED

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

For Teachers of Bible Classes

Point out that this Lesson is a continuation and culmination of the creation narratives. Compare the two narratives of the creation of man as given in chs. 1 : 26-31 and 2 : 7-25, pointing out the points of agreement and difference. Bring out the teaching of Psalm 8 and Psalm 104 as side lights on creation. Lead the class into a consideration of these five points :

1. *The divine origin of man.* Emphasize the fact : (a) Of God as a personal Creator. Consider the plural form "us" (compare chs. 3 : 22 ; 11 : 7 ; Isa. 6 : 8), with its bearing upon the doctrine of the divine nature and its harmony. Turn to John, ch. 1 for further light. (b) Of man as God's created being. Bring out the force of Matt. 19 : 4 ; Mark 10 : 6. Whatever may be God's method of creation, there is no question as to man's origin as he springs from the being of God by divine power. Discuss this, "No scientific theory can assign a humbler origin to man's physical nature, dust. No scientific theory which robs man of His divine spirit can abide."

2. *The essential features of man.* Bring out its twofold nature : (a) The image of God. In the light of man's history unfold

this as intellectual activity, moral freedom and social love. (b) His supremacy over this world. God furnished man with the raw materials of life. His business is to make a divine character.

3. *The primal fundamental relation of the sexes, the basis of the social order,* chs. 1 : 27, 28 ; 2 : 21. Emphasize the fact that man alone is incomplete in God's order and that woman was created to meet the yearning for social fellowship. Dwell upon the essential unity of man and woman, ch. 1 : 27. For later applications, discuss Matt. 19 : 5 ; Mark 10 : 7 ; 1 Cor. 6 : 16 ; and Eph. 5 : 31. Consider the bearing of this on the sanctity of marriage and also upon the modern tendency to repudiate the marriage relation as a handicap in life.

4. *The beauty and resources of this world, as an evidence of God's love for, and interest in, humanity.* Here bring out the fact that work is man's ideal life, and man's purpose must be to utilize every power for the conquest of work. Show how all scientific gains are a means to this end. Emphasize the sacredness of work and the place it holds in the right development of individual life.

5. *The prominence of moral discipline,* ch. 2 : 9, 16, 17. Bring out the meaning of the two types of trees, the tree of life (imparting physical life and vigor) and the tree of knowledge of good and evil (imparting

an experience of the contrast of good and evil). Take time to bring out the moral truth that the transgression of God's law brings death. Show that all God's laws are based in the nature of things and are not arbitrary.

Summarize the main truths about man as the highest crown of God's creation, charged with social efficiency, material development and obedience to the will of God.

For Teachers of the Senior Scholars

A good introduction to this Lesson will be to show how the world was made for man, how, when everything was ready for man's use and enjoyment, when there was an atmosphere suitable for man to breathe, when there was vegetable and animal life for him to live upon, when the world had become a beautiful place to live in, God created man. God does everything just at the right time. We talk a good deal about doing things at the right moment, but we often fail to recognize it. We have in the Lesson :

1. *The First Man, Adam*, ch. 1 : 26, 27 ; 2 : 7. How was he created? Note how brief and simple and sublime this inspired statement is,—how unlike the heathen myths which tell how the clay was taken and moulded into the form of a man and was animated with life by a spark stolen from the gods. There is a divine reticence about the inspired narrative. All that we know is that man was made of dust and deity, a good deal higher than the apes, a little lower than the angels. In what sense was man created in the image of God? (See *The Lesson Explained*.) How does man differ from the lower animals? What kind of a man was this first man Adam? Is Dr. George Matheson right in saying that it was only in physical stature that Adam was a man; in every other way he was little more than a child, innocent and inexperienced?

2. *Adam's First Home, Eden*, vs. 8-17. Ask the scholars to tell what they know about the garden of Eden, how it was watered, about the ornamental trees and fruit trees. What other trees were there, and why? What special instruction did Adam

receive from God? (Vs. 15-17.) Note that Adam was made to work, that God made no provision for any leisure class. Impress upon the class that the tree of the knowledge of good and evil is a symbol of many things in the world which we must not do. It symbolizes the forbidden things of life, the things which bring a curse into human experience.

3. *The First Woman, Eve*, vs. 18-24. Note what a lonely man Adam must have been, no earthly father or mother, no brothers, no sisters, no human friends. Man can make friends of the lower animals, but these are too far removed from him in thought and sympathy to satisfy his cravings for companionship. How did God supply man's need? God created a relationship which is the dearest of all human relationships. There is something very beautiful about the closing verse of the Lesson. Remind the class that there is a relationship in life even dearer than that of husband and wife, that of the "Friend that sticketh closer than a brother."

For Teachers of the Boys and Girls

What verse in to-day's Lesson came into last Sunday's Lesson also? (V. 27.) Recall from the scholars that last Sunday we saw that the creation of the earth, of the sun and moon and stars, and of the vegetable and animal kingdoms, all was a preparation for the creation of man. In this connection call attention to the title of this Lesson, and ask why man is called the crown of creation. Find an answer in v. 26.

When we make anything, what do we usually have to guide us? A pattern or a model. Ask one of the scholars for an illustration. When God created man, did He use a pattern? What pattern? His own character. What did God give to man that He did not give to the lower animals? (Ch. 2 : 7.) Man has a body, like the lower animals, but he has a soul or spirit, like God.

What did God do after He had created man? He placed him in a beautiful garden. What was the name of the garden? Eden is a Hebrew word which means "delight." What does that suggest as to the kind of

garden it was? God likes his children to dwell, when it is possible, in beautiful surroundings. Can we do anything to make our surroundings beautiful? What? Get one of the scholars to tell what was in the garden. (v. 9.) What did God intend the man to do in the garden? Discuss the question: Does true happiness consist in having nothing to do?

What command did God give to the man? Was it really a hard command? There was only one tree he must not touch; of all the others he might eat freely. Impress the thought that God gives us plenty of opportunities to be happy in right ways. What was to be the punishment if the man disobeyed God's command? (v. 17).

What further provision did God make for man's happiness? (v. 18). What does a

"help meet for him" mean? Explain that "meet" means "suitable." The animals could minister to the man's comfort and necessities, but they could not be companions to him (v. 20). How were the animals named? Does God expect us to be interested in the animals? Does the fact that we have been given dominion over the animals justify us in being cruel to them? Use this question to bring out the important lesson of kindness to dumb animals. Impress this. Ask some one to read Matt. 10:29.

How was a companion provided for the man? This is the story of the beginning of the first home. Impress the thought that the home is something which has been founded by God; and that we are helping on God's purpose when we try to make our homes happy.

THE GEOGRAPHY LESSON

[SEE MAP ON PAGE 3 OF COVER]

It is generally agreed by Bible students that the description of Eden given in Genesis refers to a valley in southwestern Asia. Maps in our Bibles call the region Mesopotamia. It is a big, sunny hollow in the earth's surface, beginning up among the mountains of Asiatic Turkey and sloping southeastward down to the Persian Gulf.

Let us use a stereograph made in the ancient Eden district, on the bank of a river which flows into the Euphrates. Looking out through the stereoscope, you find yourself on the edge of a steep bluff, with the river flowing by, thirty or forty feet below the top of the bluff.

To western eyes the place, now neglected, is interesting, but not a marvel of beauty. Those Arabs admire it more than you do. We have to remember that a river like this, with date palms and shade trees growing alongside, makes a district seem full of comfort and promise in comparison with the hundreds of miles of desolate desert sands which lie at the west between here and Palestine.

You can see the region as it looks to-day by using a stereograph entitled, Beautiful Scene in Lower Mesopotamia, Traditional Location of Eden.

ADDED HINTS AND HELPS

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

Lesson Points

"Thou madest him to have dominion over the works of Thy hands" (Ps. 8:6). v. 26.

God gave man a boundless heritage: He made man like Himself. v. 27.

Man is a mixture of earth and heaven. v. 7. God desires that the surroundings of man should be healthful and uplifting. v. 8.

Beauty, as well as usefulness, has its

place in God's plan. v. 9.

To be made in the image of God is not to be made for idleness. v. 15.

Man could have no freedom without the possibility of sin. vs. 16, 17.

"The wages of sin is death" (Rom. 6:23). v. 17.

Man was intended to live in society. v. 18.

Our interest should extend to all that God has made. v. 19.

"For woman is not undeveloped man, but diverse." vs. 21, 22.

The love of one man for one woman forms the ideal home. v. 24.

Something to Look Up

1. In the last book of the Bible there is a description of the tree of life standing in the midst of the heavenly Jerusalem. Find the chapter and verse.

2. Where, in the Psalms, is it said of man that God made him to have dominion over the work of God's hands?

ANSWERS, Lesson I.—(1) Ps. 19 : 1.
(2) Ps. 8 : 4.

For Discussion

1. Can the ideal life be lived in solitude?
2. Does this Lesson teach any inferiority of woman to man?

Prove from Scripture

That we are God's children.

The Catechism

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

we shall do towards Him all that He requires. And if we love our neighbors as we love ourselves, we shall do to them all the good we can, and avoid doing them harm. Love to God is to be from our "heart." It is to be earnest, "with all our soul;" powerful, "with all our strength;" and intelligent, "with all our mind." Of such love He, and He alone, is altogether worthy.

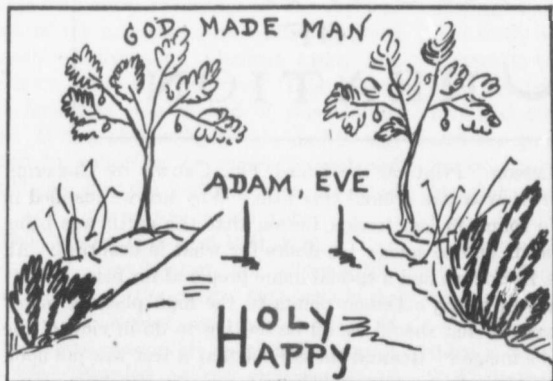
The Question on Missions

Ques 2. *Where and when was David Livingstone born?* He was born at Blantyre, a small and obscure village in the county of Lanarkshire, Scotland. The name of this little village was given to the capital of Nyassaland, South Eastern Africa, in 1876, in honor of Livingstone. In the Scottish village, you may still see the grey stone cottage where the Livingstone family lived. It stands in a little alley with several other cottages exactly like it. Here, in this tall and narrow, but very solid, house, David Livingstone was born on March 19, 1813. Across the small lane and opposite the house stands a dove-cot, and the neighbors will tell you that the doves you see to-day are the descendants of the doves that the Livingstones used to feed and watch one hundred years ago. Livingstone had four brothers and two sisters whom he used to amuse greatly by his story-telling and his fun.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God creating man.

Introduction—Recall last Lesson (the book with its outlines may be shown). Ask the



children how they made their books, etc. Get them interested in this, as it will be instructive to both the children and to those at home who help them to prepare their books.

Lesson—When God had finished making the earth, and trees and grasses and plants were growing upon it and animals roaming over it and fishes swimming in the water and birds flying in the air, and insects creeping and flitting about—when all these were created, something else was needed. Can

you think what? Yes! People were needed. Then God made people—a man first, then a woman, to be the father and mother of all the people to be born in the world—to take care of and use all the things that God had made.

Golden Text—(Repeat.) These two people had minds to think and hearts to love and power to control every other thing, and they were without sin. In these days God made them like Himself.

The Garden of Eden—Describe the happy life of these two people. Outline trees, bushes, grasses, etc., to represent their home, and make strokes to represent Adam and Eve.

The Forbidden Tree—God planted one tree in this garden the fruit of which He forbade Adam and Eve to touch. God told them if they ate of this tree of the knowledge of good and evil, in that day they would surely die. (This was *one* way in which to let them know what sin is.) Do you think they would dare to touch it? We shall hear about that next Sunday.

God Still Our Creator and Keeper—It is God who still makes all things. God caused us to live, and keeps us living and growing, making all things to grow for our use. God has sent each of you into this world to do some work for Him. He wants you to be happy, helpful, obedient children.

God the Maker of Another World—God has

made another more beautiful world than this—heaven—and He wants to prepare you to go there to live with Him forever. This world is like a school where we learn our lessons that prepare us for heaven.

My Verses—All repeat with gestures:

“These two little EYES, that God has given,
Must always look to Him
And He will show me the way to heaven,
And teach me to walk therein;

These two little FEET must be willing, and hasten

To walk the narrow road;
These two little EARS must only listen
To words that are pure and good.

These two little HANDS must be ready to labor

For JESUS, all my days;
This one little HEART must seek His favor,
These LIPS must speak His praise,

Then when He calls me home to heaven,
The beautiful city of light,
To this little HEAD will then be given
A crown of glory bright.”

Our Book—The figures of a MAN and a WOMAN may be pasted in the book, with trees and flowers and animals around them.

Print **H**OLY
and
APPY

Something to Think About—God made me.

FROM THE PLATFORM

THE CROWN OF CREATION

Ask for the title of to-day's Lesson. Print on the board THE CROWN OF CREATION (with large C, as above). Let the review centre around this title. Why are we justified in giving to man this high title? We found in last week's Lesson that the earth was being prepared for man, for his physical needs and to satisfy his desire for what is beautiful. All creation led up to man. In to-day's Lesson we find a special home prepared for man. What was it called? What other evidence in to-day's Lesson points to the high place of man? Ask for the Golden Text as an answer. What should we all be seeking to do in view of the fact that we have been made in God's image? Remind the School that a test was put upon man which was not put upon the rest of God's creation (v. 17).

Lesson III.

MAN'S FIRST SIN

January 19, 1913

Genesis 3 : 1-12, 22-24. Study Genesis, ch. 3. Commit to memory vs. 22, 23.

GOLDEN TEXT—Every one that committeth sin is the bondservant of sin.—John 8 : 34 (Rev. Ver.).

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

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

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

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

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

6 And when the woman saw that the tree was good for food, and that it was ⁶ pleasant to the eyes, and ⁶ a tree to be desired to make ⁶ one wise, she took of the fruit thereof, and did eat, and ⁷ gave also unto her husband with her ; and he did eat.

7 And the eyes of them both were opened, and they knew that they were naked ; and they sewed fig leaves together, and made themselves aprons.

8 And they heard the voice of the Lord God walking ⁸ Revised Version—¹ any ; ² Omit We may eat ; ³ we may eat ; ⁴ God ; ⁵ a delight ; ⁶ that the tree was ; ⁷ she ; ⁸ the man ; ⁹ the Cherubim, and the flame of a sword.

LESSON PLAN

I. The Temptation and Fall, 1-12.

II. The Banishment from Eden, 22-24.

DAILY READINGS

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

M.—Man's first sin, Gen. 3 : 1-12. T.—Man's first sin, Gen. 3 : 17-24. W.—The enticement to sin, Jas. 1 : 12-20. Th.—"Thou God seeest me," Ps. 139 : 1-12. F.—Sin is transgression, 1 John 3 : 4-10. S.—Reconciled by grace, Rom. 5 : 12-21. S.—Eden restored, Rev. 22 : 1-14.

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

THE LESSON EXPLAINED

Time and Place—A tradition of pre-historic times. The Garden of Eden.

Connecting Links—In the preceding Lesson, we are told that man's first estate was one of happiness. He was placed in a park with every advantage for the development of life and character. He was given pleasant environment, pleasant tasks, and dominion over all creatures. This Lesson tells how man was robbed of this Golden Age. It is a philosophy of life, and is suggested by reflection on man's present sad conditions and the contrast between what he is and what he was meant to be.

I. The Temptation and Fall, 1-12.

Vs. 1, 2. *Now* ; better, but. Our attention is drawn to the danger that lurks in the garden. *The serpent was more subtil.* At all times and among all peoples the serpent has been regarded as the embodiment of

in the garden in the cool of the day : and ⁸ Ad'am and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

9 And the Lord God called unto ⁹ Ad'am, and said unto him, Where *art* thou ?

10 And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked ; and I hid myself.

11 And he said, Who told thee that thou *wasst* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat ?

12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

22 And the Lord God said, Behold, the man is become as one of us, to know good and evil : and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever :

23 Therefore the Lord God sent him forth from the garden of E'den, to till the ground from whence he was taken.

24 So he drove out the man ; and he placed at the east of the garden of E'den ²⁴ Cher'ubims, and a flaming sword which turned every way, to keep the way of the tree of life.

The Question on Missions—3. Was Livingstone's early life an easy one? No, his parents were poor, and when he was ten years old, he was put to work in a factory. But he went to night school and studied at home, and became a good Latin scholar at sixteen.

Lesson Hymns—Book of Praise : 7 (Supplemental Lesson), 530, 533, 29 (Ps. Sel.), 164 (from PRIMARY QUARTERLY), 122.

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

Lantern Slides—For Lesson, B. 563, The Fall of Man. For Question on Missions, M. P., 331, Work and Study : Livingstone, the Weaver Boy in the Clyde Mills. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, Irrigation by the Euphrates, Where Men Have Toiled Ever Since Adam Left Eden (Underwood & Underwood, see page 13.)

cunning and the possessor of peculiar wisdom (see Matt. 10 : 16), and, therefore, as the "fittest imp of fraud." *Said unto the woman.* The serpent shows his cunning by addressing the more open and impressionable mind of woman. *Yea, hath God said?* Is it really so that God hath said? A clever suggestion to the woman that she has probably misunderstood God. In view of God's love and care for the man and the woman, and the general utility of all things in the garden, the suggestion seemed plausible. *Ye shall not eat of every tree?* Rev. Ver., "any tree." An intentional exaggeration of the real situation. *And the woman said.* By what follows we see that she understood what God had commanded.

Vs. 3, 4. *Neither shall ye touch it.* As there is no mention of "touching" in Gen. 2 : 17, it seems that the woman in parrying

the serpent's suggestion, slightly exaggerates the divine prohibition, for the sake of emphasis. *And the serpent said . . . Ye shall not surely die.* Failing to shake her opinion as to the letter of God's restrictions and their nature, he turns her attention to the penalty attached thereto.

Vs. 5, 6. *For God doth know.* The serpent insinuates that the penalty was fixed because of God's jealousy of man. *Your eyes shall be opened.* They would be given new power of insight, and so the scope of their knowledge and wisdom would be enlarged. Their present condition, he suggests, is veritable blindness in comparison with what it might be. *Gods*; literally, divine beings, or "angels." *And when the woman saw . . . the tree.* "The spiritual part of the temptation is now accomplished, and the serpent is silent, leaving the fascination of sense to do the rest." *A tree to be desired to make one wise*; Rev. Ver. (Margin), "desirable to look upon." *She . . . did eat*; changes desire into action. *And gave also unto her husband.* She assayed, in turn, the part of tempter, and no doubt found the man a ready victim because of her charms. (Read Luke 4:1-13.)

Vs. 7, 8. *The eyes of them both were opened.* The promise of the serpent was fulfilled, but with results which the sequel reveals. One of the best allies of sin is the half-truth. *They knew that they were naked.* The first consequences of the Fall was the loss of innocence, Gen. 2:25. Shame is the child of sin. *Voice*; Margin, "sound," that is, footsteps. *Lord God walking in the garden*; a primitive conception of God as an Eastern master who walks abroad after his mid-day rest. *In the cool of the day*; literally, at the breeze, that is, toward evening. In Eastern countries a cool sea-breeze springs up in the latter part of the afternoon. *Hid themselves from the presence of the Lord.* Formerly they had welcomed His presence, but now the second consequence of their sin causes an estrangement from God. (See Rom. 5:10.)

Vs. 9, 10. *Where art thou?* Sagacity rather than ignorance is suggested by this question. The Lord Jehovah utters no accusation, but makes the man his own tri-

bunal. The reply exhibits the man's judgment of himself. *I was afraid, because I was naked.* The man's first recourse is to deception. He endeavors to cover up the real cause of his actions, at the same time suggesting that it lay outside of himself, in the character of God—as though there were something in God to fear.

Vs. 11, 12. *Who told thee?* The man's explanation was incriminating, in as much as it revealed the possession of new knowledge. *The man said, The woman whom thou gavest, etc.* The man makes one supreme effort to escape his guilt, and with reckless defiance and effrontery tries to shift the blame upon the woman—and even upon God Himself who gave the woman. With fine psychological analysis the Biblical story traces the successive steps in the decay of character. Disobedience, deception, cowardice and defiance of God are part of an increasing chain of evils born of the first wrong act.

II. The Banishment from Eden, 22-24.

Vs. 22-24. *The man is become as one of us, etc.* (compare v. 5). In one respect, that of knowing good and evil. *Lest*; a pregnant construction, "Beware lest." *Take . . . and live for ever*; and so possessed of the second divine quality of immortality. *He drove out the man*; "and made him dwell in the East of the Garden" (Greek translation). *Cherubims*; Rev. Ver., "cherubim," the Hebrew plural of cherub; supernatural creatures. (Read Ezek. 10:1-22.) *A flaming sword*; literally, "the flame of the whirling sword." Probably, the lightning. *To keep the way, etc.* To prevent approach to the tree of life.

Light from the East

FALL—All primitive peoples traced the origin of the suffering they saw around them to the displeasure of the gods at man's sin. The ancient Persians believed that man was overcome through the temptation of a false spirit, and when the man had conceived and uttered a lie, his glory was seen departing from him in the form of a beautiful bird. He was driven out of his Paradise and delivered over to the evil spirit that had dropped from the sky like

a serpent to blight the creation of the good God, and which finally brought about the man's death. A Babylonian tablet gives the story of Adapa, the son of Ea, by whom he was endowed with wisdom but not with everlasting life. He lived in Eridu and cared for the sanctuary of the god. Offended at the overturning of his boat by a sudden squall when fishing on a calm sea,

he fought with the god of the south wind and broke one of his wings. He was summoned before the god of heaven, who placed before him the bread and water of life. But as his father had warned him against eating or drinking, he declined the proffered courtesy, and thus lost his chance of eternal life. Yet he put on a garment which was provided for him by the god of heaven.

THE LESSON APPLIED

We shall miss the pith of the Lesson if we read it as the historical record of a primitive event that has splashed its dark colors over all succeeding generations, and brought us all our woe. It is far more than that; it is an allegory of human life. In it we hear the voice of the inspired preacher laboring to make us see with his eyes the nature of sin, and understand as he does its bitter and endless effects. What light then does this ancient prophet fling on the dark, sorrowful and sinful facts about us?

(1) *The essence of sin is in the heart of the man who reaches out for what God forbides.* Sometimes, it may be, we have been tempted to blame God for allowing the possibility of man's fall. But God's purpose was to develop a character in man, and if a character was to be developed in man, there simply had to be the possibility of failure. "She took the fruit"—the forbidden fruit. That is the vivid way in which this poet-preacher portrays the rebellion of the human heart against the divine. Up to that tragic moment, man was innocent, with the unconscious innocence of a child. He walked in the sunlight of God's presence. He thought no evil, planned no revolt. Suddenly temptation confronted him. It insinuated, flattered, promised the rich rewards of knowledge, and finally won.

With what unerring accuracy the writer depicts the fall of man before the tempter! He does not fall after a severe conflict with a repulsive and powerful Appolyon. No, he is simply seduced by fair words. Bunyan seized the inner truth of the narrative, when he represented the assault against Mansoul as successful because it was conducted "with pretended fairness, flatteries and delusive words." Though we range

far and wide, is it possible to discover a more appropriate symbol of temptation than the serpent,—noiseless, subtle, brilliant, irresistible?

Do we not feel that here is recorded, not the story of the first sin only, but the sad story of our own sin and the sins of all men?

(2) *Think now of the frightful entail of sin:* Shame, fear, cowardice, exile from the garden of happy innocence, dread of God's face and voice—What a list of dark results! It is true that with the first sin came also knowledge, but what kind of knowledge? "The eyes of them both were opened, and they knew—that they were naked." A young man says, "I want to see life." It may be that he ventures on forbidden paths, gloats over the pages of an unwholesome book; or he hardens his heart, becomes close-fisted, sordid, selfish. Some day his eyes will be opened—to what? To his own shame and spiritual poverty. That is a part of sin's programme, to hold up before our astonished eyes the havoc it has wrought with our lives. It exclaims with mocking glee, "See the trail of my presence in your ruined character."

Instinctively we wish to hide our meanness and unholiness from God. Rev. R. J. Campbell tells the story of a young fellow who robbed his adopted parents and fled from home. When he was brought back, he refused to enter the house. "Why? Are you afraid to face them?" But his answer was, "I cannot look them in the eye." Do you recall the piercing story of Guinevere? She had ruined the vast and beneficent designs of Arthur by her unfaithfulness. Before the king went to the great last battle he visited the convent where the stricken queen was, for his doom

was that he loved her still. She fell to the floor at the sound of his footsteps and

"There with her milk white arms and shadowy hair

She made her face a darkness from the king."

(3) *The Expulsion.* The Genesis narrative informs us that our first parents were driven out of Paradise. Is not this always a true statement of the case? Exile follows hard on disobedience. It was so historically with Israel; it is so personally with each of us. Once we have sinned, our paradisaical innocence is left behind. Toil and sorrow are before us. We have no more right to the tree of life. We are in the outer darkness.

"Lost innocence returns no more;
We are not what we were before
Transgression."

(4) *Our return to God.* The Old Testament opens with this story of temptation

and defeat. The New Testament opens with another story of temptation—and victory. As we follow One who was in all points tempted like as we are, yet without sin, we too shall attain the victory over evil. Christ will bring us back into the presence of the Father. The mighty conflict between good and evil suggested in our Lesson by the words, "it shall bruise thy head, and thou shalt bruise his heel," will end in the triumph of God. If we have missed the tree of life by our sin, we shall one day be healed by its leaves. We began in the garden. We forfeited it by our disobedience; but by God's grace we shall finally enter the city where the curse never comes and where the Lord Himself shall be with His people, and He shall wipe away all tears from their eyes; and death shall be no more, neither shall there be mourning nor crying nor pain any more: the first things are passed away.

THE LESSON GRADED

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

For Teachers of Bible Classes

Begin by outlining the three views held concerning this narrative: first, that it is an historical account of the action by which man lost his primal innocence; second, that it is a parable to account for the complex moral condition of humanity; third, that it is a parable of the mode in which all men fall away from their original innocence. In all these it is substantially a moral and religious message. Point out that it is the picture of the moral struggle between the forces of good and evil in the soul of man. It is the problem of sin unfolded to the childhood of the world. Discuss:

1. *The origin of sin in human life.* Make clear by questioning: (a) That innocence does not become virtue until it is tested and confirmed. (b) That sin is not God's creation or suggestion, but man's choice. (c) That sin is man's response to temptation. Bring out the character of the serpent as subtle, shrewd, beautiful (see Gen. 3:14 for the beginning of its writhing form, and

2 Cor. 11:14 for its beauty), and treacherous; hence used by Satan to deceive. (d) The manner of temptation. Show clearly Eve's attitude of playing with the forbidden fruit, gazing upon it and coveting it. Impress this mental attitude. Now trace the serpent's part. First comes an insinuation concerning God's wisdom and goodness (v. 1), second, a denial of God's integrity, vs. 4, 5. Dwell upon the moral issues involved. Elicit the facts on one side as a definite divine command not to eat, while love and gratitude prompted obedience; also the facts on the other side as the natural cravings of appetite, the promptings of the aesthetic taste (v. 6), curiosity, and the desire for knowledge and power. Bring out the heart of the struggle, which is obedience to God's will as life's first law. Show that sin is failure to obey. Bring out the meaning and cite reference of one Hebrew word for sin, "missing the mark." Now trace the history of Adam's sin. Dwell on the fact that when Eve offered the fruit to him, he, with a false chivalry, followed his desire to stand with her rather than with God's commands. Bring out this social basis of sin.

Get the class to discuss: Why are we temptable? Is goodness apart from freedom really goodness? Contrast Jesus' method of meeting Satan's temptation.

2. *The effects of sin.* Emphasize: (a) The social side,—the sinner curses his associates, even his dearest friends. (b) It destroys peace of mind and purity of thought, vs. 7-11. (c) It leads to a sense of separation from God, v. 10. Show that it was Adam and not God who withdrew from fellowship. (d) The consequences in pain and sorrow. Note the effect on the serpent, the woman, the man, the land, and ordinary life. Sum up in the last penalty, death, v. 19; Rom. 5:12-21.

Now take up the moral issues involved: (1) The pain and sorrow of life due to sin becomes the occasion of a return to God. (2) Although man has sinned, he is still the object of God's love. Emphasize the promise of the Redeemer (v. 15), and the restoration of the world to God.

For Teachers of the Senior Scholars

Introduce this Lesson by calling attention to the beautiful garden world in which we left Adam and Eve last Sabbath. Life seemed to be complete when God found a help meet for the lonely gardener. To-day's Lesson embraces three scenes:

1. *The First Scene*, vs. 1-7. Note that Adam and Eve, the father and the mother of us all, had scarcely got settled in their beautiful home in this new world when suggestions of evil came to them. Question out the particulars of this scene,—the subtlety of the serpent, the yielding simplicity of the woman, the complicity of the man, the feeling of shame and guilt which came over them. Make very clear to the scholars that the story of the serpent talking with Eve, whether looked upon as an outward historical event or as a parable of what took place in the kingdom of the soul, is something which we all know a good deal about. We have all heard the evil voice, and know something of the spiritual conflict through which the first pair passed. In what sense are we less favorably conditioned for engaging in this conflict than our first parents? The sin in our natures makes us prone to

yield to the evil influences of life. In what sense are we better qualified to meet the tempter? We are not ignorant of his devices. Our own experience and that of others should lead us to discredit his false sayings and plausible insinuations.

2. *The Second Scene*, vs. 8-12. By questioning, bring out what took place that evening in the garden,—the guilty pair hiding among the trees when they heard the voice of the Lord God: how God called Adam out of his hiding-place and questioned him about what had happened; how Adam cast the blame of it all upon Eve, and Eve cast the blame upon the serpent.

Impress upon the class that there is something here as modern as to-day, as personal as anything in our own lives, that yielding to the evil suggestions of our own hearts, or to the evil promptings of the evil one always brings shame and fear, and that it is a mean piece of business to try to escape punishment by casting the blame upon somebody else.

Call attention to the promise of a way out of sin which God made that day, v. 15. It is possible for guilty humans to find their way back to God through Christ, 1 Cor. 15:22.

3. *The Third Scene*, vs. 22-24. Note that, although there was hope for the guilty pair there was no escape from a certain measure of punishment. Lead the class to see that sin is such an awful thing that even when forgiven it leaves scars and wounds and painful memories.

For Teachers of the Boys and Girls

What command had God given to the first man and woman? Were they happy as long as they faithfully obeyed that command? How did they come to break it at last? Ask one of the scholars to tell the story. Call for a definition of "temptation," and use the first part of the Lesson passage as an illustration of temptation. How did the tempter begin his evil work? He tries to hint to the woman that perhaps God did not really give such a command, and that she was free to eat of any tree, including the forbidden one. But the woman knew quite well what God had said.

What shows us that she did? (Vs. 2, 3.) And we nearly always know what we ought to do, and what we ought not to do. Conscience tells us, and the Bible tells us. When the tempter sees that the woman knows what God meant, what does he do? He says that God's words are not true, v. 4. And what reward does he hold out if the woman disobeys God?

Now comes the story of the Fall. Bring out by questions the downward steps which the woman takes. She allows herself to think over the forbidden thing,—a most dangerous step. How does the forbidden tree appeal to her? (V. 6.) Notice that as soon as she has eaten, she immediately tries to get her husband to sin along with her. Point out how true this is to human nature. Did the man sin too? Did either of them *need* to sin? Is temptation sin? May any of us hope to escape temptation? Not even Jesus escaped. What turns temptation into sin? Listening to it, and following its suggestion.

Now bring out the results of the first sin—again by questioning. Had the man and his wife been afraid of God up to the present? How do we know they were afraid after they had sinned? Sin always makes us afraid of God, v. 8. The man and his wife thought that they could actually hide themselves from God. Was that a foolish thought? Does God always know just where we are and what we are doing? When is it a comforting thought? When is it an uncomfortable one? Was the psalmist sad or glad when he wrote Ps. 139:1-12? What cowardly thing does the man do? (V. 12.) Do we ever blame others for our own sins?

What was the punishment which followed the first sin? Think of all that these two lost in being shut out of Eden. The man had work to do in the garden, but what was the difference between the work there, and the work outside? (V. 23.) Bring out last of all the fact that punishment, like one's shadow following him, always follows sin.

THE GEOGRAPHY LESSON

[SEE MAP ON PAGE 3 OF COVER]

When we read in the Genesis story of Adam how "the Lord God sent him forth . . . to till the ground," we seldom realize that to this very day men are tilling the ground in that same valley where Eden bloomed.

For centuries past, little rain has fallen there, but the farmers make river water serve their purpose. You can see how they do it if you use a stereograph made at the edge of a farm beside the Euphrates.

Directly before you two men are working a curious piece of machinery. A framework has been built at the edge of the high bank

and from it you notice a couple of big leather buckets hung by ropes. The horses, which you see, move down a path away from the river, and so pull up the filled buckets to a point where the water can be emptied into a little irrigation ditch. This part of the ditch is higher than the rest of the field behind us, so the water can be made to run where it is needed for any particular crop.

Use a stereograph entitled, Irrigation by the Euphrates, Where Men Have Toiled Ever Since Adam left Eden.

ADDED HINTS AND HELPS

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

Lesson Points

To question God's commands is a first step toward sin. v. 1.

It is not lack of knowledge of what is right that usually leads us astray. vs. 2, 3.

Sin always makes fine promises. v. 5.

"The sin they do by two and two they must pay for one by one." v. 6.

There is nothing which separates us from God so surely as a guilty conscience. v. 8.

It is impossible to escape God. v. 9.

God puts His finger unerringly upon the heart's sore. v. 11.

It is the coward's course to blame another for his own sin. v. 12.

"A sorrow's crown of sorrow is remembering happier things." vs. 23, 24.

Something to Look Up

1. Satan once tried to persuade our Saviour to dishonor His Father by a foolish and dangerous act. What answer did Jesus make? Give chapter and verse.

2. Where is Satan spoken about as a "roaring lion?"

ANSWERS, Lesson II.—(1) Rev. 22 : 2.
(2) Ps. 8 : 6.

For Discussion

1. Can we lay the blame of our sins on anyone but ourselves?

2. Is it wisdom or cowardice to flee from temptation?

Prove from Scripture

That sin will be punished.

The Catechism

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

submission. "I am thy God," means that God has entered into covenant with His people: "which have brought thee out of the land of Egypt, out of the house of bondage." This great deliverance which God wrought for Israel, pictures the greater redemption through Christ. This is the God whose laws we are to obey, not in slavish fear, but with the glad freedom of children.

The Question on Missions

Ques. 3. *Was Livingstone's early life an easy one?* No. Neil Livingstone, his father, was a small tea merchant, in poor circumstances. The children were brought up to do their share in keeping the home neat and clean; there were no servants to wait upon them. At the age of ten David was taken from the village school and set to work in a spinning factory. With the others, he had his breakfast at five in the morning, because work in the factory began at six. In the evening he went to a night school in the factory. This was supported partly by the factory owners, and partly by the workers. After night school was over, David used to spend hours upon his books at home each night. In this way he acquired an education, and at sixteen he knew Horace and Virgil very well. His holidays, when he got one, were spent roaming the hills outside the village.

FOR TEACHERS OF THE LITTLE ONES

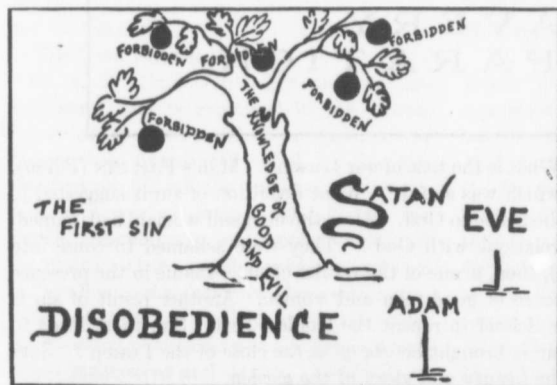
Lesson Subject—God showing what sin is in man.

Introduction—A good introduction to our Lesson will be to sing a verse of that hymn so well known to the children—

"Yield not to temptation,
For yielding is sin," etc.

—Hymn 530, Book of Praise

We are going to hear to-day about two people who yielded to temptation and became sinful. Who do you think they were? We'll print their names, ADAM and EVE. (Recall last Lesson.) "How could they disobey the good God who made them and gave them such a happy home?" you wonder! Ah! Listen! We'll see the wicked old tempter who caused them to commit



their first sin in the world.

Lesson—Recall the forbidden tree. One day Eve was walking in the garden near the forbidden tree. A voice beside her said in a taunting way, "Oh, yes, God said you shall not eat of every tree in the garden," etc. Let me tell you who it was that spoke in this way to Eve. It was Satan, the wicked one, in the form of a serpent (Satan is the enemy of God), the wicked spirit cast out of heaven. He could not let this man and woman alone. He wants them to disobey God and become his own servants.

Golden Text—Repeat Golden Text.

The First Sin—Tell the conversation between Eve and Satan, vs. 1-5. At last the woman yielded to temptation and then went and tempted her husband; he yielded also. Then they heard God's voice speaking to them. God knew they had eaten of the fruit of the forbidden tree, and He was very angry with them. God told them that their days of happiness were over. Now they must suffer the punishment for their sin. They will have trouble and sorrow and death. God sent them away out of the beautiful garden of Eden—away out into the world,—to work and suffer and at last to die.

God Sees Us—Jack was tempted to steal a quarter that he saw lying on the table in a

neighbor's house. He looked around him. "Nobody is near, nobody will see me," he said. Suddenly he looked up and he remembered, "Thou God seest me" (repeat), and he laid the money on the table and ran away as fast as he could. That is the way to treat Satan,—run away from him, do not listen to him, keep away from temptation. Eve looked at the forbidden tree, stayed beside it, wished to taste the fruit. That is how Satan got a chance to tempt her.

My Verse—

"We'll think 'God sees us'—children all—

And strive right hard to be
Always the kind of little folks
The good God loves to see!
Such habits formed in early years
With practice will grow strong,
And often in the future days
Keep you from doing wrong.

Our Book—Outline of a TREE with a round-shaped fruit on it. On each print, FORBIDDEN. Near the tree print, SATAN, and EVE near him. In large letters print, DISOBEDIENCE—THE FIRST SIN.

Something to Think About—I should not yield to sin.

FROM THE PLATFORM

S IN
SHAME
SLAVERY
SEPARATION

Draw upon the board a large S. What is the title of our Lesson? Man's First SIN (Fill in). What did the man and woman do which was sinful? What definition of sin is suggested in this Lesson? That sin is really disobedience to God. After the man and woman had sinned, what change came about in their relations with God? They were ashamed to come into His presence, v. 8. SHAME (Fill in), then, is one of the results of sin,—shame in the presence of God, but also shame in the presence of good men and women. Another result of sin is given in the Golden Text. Ask the School to repeat the Golden Text. Sin, then, leads to SLAVERY (Fill in). What result of sin is brought before us at the close of the Lesson? SEPARATION (Fill in), separation from the beauty and glory of the garden.

Lesson IV.

CAIN AND ABEL

January 26, 1913

Genesis 4 : 1-15. Read Genesis, chs. 4, 5. Commit to memory vs. 9, 10.

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

1 And ¹ Ad' am knew Eve his wife ; and she conceived, and bare Cain, and said, I have gotten a man ² from the Lord.

2 And she again bare his brother A'bel. And A'bel was a keeper of sheep, but Cain was a tiller of the ground.

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

4 And A'bel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto A'bel and to his offering :

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

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

7 If thou doest well, shalt thou not be accepted? and if thou doest not well, shalt thou not be accepted? and if thou shalt be his desire, and thou shalt rule over him.

8 And Cain ⁴ talked with A'bel his brother : and it came to pass, when they were in the field, that Cain

Revised Version—¹ the man knew ; ² with the help of ; ³ coucheth at the door ; and ; ⁴ told Abel ; ⁵ cursed art thou ; ⁶ ground ; ⁷ wanderer ; ⁸ whoever findeth ; ⁹ appointed a sign for Cain ; ¹⁰ smite.

LESSON PLAN

I. The Two Firstborn, 1, 2.

II. The Two Sacrifices, 3-7.

III. The Crime and the Judgment, 8-15.

DAILY READINGS

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

M.—Cain and Abel, Gen. 4 : 3-15. T.—Abel's faith yet speaketh, Heb. 11 : 1-6. W.—Be reconciled, Matt. 5 : 17-24. Th.—Without envying and strife, Jas. 3 : 13-18. F.—Confession, Ps. 51 : 1-12. S.—Put away anger, Eph. 4 : 25-32. S.—Love one another, 1 John 3 : 11-18.

Shorter Catechism—Review Questions 39-43.

The Question on Missions—4. When did Livingstone begin to serve God? When he was a boy of

rose up against A'bel his brother, and slew him.

9 And the Lord said unto Cain, Where is A'bel thy brother? And he said, I know not : Am I my brother's keeper?

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

11 And now ⁸ art thou cursed from the ⁶ earth, which hath opened her mouth to receive thy brother's blood from thy hand ;

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength ; a fugitive and a ⁷ vagabond shalt thou be in the earth.

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

14 Behold, thou hast driven me out this day from the face of the ⁶ earth ; and from thy face shall I be hid ; and I shall be a fugitive and a ⁷ vagabond in the earth ; and it shall come to pass, that ⁹ every one that findeth me shall slay me.

15 And the Lord said unto him, Therefore whoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord ⁹ set a mark upon Cain, lest any finding him should ¹⁰ kill him.

twelve he began to seek God and joined a Missionary Union. At twenty he gave largely to missions. At twenty-three he decided to be a missionary ; and after spending four years in training he went to Africa.

Lesson Hymns—Book of Praise : 7 (Supplemental Lesson), 488, 230, 106 (Ps. Sol.), 428 (from PRIMARY QUARTERLY), 240

Special Scripture Reading—Eph. 4 : 17-27. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 1351, "What Hast Thou Done? For Question on Missions, S. P. 310, "My Jesus, my King, my Life, my All, I again dedicate myself to Thee." (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, Farming in the Region Where Cain Tilled the Soil.—Nineveh. Mosul in the Distance (Underwood & Underwood, see page 13).

THE LESSON EXPLAINED

Time and Place—Primeval times ; outside the Garden of Eden.

Connecting Links—Some time must have elapsed between the third and the fourth chapters, for we are told that not only the two sons born to the first pair had matured, but (v. 14) there was a considerable population on the earth.

I. The Two Firstborn, 1, 2.

Vs. 1, 2. *Cain* ; possibly means, "acquisition," and is explained in the words, *I have gotten a man*. *Abel*—a "breath" or "vapor"—a name well suited to describe the fleeting life of the man who bore it. *Abel*... a keeper of sheep. He followed the simple, unambitious, contemplative life of the plains. *Cain*... a tiller of the ground ; a husbandman—developer of the earth's material resources. The tiller leaves the careless abandon of the plains to settle down, and amass possessions and wealth. In the East,

even to-day, the conflict between the ideals of the "shepherd" life and the "settled" life is seen in the ceaseless strife between the Bedouin tribes of the desert and the inhabitants of the cultivated areas, which necessitates the Turkish Government's building forts on the border land.

II. The Two Sacrifices, 3-7.

Vs. 3, 4. *In process of time* ; after some years. *Cain brought . . . an offering*. He gave a present from the products of his labor as tribute to Jehovah. (Compare Ex. 23 : 19.) *And Abel . . . of the firstlings of his flock and of the fat thereof* ; literally, "of the firstlings of the flock, namely, of their fat pieces," that is, the choicest pieces of the sacrificial animals, which, of course, were the firstborn of the flock, Num. 18 : 17. *The Lord had respect* ; looked upon favorably, accepted. *Unto Abel and to his offering*. "It is impossible to know in what way the Lord showed His

favor, but it was, in any case, a visible sign of satisfaction. Something similar to Judges 6 : 21 may have been in the mind of the writer.

V. 5. *Unto Cain and to his offering he had not respect.* The difference in Jehovah's disposition towards the respective sacrifices is not directly explained. Was it that the sacrifice of the slain animal was the true sacrifice, as afterwards appointed to God's people ; or is the explanation that occupation helps to make character,—the simple shepherd, Abel, according to Eastern conception, obviously more pleasing to Jehovah than the worldly minded Cain ? Is not this Lesson, according to the latter view, a splendid plea for the simple, humble life ? *Cain was very wroth, and his countenance fell.* He became very angry and dejected. "In tracing Cain's sin to a disturbance of his religious relations to God, the narrator shows his profound knowledge of the human heart." (Skinner.)

Vs. 6, 7. *Sin lieth at the door ;* like a wild beast, ready to spring at Cain. *Unto thee shall be his desire,* etc. ; Rev. Ver. Margin, "Unto thee is its desire, but thou shouldst rule over it." This verse makes it plain that the fault lies with Cain, not with God.

III. The Crime and the Judgment, 8-15.

Vs. 8, 9. *When they were in the field.* The "field," in Hebrew means the great, fenceless acres of nature ; so, when they were out where nobody could see them. *Cain rose up . . . and slew him.* Was his first intention a murderous one ? Compare 1 John 3 : 12-15. *And the Lord said . . . Where is Abel thy brother ?* Just as in ch. 3 : 9, God makes no accusation, but begins an investigation with a question. The human conscience itself pronounces a man's guilt. *I know not ;* a deliberate falsehood. *Am I my brother's keeper ?* An attempt at deception—the old ruse of Gen. 3 : 10. Lapse of time had not changed the essential character of sin.

Vs. 10, 11. *The voice of thy brother's blood,* etc. ; literally : "Listen to thy brother's blood crying to me from the ground—the blood that bespeaks the murder, clamors for vengeance." It is the commonest of ideas in the primitive East that the murdered find no rest until their wrong has been

avenged. The duty of exacting blood-vengeance falls ordinarily upon the next of kin. Here, Jehovah is represented as taking up Abel's case. *Now art thou cursed from the earth,* etc. ; that is, cursed from off the ground, etc. He dare no longer inhabit the land which had been stained by his brother's blood.

Vs. 12, 13. *When thou tillest the ground,* etc. The curse is twofold : (1) The ground will not yield him its increase. (2) He must become a wanderer in the earth. *My punishment is greater than I can bear ;* a re-emphasis of the preceding Lesson—after sin, inevitably comes the fruit of sin.

Vs. 14, 15. *And from thy face shall I be hid.* This is not mentioned in the curse. But banishment implied the cutting of all religious ties. The bitterness of this is revealed when we remember that Cain had slain Abel because he was jealous of God's favor (Gunkel). *Every one that findeth me,* etc. Every man's hand is against the murderer to excuse vengeance. *Sevenfold ;* a strong safeguard for Cain's life. *Set a mark upon Cain,* a special mark on his body to show that he was under God's protection. Herein is the compassion of God to the sinner.

Light from the East

OFFERING—Sacrifice was universal in the East before the time of Israel. It appears to have originated like praise and prayer in an instinct of fear and awe, and a sense of dependence on a power behind nature. It was originally a gift, to propitiate the deity or establish friendly relations with Him. It so appropriately expressed religious thoughts and emotions and so fully satisfied men's spiritual needs that it spread through all nations, and its ritual became more elaborate. Sacrifices still survive among the Arabs, although Mohammedanism does not recognize them. They are offered at the birth of a son, a circumcision, or a marriage ; also for the recovery of the sick and the preservation of flocks and herds. The blood is smeared on the tent ropes, the door posts, or the persons or animals to be affected by the sacrifice.

THE LESSON APPLIED

This Lesson is the sequel to the story of the Fall. How quickly the poison of sin did its work! What dark and implacable feelings rent the first home asunder!

(1) One cannot miss the truth that lies across the face of this sad record of unbrotherly hate: *it is the propensity for evil transmitted from one generation to another.* The sin of our first parents bears fruit in the revolting crime of fratricide. The gloomy moods and unrestrained passions of Cain's heart soon swelled into an insane and jealous rage against his brother, and he took his life. The poet Byron tells us that Cain was bewildered and sorrow stricken after the murder:

"My hand! 'tis all red, and with—
What? (A long pause.—Looking slowly round.) Where am I? Alone!
Where's Abel? Where Cain? Can it
be that I am he? My brother! Awake!
—why liest thou so on the green earth?
O God, O God!"

There is nothing like this in the scripture narrative. Would that there were! Instead, we have the tone of surly insolence and the denial of responsibility for his brother. And the Lord said unto Cain: "Where is Abel thy brother?" And he said, "I know not: am I my brother's keeper?" When his punishment was announced, a cry of anguish, but not of repentance, escaped his lips: "My punishment is greater than I can bear!" So far as this narrative is concerned, we take leave of Cain as hard and defiant, as impenitent and hopeless, as when he lifted up his hand against his gentle brother. Surely that is sin's worst penalty, that is should leave us hard, proud and rebellious.

(2) What was wrong with Cain that he did this unnatural deed? As we have seen, *he denied responsibility for his brother.* He was the first selfish individualist, who said: "My business is to look after myself. Why prate to me about caring for others?" As one has remarked, "He refused to be his brother's keeper, but he was willing to be his brother's slayer." The denial of responsibility for others is a brutal and inhuman doctrine, so brutal and inhuman that

one is amazed to find it flourishing amongst us still. How many are ready to take sides with red-handed Cain and to justify their callous indifference to the welfare and happiness of their fellows, by his impertinent answer to the Lord. A large coal mine owner on Vancouver Island said, some years ago, before a Commission of Investigation, that he believed that he had a right to do what he liked with his properties. As a matter of fact, no man has the right to do what he likes. Professor Peabody says: "We are passing through dark days in the business world, and there are many causes for the trouble, but the deepest cause is Cain's theory of life. 'Where is thy brother?' says God to the business man to-day—'thy brother, the wage-earner, the victim of the cut-down and the lock-out.' 'Where is thy brother?' says God again to the unscrupulous agitator, bringing distress into many a workman's home for the satisfaction of ambition and power. And to any man who answers, 'I know not. Am I my brother's keeper?' the rebuke of God is spoken again: 'Cursed art thou! The voice of thy brother crieth against thee from the ground.'"

In the same way we are responsible from a missionary standpoint for the newcomer into our congregation or into our country, for the neglected, uneducated, the lumbermen on the frontier, the navvies, for the multitudes who dwell in darkness in China, India, and wherever else in the wide, sin-stricken world. Do you think that we may be guilty of Cain's crime? We may not take the life of a fellow man, but we may sneer, or throw a doubt on his honor, or shrug our shoulders and suggest that we might say a good deal if we were inclined. Jesus has taught us that the killing spirit is the hateful, jealous, mean, angry spirit.

(3) The only adequate cure for hate is *the cultivation of a spirit of brotherly love.* If we discover at any time that we are beginning to hate our brother or to be jealous of him, it will not do to simply try *not* to hate him, or *not* to be jealous of him. The only safe method of curing the evil in our hearts is to learn positively to love him.

THE LESSON GRADED

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

For Teachers of Bible Classes

Begin by showing that this Lesson naturally and logically follows the last and completes the story of the coming of sin. The last Lesson showed the first effect of sin, separation from God. This Lesson shows its effect in society by separating man from man. Let the class discussion gather round :

1. *The picture of the first home.* Emphasize : (a) The first dawning of hope to Adam and Eve in the birth of Cain. Note Eve's expression (v. 1) as a hope that Cain would be free from sin, possibly the one who would crush the power of the serpent. Further note that Abel means "breath" or "exaltation," a further hope. (b) The early promise being fulfilled as the boys began to work and worship. In order to get the force of the first death, press home the hopes and fears of the first family ties.

2. *The story of their independent worship.* Impress the truth that the first social grievance sprang out of failure to approach and live in fellowship with God. The basal idea is that mere formal worship is not acceptable to God, and that temptation comes to man in his worship as well as in his work. Bring out : (a) The nature of their offerings. Question about the kind of offering. Was there something wrong with Cain's? If so, what? (b) The motive or quality of spirit of the brothers. Show that Cain was an irreligious man (refusing to bring the sin-offering), a murderer, a liar, was angry with God. Bring out Abel's ideal, an obedient worshiper, who came in faith. Discuss the light given by Heb. 11 : 4 ; 1 John 3 : 12. Emphasize the necessity of a proper spirit in worship.

3. *The first murder, and the effect upon the murderer.* Discuss the moral element in Cain's life, v. 7. If he would reflect and repent, all would be well, but if not, sin would dominate him. Show that in the light of this he refused to repent. Dwell upon the principle that great crimes are only possible when life is debased by lesser sins. Go on to show how hatred and jealousy led

to murder. Bring out : (a) That Cain slew his brother by deception, v. 8. (b) That murder led to falsehood. Show how anti-social sin is, repudiating all responsibility for others. (c) God's declaration that responsibility cannot be evaded, and that the sinner must bear his full penalty. Draw out Cain's punishment, as bitter toil, a homeless wanderer, an accusing conscience, the knowledge of God's judgment against his sin.

4. *God's emphasis upon social responsibility.* The lesson to apply and enforce is, that social sin springs from spiritual rebellion.

For Teachers of the Senior Scholars

Remind the class that last Sabbath we left Adam and Eve in the thorn and thistle wastes outside of the Garden of Eden, a guilty couple, but with hope in their hearts, ch. 3 : 15. What can we learn from today's Lesson about their home? Is it true that we can tell a good deal about the home-life by the way the children act when away from home? What is there to indicate that there were good influences at work in that first home? The children were taught to work and they were taught to worship. Note that the influences were not all good, or we should not have to-day's Lesson.

1. *The Two Brothers*, vs. 1-8. Bring out by questioning how unlike they were in tastes and character, as illustrated by their choice of an avocation and by the spirit they manifested in worship,—the one mean in his offerings, giving as little as he could ; the other generous, giving the very best he had. How can we account for differences of this kind in the same family? Is there anything unusual about this? Question out the events which led up to the tragedy, the envy and jealousy and anger (vs. 4, 5) ; the divine remonstrance and warning (vs. 6, 7) ; the murder, v. 8.

2. *The Murderer Found Out*, vs. 9, 10. Who found him out? Note how defiant Cain was when questioned by the Lord, how completely depraved his soul had become, to fail to realize that God knew all about it, to fail to realize that his brother had claims

upon him. Bring out how sin blinds the eyes and takes all the finer qualities out of life, and makes man little better than a beast. Dwell upon our responsibility for those whom we are capable of influencing for good. Is it true that murder will out? Yes, sooner or later, here or hereafter. (See Num. 32 : 23.)

3. *The Murderer Sentenced*, vs. 11-15. What was the sentence? (Vs. 11, 12.) Note that it was not a death sentence. Is there anything here to indicate the divine sympathy with those who are opposed to capital punishment? How did Cain receive the sentence? (Vs. 13, 14.) Sin makes a man a coward. Point out how mercy was mingled with judgment (v. 15), and how this is true in the experience of us all; and remind the class of the blood that speaketh better things than that of Abel, Heb. 12 : 24.

For Teachers of the Boys and Girls

What were the names of the two sons of Adam and Eve? What does "Cain" mean? "Something acquired." What does "Abel" mean? "A breath or vapor." What calling did Cain follow? What calling did Abel follow? (V. 2.) Ask for the name of another famous shepherd in the Old Testament. David, who teaches us that the shepherd's calling may lead him to think often of God who guides His people. Were Cain and Abel both religious? What leads us to believe that they were? What kind of offering did Cain bring? What kind of

offering did Abel bring? Bring out the fact that Abel offered to God the very best he had, v. 4.

Which offering was acceptable to God? What was the matter with Cain's offering? It may be that it was not given so freely or so whole-heartedly as Abel's. But, at any rate, the trouble lay in Cain's heart. Bring that fact out from v. 7. If Cain does that which is right, God will accept him. But if he is doing wrong, sin is lurking for him like a wild beast. Bring out, by questioning, that our religion is acceptable to God only if it has the right spirit behind it. Do we ever join in God's praise when we are planning wrong things or thinking unkind thoughts about some one else?

Cain becomes angry with Abel. Was there any good reason for this? Had Abel done any harm to Cain? What awful thing does Cain do? Trace the downward course from hatred to outward violence, and remind the class of Jesus' teaching that we can become murderers by hating people.

How was Cain's crime found out? It is impossible to hide our wrongdoing from God. Ask some one to read Ps. 139 : 7-12. Even the ground upon which Abel's blood was shed seems to be crying out for vengeance upon Cain. What is the punishment which follows Cain's sin? First, he will never get full returns for his labor; and, second, he is condemned to a life of wandering. Try to imagine Cain's future. Did Cain repent? (Vs. 13, 14.)

EASTERN FARMING

With the help of a stereograph we will take our stand in a field near the modern Turkish town of Mosoul. As you look out through the stereoscope, you see two men stirring the ground with a sort of hoe or hand-plough. Its blade is a thin piece of iron fastened to a long handle. One man holds the handle to guide its movements and the other man pulls the blade over the ground by means of leather cords. Cain's plowing was probably done by scratching and stirring the dirt with a stout stick. It was years before his descendants learned how to melt iron and to pound it into the form of a tool like this rough plow (Gen. 4 : 22). But

they did get hold of the idea in the course of time.

Those stone houses in the distance straight ahead are part of the Turkish town of Mosoul. The Tigris river is flowing southward between the town and the spot where you stand; you get a glimpse of the stream on its way to join the Euphrates farther down-country.

To see the queer farm implements and workers in Cain's old home country use a stereograph entitled, *Farming in the Region Where Cain Tilled the Soil,—Nineveh. Mosoul in the Distance.*

ADDED HINTS AND HELPS

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

Something to Look Up

1. Who said, "To obey is better than sacrifice?" To whom were these words spoken? Find the chapter and verse.

2. The servants of two Old Testament shepherds belonging to the same family had a dispute about pasture lands. Who were the shepherds? Where is the story given?

ANSWERS, Lesson III.—(1) Matt. 4 : 7. (2) 1 Pet. 5 : 8.

For Discussion

1. What makes gifts acceptable to God?
2. Wherein lies the sin of anger—in the thought, or in the act?

Prove from Scripture

That hatred makes worship impossible.

The Catechism

Ques. 39-43 (Review). In the First Part of the Shorter Catechism (Ques. 1-38) studied during 1912, we have, The Summary of Christian Doctrine. For 1913, the work is in the Second Part (Ques. 39-81), which may be called, The Law. This part deals with the Ten Commandments. For purposes of review, the Questions for this month may be placed under five headings, namely : 1. Who? Ques. 39 points to God as the One whom we should obey in every part of our

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

The Question on Missions

Ques. 4. *When did Livingstone begin to serve God?* When he was twelve years of age he began to see his need of forgiveness, and of religious teaching. His parents were both earnest Christians and had prayed that their children might grow up God-fearing. Their prayers were answered. While he was yet a youth he gave himself to God and joined a little Missionary Union in his native village. When he was twenty he resolved to give to the cause of missions all that he earned beyond what was needed for his own bare existence and his share in helping the home. At twenty-three he decided to become a missionary, because he realized that "the salvation of men ought to be the chief desire and aim of every Christian." After four years of preparation, he went out to Africa to his great life-work. He died among the people he loved and helped so well.

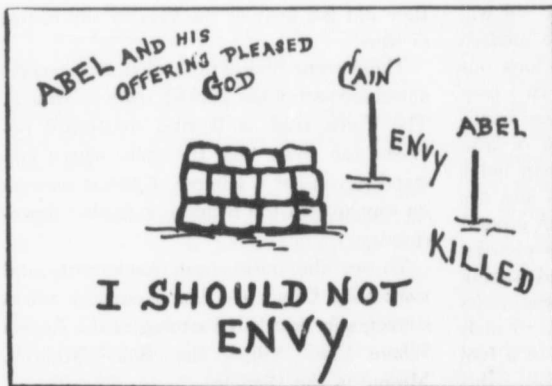
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God remembered and forgotten by man.

Introduction—Our story to-day is about two brothers. As you talk, place on the

board pictures (cut from papers) of two boys. This oldest boy we'll name Cain and the other Abel. They are sons of Adam and Eve. They are the very first children we hear about in the world. Cain became a farmer, while Abel was a shepherd and tended the flocks. Recall last Lesson. Adam and Eve had sinned, and to-day we are going to hear of the dreadful sin of one of their sons.

Lesson—Here is the picture of an altar of stones piled up. The time has come when



Cain and Abel should make an offering (explain) to God,—a thankoffering for His goodness to them in the harvest and amongst the flocks. Here is Cain bringing two offerings of fruit. Here is Abel with his offering,—the very best and fattest of his sheep. God knew the hearts of each of these brothers. He was pleased with Abel and his offering, but not with Cain and his offering. Cain was very angry, and envied his brother Abel because God praised him. God saw Cain's anger and envy and said, "If you do well shall you not be accepted? and if you do not well, sin lies at your door." (You see it was Cain's sinful heart that was the trouble.) This made Cain more angry and envious of Abel.

Cain's Wicked Deed—One day the brothers were in the field. Cain was likely quarreling with Abel. Suddenly Cain struck Abel and killed him. It was envy that caused Cain to do this wicked deed. He had let envy grow in his heart till it drove him to murder his brother. Tell of the punishment God gave to Cain (vs. 9-14), but God was kind even in His anger, v. 15.

Envy—"I just hate Mary. Our teacher is always saying how smart she is." Ah, look out! Envy is beginning to appear there, and it will lead to trouble. Do not let envy

get into your heart. Be glad when you hear others praised. Be glad at the good fortune of others. Envy leads to anger and anger to murder.

Golden Text—Repeat Golden Text.

Wanted—Here is the kind of boy and girl God wants and everybody wants:

"Wanted! a pure souled noble boy (or girl),

Bright, honorable, and brave,
Who would not spoil another's joy
Nor life nor happiness destroy,
By being passion's slave."

Will you try to be the kind of boy and girl that is wanted?

Hymn—Sing No. 529, Book of Praise:

"Do no sinful action,
Speak no angry word,
Ye belong to Jesus,
Children of the Lord."

Our Book—Tell the children to try to make an ALTAR by cutting out bits of brown paper and pasting them to look like stones. Pictures of two boys beside the altar,—some fruit beside Cain, some sheep beside Abel. The word ENVY printed between the two boys will recall the cause of Cain's terrible deed.

Something to Think About—I must not envy.

FROM THE PLATFORM

MY BROTHER'S KEEPER MURDERER

What question does God put to Cain in v. 9? What is Cain's answer? There are two parts to it. First, Cain denies that he knows where Abel is, and, second, he asks a question which reveals the hardness of his heart. Print on the board, MY BROTHER'S KEEPER, as above. Should Cain have asked such a question? Does the fact that you have a brother place any responsibility upon you? Now bring out the view of Christianity that all men are our brothers. What awful result did Cain's wrong attitude to his brother bring about? Cain became his brother's MURDERER (Print). Have we to kill our brother in order to be his murderer? Ask the School to repeat the Golden Text. What is the only sure cure for hate? Positive love. Call attention again to the two statements on the board. Which will we be—there is no third choice—keepers or murderers?

*AN ORDER OF SERVICE : First Quarter

Opening Exercises

I. SINGING.

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

—Hymn 383, Book of Praise

II. PRAYER. All remain standing.

III. RESPONSIVE SENTENCES. Psalm 23.

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

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

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

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

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

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

IV. SINGING. Selected.

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

VI. BIBLE WORK. From the Supplemental Lessons.

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

VIII. READING OF LESSON PASSAGE.

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

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

Class Work

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

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

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

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

IV. LESSON STUDY.

Closing Exercises

I. SINGING.

Who is on the Lord's side ?

Who will serve the King ?

Who will be His helpers

Other lives to bring ?

Who will leave the world's side ?

Who will face the foe ?

Who is on the Lord's side ?

Who for Him will go ?

By Thy call of mercy,

By Thy grace divine,

We are on the Lord's side,

Saviour, we are Thine !

—Hymn 252, Book of Praise

II. PRAYER.

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

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

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

V. DOXOLOGY. Hymn 615, Book of Praise.

VI. BENEDICTION.

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THE BOOK PAGE

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A scientific survey to date, describes the seven substantial volumes (from about 175 to 315 pages per volume), entitled **Men and Religion Messages** (Association Press, 124 East 23rd St., New York). The published Messages comprise the Reports of the Seven Commissions of the Men and Religion Forward Movement, on Social Service, Evangelism, Christian Unity, Publicity, Missions, Boys' Work, and the Rural Church which were presented to the great closing Congress of the Movement held in New York in April last; together with the principal addresses delivered at the Congress. The volumes are of exceptional value. Their facts and figures are first hand and down to date. The outlook has been very wide, and the survey careful. The conclusions reached are such as set one thinking, and point the way in several branches of the urgent work for men and boys. And there is more than a survey. The reports and addresses create a stimulating atmosphere, which will freshen every Christian worker to breathe. Many will like to have these seven volumes, and certainly they should have a place in every Sunday School, Young People's, and Public Library.

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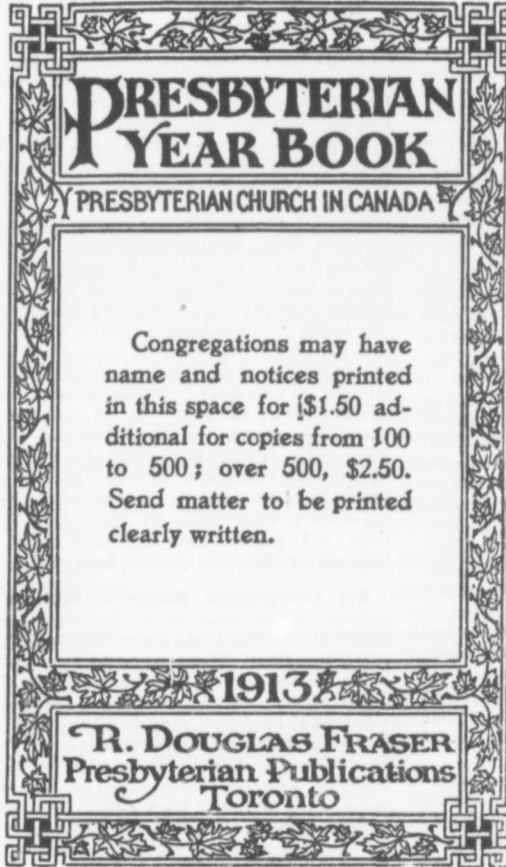
The International Review of Missions: A Quarterly Review issued by the Continuation Committee of the World Missionary Conference, 1910 (100 Princes Street, Edinburgh, \$2 per annum; single copies 75c. net, with the Oct.-Dec. number completes its first volume, making in all 764 pages of solid and most useful missionary material. The Review has its eye on the whole world of missions, the present issue dealing, for instance, in articles of weight and authority, with the various phases of the mission situation and problem in South Africa, China, Moslem lands, and India. A notable pronouncement is that by Count Okuma—"A Japanese Statesman's View of Christianity in Japan." Minna Gulick, of a famous missionary family, deals with **The Share of Women in the Administration of Missions**. Perhaps the most valuable feature of the International Review to the student of missions is its review of missionary books and its extensive missionary bibliography. The editor is Rev. J. H. Oldham, Secretary of the Continuation Committee.

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